

2006

## Collected Writings: Volume 3a

Elizabeth Ann Seton, Saint

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# ELIZABETH BAYLEY SETON

Collected Writings  
Volume IIIa



## *Psalm 23<sup>d</sup>*

In this Psalm, the "Sheep of God's pasture"  
great and good Shepherd declaring  
in him :-<sup>2</sup> his diligence in feeding them  
watchful care in bringing them  
from in the path of truth :-<sup>3</sup> his power  
living Kindness in vouchsafing his Spirit  
in an enemies country : and<sup>4</sup> they express  
continuation of that loving Kindness will end  
the vanities and vexations of time, to the blissful



*E. A. Seton*



ELIZABETH BAYLEY SETON  
COLLECTED WRITINGS

Volume IIIa



# ELIZABETH BAYLEY SETON

## COLLECTED WRITINGS

### VOLUME IIIa

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Spiritual Writings, Notebooks, and Other Documents

Edited by:

**Regina Bechtle, S.C.**

**Judith Metz, S.C.**

Manuscript Editor:

**Ellin M. Kelly**

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Filippo Filicchi (gift of his son Patrizio)

(Courtesy, Archives of St. Joseph's Provincial House, Emmitsburg)

Interior of St. Paul's Chapel as first constructed

(Courtesy, The Parish of Trinity Church in the City of New York)

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Holy Redeemer, gift of William Magee Seton to Elizabeth

(Courtesy, Archives of St. Joseph's Provincial House, Emmitsburg)

Our Lady of Guadalupe, gift of Matthias O'Conway to Elizabeth (photo: Robert Rosensteel)

(Courtesy, Archives of St. Joseph's Provincial House, Emmitsburg)

Wood carving of the Crucifixion, gift of the Filicchi family to Elizabeth

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Front page of Elizabeth's "Vincennes Bible" with her jottings

1819 sketch of the Sisters' dormitory, by Bruté

(Courtesy, Archives of St. Joseph's Provincial House, Emmitsburg)

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"The beautiful places of the Wilderness (of St. Joseph's Valley) shall grow fat  
and the hills (of Mount St. Mary's) shall be girded about with joy"

(Courtesy, Archives of St. Joseph's Provincial House, Emmitsburg)

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Interior of Old St. Joseph's Church, Philadelphia (1757-1838), with what appear to be Sisters of Charity (Courtesy, St. Joseph's Church)

"The Sister of Charity," by Pietro Gagliardi (ca. 1870)

(Courtesy, Archives, Sisters of Charity of New York)





## ACKNOWLEDGEMENTS

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The dawn of the new millennium marked the twenty-fifth anniversary of the canonization of Elizabeth Bayley Seton as the first North American-born saint of the Roman Catholic Church. With the publication of this last of three volumes of her collected writings, we celebrate Mother Seton and the fire of charity that continues to warm our church and our world through her followers. Gratefully, we commemorate all who contributed to this project, even though only a few can be mentioned here.

Since 1993 when our work began, we have been blessed by the support of the Sisters of Charity Federation in the Vincentian-Setonian Tradition, especially Mary Louise Brink, S.C., Katherine Hoelscher, S.C., Sandra Barrett, S.C.I.C., Joyce Serratore, S.C., Mary Frances Hildenberger, D.C., Maureen Heverin, S.C., and Elaine Owens, S.C., leadership liaisons to the Seton Writings Project. As a widow and a foundress, Elizabeth Seton relied on the kindness of benefactors to support her family and community. In like manner this project has received generous financial support from the Sisters of Charity Federation; Mrs. Margaret Grace; the Knights of Columbus; President, Priest Community, and Walsh Library of Seton Hall University, N.J.; St. John's University, N.Y.; Parrochia Madre Seton, Livorno; the St. Elizabeth Ann Bayley Seton Foundation, Inc.; the Vincentian Studies Institute; the Alumnae Association of St. Joseph College, Emmitsburg, Md.; and several private donors. For the incalculable benefit of in-kind contributions, we thank DePaul University, Chicago, Il.; the Sisters of Charity of New York and the College of Mount St. Vincent, Riverdale, N.Y.; the Sisters of Charity of Cincinnati, Ohio; and the Daughters of Charity, Emmitsburg Province.

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Finally, with immense gratitude to our God whose name is Love, we dedicate these volumes to all the Sisters and Associates of the Sisters of Charity Federation in the Vincentian-Setonian Tradition and to their benefactors and colleagues in ministry.

*"The charity of Christ impels us."* (2 Cor. 5:14)

January 4, 2006, Feast of St. Elizabeth Seton  
Regina Bechtle, S.C., and Judith Metz, S.C., Editors





# INTRODUCTION

(Revised)

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*"Elizabeth Seton did more for the Church in America than all of us bishops together."*

Archbishop Francis Patrick Kenrick

On September 14, 1975, Elizabeth Ann Bayley Seton (1774-1821) became the first native of the United States of America to be canonized a saint of the Roman Catholic Church. This event focused attention for a brief time on a woman whose life was intertwined with many notable figures of the young republic and the growing Catholic church in America.

Elizabeth Seton's education, family life, and social practice were typical of women of her class in late eighteenth century America. In her early life in New York, she mingled with figures of post-Revolutionary society, religion, government, and business. As a devout Episcopalian wife and mother, she was a founding member of the first benevolent society in the United States initiated and directed by women. Her conversion to Catholicism in 1805 brought her to the attention of such priests as John Carroll, John Cheverus, and William Dubourg, who came to view her as an instrument, even a partner, as they sought to shape the emerging identity of the American Church. The school which she began in Emmitsburg, Maryland, in 1809 educated the daughters of prominent families, Catholic and non-Catholic alike, from Baltimore, New York, Philadelphia, and elsewhere as well as children of the poor and working class. Her personal magnetism and spiritual depth sustained lifelong networks of friendship that spanned oceans and decades. Among American women of her time, particularly Catholic women, she is one of the earliest for whom substantial documentation is available.

But, despite Elizabeth Seton's prominence in the history of American Catholicism, there has been little critical scholarship about her. One major reason has been the difficulty of accessing relevant documents since her writings are located in a number of archives

throughout North America. Another reason is that American Catholic historiography until recently paid little attention to the contributions of women and lay people in general. Finally, Elizabeth did not compose the theological tracts or compendia of spiritual teachings that historians would have been likely to notice. Rather, she wrote letters and journals, women's traditional medium of communication, singularly revealing, but often overlooked.

## THE HISTORY OF THE PROJECT

The Sisters of Charity Federation in the Vincentian-Setonian Tradition, previously the Elizabeth Seton Federation, is an association of women's religious congregations in the United States and Canada which trace their roots to Mother Seton's 1809 foundation of the Sisters of Charity in Emmitsburg, Maryland, or which follow the rule of St. Vincent de Paul and St. Louise de Marillac. The Federation was organized in 1947 primarily to promote Elizabeth Seton's cause for canonization. Several decades earlier, Charles Souvay, C.M., had laid the groundwork by compiling all of Elizabeth's then known writings. In 1938 with the appointment of Salvator Burgio, C.M., as American Vice-Postulator and the formation of the Mother Seton Guild, the cause gained momentum. Elizabeth Seton was declared Venerable in 1959, beatified in 1963, and canonized in the Holy Year of 1975.

In 1992 the Federation sponsored the first Seton Legacy, a major research conference on the life and spirituality of Elizabeth Seton, in which the co-editors and manuscript editor of the present work were involved. Subsequent Seton Legacy conferences were held in 1996-1997 and in 2001.

Presenters at the 1992 conference pointed out the difficulty of locating the various Seton papers preserved in a number of archives. It was evident that further research would be greatly aided by the publication of the complete corpus of Seton writings. As a result, in 1993 the Federation authorized a committee of Sisters of Charity to begin this work. Its first members were Regina Bechtle, (New York), Mary Louise Brink (Halifax), Theresa Corcoran (Halifax), and Judith Metz (Cincinnati), all of whom combined scholarly expertise with a deep desire to spread knowledge of Elizabeth Seton.

Phase I of the project sought to locate and identify all original Seton writings. Written inquiries verified that original letters, journals, notes, translations, and other material existed in twelve archives, with the largest collection at St. Joseph's Provincial House, Emmitsburg, Maryland. Additional materials were later discovered in six more archives or libraries. As a useful tool for researchers and a step toward publication of the writings, an annotated list of the holdings in all archives was prepared. This list was published in several installments in *Vincentian Heritage*, a journal of the Vincentian Studies Institute, beginning with volume 18, number 1 (1997).

In March 1996, Ellin M. Kelly, professor emerita at DePaul University, Chicago, joined the committee as manuscript editor. Dr. Kelly took over the formidable task of transcribing newly found material and verifying the accuracy of existing transcriptions. Sisters Regina Bechtle and Judith Metz were named co-editors of the project in the spring of 1996. They assembled the Advisory Committee with representatives from each of the six congregations which traced their roots to the community founded by Elizabeth Seton in Emmitsburg in 1809. Other scholars who have served on the committee include Kathleen Flanagan, S.C., (Convent Station, N.J.); Anne Harvey, S.C., and Elizabeth Bellefontaine, S.C., (Halifax, N.S.); Vivien Linkhauer, S.C., (Greensburg, Pa.); and Betty Ann McNeil, D.C., (Emmitsburg Province).

## PREVIOUS STUDIES

Rev. Charles I. White wrote *Life of Mrs. Eliza A. Seton* (New York, 1853), the first full-scale biography of Elizabeth Seton, thirty-two years after her death. White's work was translated and adapted by Madame Hélène Bailly de Barberey and published in French as *Elizabeth Seton et Les Commencements de L'Eglise Catholique aux Etats-Unis* (Paris, 1868). After six French editions Msgr. Joseph B. Code translated de Barberey's work back into English as *Elizabeth Seton by Madame de Barberey Translated and Adapted from the Sixth French Edition*, adding newly discovered material. Inevitably, the two processes of translation resulted in some deviations from White's biography and the original sources on which it was based.

Sisters of Charity played an early and significant role in advancing Seton scholarship. New letters were published in the *Life of Mother Elizabeth Boyle of New York* by Maria Dodge, S.C. (New York, 1893). In her 1917 *History of Mother Seton's Daughters* Mary Agnes McCann, S.C. (New York, 1917), brought to light new documents from archives in Baltimore and Cincinnati. Rose Maria Lavery, S.C., traced the saint's Bayley and Le Conte ancestry in *Loom of Many Threads* (New York, 1958).

In her 1950 dissertation at The Catholic University of America on the life of Elizabeth Seton, historian Annabelle Melville made extensive use of the Seton manuscripts. Subsequently published as *Elizabeth Bayley Seton, 1774-1821* (New York, 1951), this book has come to be regarded as the definitive scholarly biography of the saint. Melville with Ellin Kelly edited *Elizabeth Seton: Selected Writings* (New York, 1987) and thereby introduced a wider audience to the depth of Mother Seton's spiritual life. Until the publication of the current work, this study represented the most comprehensive publication of Seton writings available. Dr. Kelly, manuscript editor for the present volumes, has made numerous major contributions to Seton scholarship over the years, notably as compiler and editor of *Elizabeth Seton's Two Bibles: Her Notes and Markings* (Huntington, Ind., 1977) and *Numerous Choirs: A Chronicle of Elizabeth Bayley Seton and Her Spiritual Daughters* (2 vols., Evansville, Ind., 1981, 1996).

Marie Celeste Cuzzolina, S.C., brought to awareness Elizabeth Seton's skill as a translator by editing her translation of the eighteenth-century spiritual classic by Ambroise de Lombez, O.F.M., Cap., *A Treatise on Interior Peace* (Staten Island, N.Y., 1996).

Papers from the first two Seton Legacy symposia on the significance of Elizabeth's life and spirituality have been published in *Vincentian Heritage* [14 (1993) and 18 (1997)]. Papers from the 2001 conference were privately published, as were papers from the Elizabeth Seton Symposium sponsored by the Sisters of Charity of Cincinnati in 2002.

Besides Melville's dissertation six others have dealt with aspects of Elizabeth Seton's life. Kathleen Flanagan, S.C., studied the influence of Rev. John Henry Hobart (Union Theological Seminary, 1978). Rose Marie Padovano, S.C., explored Elizabeth's ministerial leadership qualities and educational innovations (Drew University,



1984). Gail Giacalone used Elizabeth's experience as a case study in loss and bereavement (New York University, 1987). Jenny Franchot analyzed the ante-bellum encounter of American Protestants with Catholicism through the writings of Elizabeth Seton and other converts (Stanford University, 1986). William Jarvis focused on Elizabeth and the early Sisters of Charity to critique the influence of religion on nineteenth century women (Columbia University, 1984). Judith Metz, S.C., studied Elizabeth's life as a woman of the early Republic in New York (The Union Institute, 2000).

Works in a more popular and reflective vein which have also drawn on many of the Seton manuscripts include *Letters of Mother Seton to Mrs. Julianna Scott* by Joseph B. Code (New York, 1960); *Mrs. Seton: Foundress of the American Sisters of Charity* (New York, 1962, 1975) and *The Soul of Elizabeth Seton: A Spiritual Portrait* (San Francisco, 1990), both by Joseph Dirvin, C.M.; *Praying with Elizabeth Seton* by Margaret Alderman and Josephine Burns, D.C. (Winona, Minn., 1992); *Elizabeth Ann Seton: a Woman of Prayer* (New York, 1993), *The Intimate Friendships of Elizabeth Ann Bayley Seton* (New York, 1989), and *Elizabeth Ann Seton: A Self-Portrait* (Libertyville, Il., 1986), all by Marie Celeste Cuzzolina, S.C.; *A Retreat with Elizabeth Seton: Meeting Your Grace* by Judith Metz, S.C. (Cincinnati, 1999); and *15 Days of Prayer with Elizabeth Seton* by Betty Ann McNeil, D.C. (Liguori, Mo., 2002).

These works, of necessity, have been able to select only a small sample of Elizabeth's letters, personal journals, meditations, and instructions to her sisters. The majority of the Seton manuscripts have never been published in full or in part. With the publication of this comprehensive and chronologically arranged edition of Elizabeth Seton's writings, the full depth of her spirituality and the breadth of her achievements and relationships over her short lifetime are finally accessible to the interested reader and serious researcher alike. An authentic portrait can begin to emerge of Elizabeth Bayley Seton as a woman firmly rooted in her times, yet able to transcend them.

## THE STRUCTURE OF THE WORK

Volume One consists of Elizabeth Seton's letters, journals, and notes from 1793 through June 1808. Part I covers her life as an Episcopalian daughter, wife, and mother in New York from 1793, just before her marriage, until October 1803, when she sailed for Italy with her ailing husband and her eldest daughter, Anna Maria. Part II (October 1803 to June 1804) includes the journal and other material written on the Italian journey during which her husband died. Part III (June 1804 to July 1805) contains the journal of her spiritual conflict and conversion on her return to New York. The last section, Part IV, includes letters, notes, and the journal she kept after her conversion as a widow and mother in New York (July 1805 to June 1808).

Volume Two comprises Elizabeth's time in Baltimore (Part V, June 1808 to June 1809) and her years as founder of the American Sisters of Charity of St. Joseph's in Emmitsburg, Md. The writings in Part VI (June 1809 to December 1815) and Part VII (January 1816 to December 1820) shed light on her relationships with her children, the women who joined her in the formative years of the community, and the clerical leaders of the Catholic Church in early America. They also give compelling evidence of her maturing spirituality.

Volume Three includes notebooks, instructions, meditations, and a variety of other material spanning Elizabeth's entire life. Part VIII contains material she copied or wrote as a Protestant (1791 to 1805). Her writings after she became a Catholic are divided into instructions and meditations written for the Sisters and students (Part IX), notebooks of copied and excerpted material from spiritual writers, some interspersed with her own comments (Part X), and personal reflections, prayers, verses, jottings, and inscriptions, some written in books or on holy cards (Part XI). The latter part includes a substantial excerpt from *Elizabeth Seton's Two Bibles* (Kelly), demonstrating her familiarity with and reliance on Scripture. Records from 1809 to Elizabeth's death in 1821 (Part XII) shed light on the structure and the daily life of the community and of St. Joseph's Academy. The section on translations (Part XIII) is significant for an understanding of the spirituality that Mother Seton bequeathed to her young community. Included is a summary of her translation of *A Treatise on Interior Peace* (ed. Cuzzolina).

Appendix A contains several documents of interest to researchers: apologetic treatises written by Filippo Filicchi and John Henry Hobart, important to Elizabeth as she considered conversion to the Catholic Church; a list of students at St. Joseph's Academy during Elizabeth's life; the Rule and Constitutions that shaped the early years of the Sisters of Charity of St. Joseph's, and a note Rev. Simon Bruté wrote encouraging the Sisters to preserve Elizabeth's writings. Appendix B contains a table of Seton artifacts, a table of the books known to have been used by Elizabeth which abundantly substantiates the claim that Elizabeth was a well-read and cultured woman, and several documents discovered since the publication of Volumes One and Two. An errata for Volumes One and Two is also included.

### A NOTE ON SOURCES

Simon Bruté noted that sometime after 1817 Elizabeth Seton destroyed her papers (cf. Appendix A-12.5). He asked to keep some of them in order to understand the Protestant faith that had formed her. Since Elizabeth's death in 1821, her remaining papers have found their way by circuitous routes into numerous archives, including but not limited to those of the original congregations that stemmed from her Emmitsburg foundation. The Seton-Jevons Collection is one example. These family letters formerly in possession of the Jevons family, Elizabeth's great-grandchildren, were given to the Mother Seton Guild, which promoted the Seton cause for canonization. Subsequently, they were distributed among various Sisters of Charity archives by Salvator Burgio, C.M., who also gave photostats of the letters back to the donors. A fire at the motherhouse in 1951 destroyed manuscripts the Sisters of Charity of Halifax possessed. In 1967 the last direct descendant of Elizabeth Seton, Ferdinand Jevons, willed the bulk of his photostats to the Sisters of Charity of New York. Thus the present volume includes both original manuscripts and copies under the designation "Seton-Jevons."

At the University of Notre Dame, Notre Dame, Ind., in addition to the Seton Collection, there is also a "Souvay Collection" (designated as UNDA MSVY). This contains typescripts and photostatic copies of Seton letters used by Charles Souvay, C.M., who was one of the first

to collect Elizabeth's writings in connection with her cause for canonization. Material from the Souvay Collection has been included in this volume when the original could not be located.

Elizabeth's letters, sayings, etc., compiled by Simon Bruté, S.S. (ASJPH 1-3-3-12:99 and 12:102), and her letters to George Weis copied by her nephew Bishop James Roosevelt Bayley (ASJPH 1-3-3-2:76) were also used for Volume Two.

Many Seton manuscripts have simply disappeared. Only fragmentary citations survive in early works by Simon Bruté, Charles I. White, and Msgr. Robert Seton, Elizabeth's grandson. Internal evidence in letters written by some of her correspondents, including Bishop John Cheverus and Rev. John Henry Hobart, indicates that additional Seton letters once existed. In these cases the editors made every attempt to locate the original manuscripts. Where this proved impossible, a typescript or transcription from an archival photostat or printed source was used, and this is indicated in the accompanying notes.

### A FINAL NOTE

This project of the Sisters of Charity Federation is focused on making the Seton writings accessible in as close a form as possible to the original manuscripts while at the same time providing adequate information to situate the writings in context. These volumes provide scholars with much material for further research. Yet to be probed in depth, for example, are themes such as the trajectory of Elizabeth's spiritual development; the influence of political, intellectual, and religious movements of her day; her philosophy and practice of education; her exercise of leadership; and the manner in which she adopted or transcended the conventional role of women. Those who guided this project to completion share the hope that these volumes will mark the beginning of a new and fruitful phase of exploration into the life of Elizabeth Bayley Seton, wife, mother, widow, convert, educator, founder, and saint.

## BIOGRAPHICAL NOTE

(Revised)

---

Elizabeth Ann Bayley Seton began the Sisters of Charity, the first religious community of women founded in the United States. She was born into a prominent Episcopalian family in New York City, August 28, 1774. Her father, Dr. Richard Bayley, was a physician, professor of medicine, and one of the first health officers of New York City. Her mother, Catherine Charlton Bayley, daughter of a Protestant Episcopal minister, died when Elizabeth was only three years old.

Elizabeth married William Magee Seton, scion of a wealthy New York mercantile family with international connections, January 25, 1794, at the home of her sister, Mary Bayley Post. Five children were born between 1795 and 1802, Anna Maria, William, Richard, Catherine, and Rebecca. As a young society matron, Elizabeth enjoyed a full life of loving service to her family, care for the indigent poor, and religious development in her Episcopal faith, nurtured by the preaching and guidance of Rev. John Henry Hobart, an assistant at Trinity Church.

As the eighteenth century drew to a close, a double tragedy visited Elizabeth. Political and economic turmoil took a severe toll on William Seton's business and on his health. He became increasingly debilitated by the family affliction, tuberculosis. Hoping to arrest the disease, Elizabeth, William, and Anna Maria embarked on a voyage to Italy. On their arrival in Leghorn, they were placed in quarantine; soon after, December 27, 1803, William died. Waiting to return to their family, Elizabeth and Anna Maria spent several months with the Filicchi brothers of Leghorn (Livorno), business associates of her husband.

For the first time Elizabeth experienced Roman Catholic piety in her social equals. She was deeply impressed, especially by the

doctrine of the Real Presence of Christ in the Eucharist. She returned to New York in June 1804, full of religious turmoil. After almost a year of searching, she made her profession of faith as a Roman Catholic in March 1805, a choice which triggered three years of financial struggle and social discrimination. At the invitation of several priests, she moved with her family to Baltimore in June 1808 to open a school for girls.

Catholic women from around the country came to join her work. Gradually, the dream of a religious congregation became a reality. The women soon moved to Emmitsburg, Maryland, where they formally began their religious life as Sisters of Charity of St. Joseph's July 31, 1809. Elizabeth Seton was named first superior and served in that capacity for the next twelve years.

As the community took shape, Elizabeth directed its vision. A Rule was adapted from that of the French Daughters of Charity, a novitiate was conducted, and the first group, including Elizabeth, made religious vows July 19, 1813. In 1814 the community accepted its first mission outside Emmitsburg, an orphanage in Philadelphia. By 1817 sisters had been sent to staff a similar work in New York.

During her years in Emmitsburg, Elizabeth suffered the loss of two of her daughters to tuberculosis, Anna Maria in 1812 and Rebecca in 1816. By that time she herself was weak from the effects of the disease. She spent the last years of her life directing St. Joseph's Academy and her growing community. She died January 4, 1821, not yet forty-seven years old.

Elizabeth Seton was canonized September 14, 1975, by Pope Paul VI as the first native-born saint of the United States.

# GENEALOGY

## (Revised)

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### The Bayley Line

William Bayley (1708?-1758?) of Hertfordshire, England, later of Fairfield, Connecticut, m. (1742/3) Susannah Le Conte (Le Compte) (b. 1727?), daughter of William LeConte (LeCompte) and Marianne Mercier of New Rochelle, New York

*Children:*

Richard Bayley, Sr. (1744-1801)

- [1] Married (January 9, 1767) Catherine Charlton (d. 1777), daughter of Mary Bayeux (1716-1768)

and Rev. Richard Charlton (1705-1777)

*Children:*

Mary Magdalen Bayley (1768-1856) m. (1790) Dr. Wright Post (1766-1828)

*Children:*

Catherine Charlton Post (1798-1828) m. (1824) James Van Cortlandt Morris (1796-1843)

Richard Bayley Post m. Harriet Wadsworth Terry (b. 1804)

Eugene Post (1810-1884) m.

- [1] (1835) Pricella Ridgely Howard (1814-1837)

- [2] (1838) Margaret Elizabeth Howard (1816-1901)

Lionel (Leo) Post (d. 1819?)

Edward Post (1791-1816)

Mary Post m. (1832) Robert Harwood Hawthorne

Emily Post (b. 1802) m.

- [1] (1824) Frederick Gore King (d. 1829)

- [2] (?) William Meredith Hawthorne

Elizabeth Ann Bayley (1774-1821) m. (1794) William Magee Seton (1768-1803)

*Children:* See below.

Catherine Bayley (1777-1778)

- [2] Married (June 16, 1778) Charlotte Amelia Barclay (1759-1805), daughter of Helena Roosevelt (1719-1772) and Andrew Barclay (1719-1775) of New York

*Children:*

Charlotte Amelia (Emma) Bayley (1779-1805) m. (1799) William Craig (1775?-1826)

Richard Bayley, Jr., (1781-1815) m. (1812) Catherine White (1786-1878)

Andrew Barclay Bayley (1783-1811)

Guy Carlton Bayley (1786-1859) m. (1813) Grace Walton Roosevelt (1792-1828)

William Augustus Bayley (1788-1817)

Helen Bayley (1790-1849) m. (1814) Samuel Craig (1782-1830)

Mary Fitch Bayley (1796-1830) m. (1817) Sir Robert Bunch (1789-1830)

William Le Conte Bayley (1745-1811) m. (1771) Sarah Pell, daughter of Phoebe and Joseph Pell

*Children:*

William Le Conte Bayley, Jr. (b. 1772)

Susannah Bayley (b. 1774) m. (1795) Jeremiah Schureman II

Joseph Bayley (b. 1777) m. Susan (?)

Richard Bayley (b. 1779)

Ann (Nancy) Bayley (b. 1782) m. Captain James Hague

John Bayley (b. 1784)



## The Charlton Line

Rev. Richard Charlton (1705-1777) of Ireland, later of Staten Island, New York, m. (1733?) Mary Bayeux, (1716-1768) daughter of Thomas and Madeleine Boudinot, French Huguenot settlers of New Rochelle, New York

*Children:*

Catherine Charlton (d.1777) m. (1767) Dr. Richard Bayley (1744-1801)

*Children:*

Mary Magdalen Bayley (1768-1856) m. (1790) Dr. Wright Post (1766-1828)

Elizabeth Ann Bayley (1774-1821) m. (1794) William Magee Seton (1768-1803)

Catherine Bayley (1777-1778)

Mary Magdalen Charlton m. Thomas Dongan (1717-1765)

*Child:* John Charlton Dongan (1762/3-1802)

Dr. John Charlton (1736-1806) m. (1765) Mary de Peyster (d. 1819?)

*Child:* Mary Magdalen Charlton

## The Seton Line

William Seton, Sr., (1746-1798) of London, later of New York City, son of John and Elizabeth Seton (1718/19-1797), clan of Parbroath, Scotland, and of London

- [1] Married (March 2, 1767) Rebecca Curson (Curzon) (1746?-1775?), daughter of Richard Curson, Sr. (b. 1726), and Elizabeth-Rebekah Beker of Baltimore, Maryland

*Children:*

William Magee Seton (1768-1803) m. (January 25, 1794) Elizabeth Ann Bayley (1774-1821)

James Seton (b. 1770) m. (1792) Mary Gillon Hoffman (d. 1807)

John Curson Seton (1771?-1815) m.

[1] (1799) Mary Wise (d.1809)

[2] (?) Mrs. Charlotte Gorham (d. 1820)

Henry Seton (b. 1774)

Anna Maria Seton (b. 1775?) m. (1790) John Middleton Vining (1758-1802)

- [2] Married (November 29, 1776) Anna Maria Curson (Curzon) (d. 1792), daughter of Richard Curson, Sr. (b. 1726), and Elizabeth-Rebekah Beker of Baltimore, Maryland

*Children:*

Elizabeth Seton (1779-1807) m. (1797) James Maitland (d. 1808)

Rebecca Mary Seton (1780-1804)

Mary Seton m. (1802) Martin Hoffman

Charlotte Seton (1786-1853) m. (1806) Gouverneur Ogden (1778-1851)

Henrietta (Harriet) Madeleine Seton (1787-1809)

Samuel Waddington Seton (1789-1869)

Edward Augustus Seton (b. 1790) m. Bazilide Belome Spence

Cecilia Barbara Seton (1791-1810)

## Elizabeth Ann Bayley and William Magee Seton

Elizabeth Ann Bayley (1774-1821) m. (January 25, 1794) William Magee Seton (1768-1803)

*Children:*

Anna Maria (Annina) Seton (1795-1812)

William Seton II (1796-1868) m. (1832) Emily Prime (1804-1854)

*Children:*

William Seton III (1835-1905) m. (1884) Sarah Redwood Parrish (1844-1895)

*Child:* William Seton V (1886-1886)

Henry Seton (1838-1904) m. (1870) Ann Foster

*Children:*

John Gray Foster Seton (1871-1897)

William Seton IV (b. 1873)

George Seton (d. infancy)

Robert Seton (1839-1927), ordained priest (1865); archbishop (1905) of Heliopolis

Elizabeth Seton (1840-1906)

Helen Seton (1844-1906) entered Sisters of Mercy of New York (1879), known as Mother Mary Catherine, R.S.M.

Emily Seton (1845-1868)

Isabella Seton (1842-1929) m. (1870) Thomas Edwin Jevons (1841-1919)

*Children:*

Marguerite Jevons (1871-1954)

Reginald Seton Jevons (1872-1907)

Thomas Seton Jevons (1874-1963)

Ferdinand Talbot Roscoe Jevons (1876-1967)

Infant Seton (d. infancy)

Richard Bayley Seton (1798-1823)

Catherine Charlton (Josephine) Seton (1800-1891) entered Sisters of Mercy of New York (1846), known as Mother Mary Catherine, R.S.M.

Rebecca Mary Seton (1802-1816)

## EDITORIAL PROCEDURES

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1. All letters, journals, etc., are original autograph documents unless indicated. To produce clear and accurate transcriptions of the original documents written by Elizabeth Seton, the transcribed texts follow the originals as exactly as possible, given the condition of the documents. A clearer idea of the writer is obtained by retaining the unique and significant features of her writings.
2. Conventions of spelling, grammar, and punctuation were not standardized in Elizabeth's time. For example, she often used *ie* where *ei* is usual, and she did not consistently indent paragraphs. In general these volumes follow her punctuation, capitalization, spellings, and misspellings in English and other languages as closely as possible except where such retention would result in confusion.
3. Dates are uniformly placed at the beginning of letters. Dates appearing within the text have been retained as in the original in the case of letters written over a period of several days or longer. Brackets around a date indicate that it does not appear in the manuscript but has been determined from internal or other evidence. Undated letters are grouped based on the internal contents of documents.
4. Salutations are placed on a separate line even though this was not always Elizabeth's practice.
5. Square brackets [ ] enclose missing dates, letters, words, or punctuation added by the editors for clarity.
6. Complete words are substituted for abbreviations not in current use. Elizabeth used either *and* or the ampersand; *and* is used throughout this edition.
7. Accent marks in French names and expressions do not always appear in the original manuscripts.
8. Elizabeth's style of frequently using equal sign (=), short dash (-), and long dash (—) as terminal punctuation is followed as closely as possible.
9. Elizabeth's favorite devices for emphasis were underlining and exclamation marks. Underlined words and phrases appear in this edition in italics. Multiple underlinings and other unusual notations in the text are indicated in footnotes. Elizabeth also added emphasis by writing words larger than usual.
10. Material crossed out in the original appears in angle brackets <>. Braces { } enclose material found not in the original but in copies made by another hand.

11. The numbering of the Psalms in contemporary English editions based on the Hebrew Scriptures (RSV, JB, NAB) differs from earlier Catholic Bibles which were derived from the Septuagint and the Vulgate. Elizabeth Seton used the Douay-Rheims version of the Bible in an edition printed by Matthew Carey of Philadelphia in 1805.

## FOOTNOTES

1. The archival citation precedes the footnotes of each document.
2. Where possible, footnotes identify persons, places, and events named in the text in their relationship to Elizabeth Seton.
3. To minimize the number of notes, frequently mentioned persons, abbreviations, and nicknames are listed at the beginning of the volume. Elizabeth often bestowed nicknames or pet names on her family and friends, names not always easy to identify precisely. As was the custom of the day, the Setons had household servants to whom they usually referred by first names only.
4. The first citation gives full biographical or geographical data. Within a document a person's name or a place is footnoted only the first time that it appears.
5. Besides quoting the Bible directly, Elizabeth used many scriptural allusions. "Cf." indicates a probable biblical citation. All biblical footnote citations refer to contemporary Catholic translations.
6. Names of immigrants to the United States have been anglicized; the French or Italian usage has been retained for those who lived in Europe.

# LIST OF ABBREVIATIONS

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The following archival designations are used:

AAB	Archives of the Archdiocese of Baltimore, Baltimore, Md.
ACM	Archives of the Carmelite Monastery, Baltimore, Md.
ACU	Archives of the Catholic University of America, Washington, D.C.
AGU	Archives of Georgetown University, Washington, D.C.
AMPH	Archives of Marillac Provincial House, Daughters of Charity, St. Louis, Mo.
AMSJ	Archives of the Sisters of Charity of Cincinnati, Mount St. Joseph, Ohio
AMSV	Archives of the Sisters of Charity of St. Vincent de Paul, Mount St. Vincent, Riverdale, N.Y.
ASCH	Archives of the Sisters of Charity of St. Vincent de Paul, Halifax, N.S., Canada
ASCSE	Archives of the Sisters of Charity of St. Elizabeth, Convent Station, N.J.
ASCSH	Archives of the Sisters of Charity of Seton Hill, Greensburg, Pa.
ASJPH	Archives of St. Joseph's Provincial House, Daughters of Charity, Emmitsburg, Md.
AUQ	Les Archives des Ursulines de Québec, Québec, Canada
MHS	Manuscripts Department, Maryland Historical Society Library, Baltimore, Md.
NYPL	New York Public Library, Manuscripts and Archives Division, New York, N.Y.
OCL	Old Cathedral Library, Vincennes, Ind.
PAHRC	Philadelphia Archdiocesan Historical Research Center, Pa.
SAB	Sulpician Archives, Baltimore, Md.

- S-J        Seton-Jevons Collection (Photostatic collection in AMSV)
- UNDA      Archives of the University of Notre Dame, South Bend, Ind.

Other abbreviations used in the text and footnotes include the following:

- C.M.        Congregation of the Mission (Vincentians)
- D.C.        Daughters of Charity of St. Vincent de Paul
- O.C.D.      Order of Discalced Carmelites
- O.S.A.      Order of St. Augustine (Augustinians)
- O.S.U.      Order of St. Ursula (Ursulines)
- S.C.        Sisters of Charity
- S.S.        Society of the Priests of St. Sulpice (Sulpicians)
- S.J.        Society of Jesus (Jesuits)



## **Part VIII**

### **Protestant Materials: Notebooks, Reflections, and Devotional Materials**

#### **Note on Protestant Materials**

A common educational practice during Elizabeth's time was to have students copy large blocks of material from available books. Three copybooks used by Elizabeth are extant. Because of space limitations, and in some cases the fact that there are large sections not in Elizabeth's writing, the entire contents of these copybooks have not been printed here. A schema of their contents, which is included, gives evidence of the breadth of her education. Elizabeth was a voracious reader who had ready access to books from her family's library and those of friends. For example, her friend Eliza Craig Sadler (d. 1823) introduced her to Rousseau's works. Elizabeth also had access to newspapers and magazines. From her correspondence it is evident that she, her husband, and sometimes her father shared quiet evenings at home reading and enjoying conversation. Several of the books, both religious and secular, that she mentions in her letters and other writings were among the most popular of the day.

The brief reflections show the depth of Elizabeth's spirituality as a young wife, mother, and widow. The many hours it would have required to copy the material in her notebooks indicate the importance she placed on religious topics. It was a convention of Elizabeth's time to repeat several words at the top of a new page in notebooks. These repetitions have been deleted in this text. The appendices contain two documents important to Elizabeth's decision to become a Catholic.



## 8.1 School Book #30

Eliza: A: Bayley.—  
January one thousand 791  
Eliza Bayleys Book<sup>1</sup>

Page	Description	Dated
1	Chronology – solar year, lunar year, solar cycle (astronomy)	
2	An inscription to Anna <sup>2</sup> and note about Hannibal <sup>3</sup> are in Elizabeth's hand. “What an invaluable Treasure has my darling Anna in these instructive and amusing books may she live to recompense the best of Mothers for all her cares and realize a Parents fondest hopes is the sincere wish of your truly affectionate Eliza” “Hannibal was 15 days crossing the Alps with his army – 4 hundred leagues from Carthegena to Italy – twenty stadia to a league.”	
3-5	“Index of notes to Rollins <i>Ancient History</i> ” <sup>4</sup> (Greek, Persian, Babylonian, Egyptian, Roman) in Elizabeth's hand. (A table of contents with page numbers)	
6-8	“Extracts from the <i>Travels of Anachorsis the Younger in Greece</i> ” (A table of contents with page numbers)	

### 8.1 ASJPH RB #30

<sup>1</sup>For the most part this copybook contains Elizabeth's material from 1791, 1793, and 1794, although there are several excerpts copied by her daughter Catherine. It measures 8" x 16" and has 161 pages, of which 30 are blank. This table provides an outline of the contents of the copybook.

Much of the material is excerpted from Charles Rollin's *Ancient History*, Greek history, and the history of England. The page numbers in the table are counted from the beginning of the book. Handwritten page numbers in the text, which do not start at the beginning of the copybook, are indicated in parentheses.

<sup>2</sup>Anna Maria Seton (1795-1812), born May 3, 1795, was the oldest child of William Magee and Elizabeth Bayley Seton. She accompanied her parents to Italy in 1803 and went to Baltimore in June 1808 with her mother and sisters. Later, as she experienced declining health due to tuberculosis, she expressed a desire to die as a Sister of Charity. She made vows shortly before her death March 12, 1812; she is buried in the original community cemetery at Emmitsburg.

<sup>3</sup>Hannibal (d. 183 BCE) was a Carthaginian general who led his armies in an unsuccessful attempt to overthrow the ancient Romans.

<sup>4</sup>Charles Rollin, *Ancient History (of the Egyptians, Carthaginians, Assyrians, Babylonians, Medes and Persians, Macedonians and Grecians)*, translated from the French, multi-volume, Vol. I: Dublin, W. Whitestone et. al., 1778.

9	"Extracts from Rollin's <i>Ancient History</i> " (A table of contents with page numbers)	
10-51 (1-41)	Extracts from Rollin's <i>Ancient History</i> (heroes, gods, kings, philosophers, statesmen, noblewomen, tyrants, athletes, social customs, geography)	January 1791
52 (42)	"The following and foregoing Extracts were made by Eliza Ann Seton in her leisure moments" ( <i>not in Elizabeth's writing</i> )	
53-93 (43-81)	Untitled section about Greek history. At the bottom of page 69, after she copied, "I took no other notice of one who insulted and endeavoured to ir[r]itate me than coolly to say to him: I withdraw, for if you possess the power of uttering ill language, it is in my power not to hear it," Elizabeth wrote "(true philosophy)."	
(81- 123)	"From Rollin's <i>Roman History</i> " "Catherine Charlton Seton" <sup>5</sup> Extracts from <i>Rollins Roman History</i> Saint Joseph's House, <sup>6</sup> Maryland age 18"	January 9, 1819
(124)	Excerpt about ancient Troy	
102 to 132 are blank		
(132- 158)	Extracts from the <i>History of England</i> <sup>7</sup> "In a Series of Letters from a Nobleman to his Son Supposed to be Written by Lord Chesterfield or Littleton in the year 1744"	January 20, 1793

<sup>5</sup>Catherine (Josephine) Charlton Seton (1800-1891), born June 28, was the fourth child and second daughter of William Magee and Elizabeth Bayley Seton. She went to Baltimore in June 1808 with her mother and sisters. As a young woman, she taught at St. Joseph's Academy in Emmitsburg. She is often referred to as Josephine, probably her Confirmation name. After Elizabeth's death Catherine traveled with her brother William and his family before entering the Sisters of Mercy in New York (1846) where she was known as Mother Mary Catherine. She did prison ministry and later became the assistant of her order (1864-1871). She died as a Sister of Mercy and is buried in Calvary Cemetery (section 4-2-D) in Woodside, New York.

<sup>6</sup>St. Joseph's House was the motherhouse of the early Sisters of Charity and the site of St. Joseph's Academy in Emmitsburg, Maryland.

<sup>7</sup>A. M. Turpin, *History of England*. No publication information is available.

(158)	Signed “EAB” “EASeton”	1794
(159-161)	Catherine Seton’s handwriting	
(211)	Letter from Moore’s <i>Travels on Rome, Greece and Naples</i> . <sup>8</sup> In pencil at the end Elizabeth wrote: “sweet Instructions.”	

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<sup>8</sup>Francis Moore, *A New Collection of Voyages, Discoveries, and Travels*, multi-volume, London, 1767.

8.2 School Book # 31<sup>1</sup>

Pages	Author/Title	First Line or Description
1-2	D[r]. B[enjamin] Franklin (1706-1790). "Paper: A Poem"	Persons are described as various kinds of paper.
3-4	"I am a Man" <sup>2</sup>	Simplicity of the common man
4-5	Frances Greville (172?-1789). <sup>3</sup> "A Prayer for Indifference"	Many literary allusions. Indifference leads to contentment.
6-8	Mark Akenside (1721-1770). From <i>The Pleasure of Imagination: A Poem in Three Books</i> . Book I	"Ere the radiant Sun . . ." Imagination brings interior harmony.
8-11	John Armstrong, M.D. (1709-1779). From <i>The Art of Preserving Health</i> : Book III - "Exercise" Book IV - "The Passions"	A didactic poem in four books dealing with themes of nature and music.

## 8.2 ASJPH RB #31

<sup>1</sup>In a letter to her daughter Anna Maria, Elizabeth writes: "This book was began when I was *fifteen* and written with great delight to please my father—Since I have been a mother the idea of continuing it for my Children's instruction and amusement as well as to give them an example of a good means <for their> of adding to the pleasure of Study and <strengthening> assisting the memory has been one of my favourite fancies." Cf. Regina Bechtle, S.C., and Judith Metz, S.C., eds., *Elizabeth Bayley Seton Collected Writings*, 3 vols. (Hyde Park, New York: New City Press, 2000-2005), 1:219 (hereafter cited as *Seton Writings*).

Primarily poetry, this book is made up of selections from such writers as William Shakespeare and John Milton as well as Robert Burns and other 18th century British poets. It measures 8" x 16", has 87 pages of copy, and contains selections from 58 authors. One selection is "Part of the 7th Ode of Horace" while many others contain Biblical and classical allusions. Some selections are 60 lines or more, with one from Milton's "Leviathan" 118 lines. Some of the copied works, including selections from Robert Burns and William Cowper, celebrate simplicity and natural beauties. Others idealize friendship and love with poems recounting tales of faraway travelers or soldiers yearning to return to dear ones. Several selections by Edward Young and Charles Churchill are satirical; others deal with such themes as pleasures of the mind, the meaning of life, and human struggles to achieve self-realization and happiness.

<sup>2</sup>Poet and title could not be identified.

<sup>3</sup>In several lines Elizabeth changed the words from the poem as printed in *The New Oxford Book of Eighteenth Century Verse* (New York: Oxford University Press, 2003).

12-13	John Rannie. <sup>4</sup> From <i>Pastoral II: Noon, Alexis and Lysander</i> and <i>Pastoral III: Evening, Damon and Menalcas</i>	Yearning for a dead love. There is a large "X" in the manuscript through the three verses of <i>Evening, Damon and Menalcas</i> .
13	William Shakespeare (1564-1616). From <i>Macbeth</i> V, 3.	"I cannot but Remember such things were, That were most precious to me."
13	John Rannie. From <i>Odes I, II, III, IV</i>	"Scenes of my youth! ye once were dear..."
14-15	Joseph Stansbury (1750-1809) <sup>5</sup> "To Cordelia"	Missing his wife while in Annapolis Royal, Nova Scotia, as a Tory refugee from the American Revolution in September 1783.
16	William Shenstone (1714-1763). From " <i>Elegy XIII</i> "	Poet seeks reconciliation from a friend from whom he is estranged..
16	William Julius Mickle (1735-1788). "Pollio: An Elegy"	Virtue and truth expand in the nurturing process.
16	Thomas Gray (1716-1771). <sup>6</sup> From "An Ode on a Distant Prospect of Eton College"	Reality is less than imagined.
17	Robert Burns (1759-1796). <sup>7</sup> From "The Vision, Duan Second"	The poet watches as the loved one grows from childish delight through various kinds of love. In a box Elizabeth wrote: "too well I know the being this describes."
18-19	Robert Burns. "To a Mountain Daisy"	People, like the daisy, must die; written on the occasion of turning a daisy down with the plough in April 1786.

<sup>4</sup>John Rannie's *Only Poems* were published in London in 1789.

<sup>5</sup>Joseph Stansbury also wrote the books *The Loyal Verses of Joseph Stansbury* and *Dr. Jonathan Odell relating to the American Revolution*.

<sup>6</sup>Thomas Gray is a transitional figure between English Neoclassicism and the Romantic Movement.

<sup>7</sup>A famous Scottish poet, Robert Burns was one of the first great Romantics using themes of freedom, nature, and the primacy of emotion over reason. A celebrated love poet, he showed an appreciation for the experiences of the ordinary person.

19	Robert Burns. From “Despondency: An Ode”	Looking back on carefree youth
19	John Gilbert Cooper (1723-1769). From “The Tomb of Shakespeare: A Vision”	“Know yourself.” Elizabeth attributed this to [John] Edwards (1700?-1776), not Cooper.
20-22	Edward Jerningham (1727-1812). From “The Deserter”	Deserted the army to return to his wife. The original poem has 51 verses; Elizabeth copied 27.
23	William Julius Mickle. From “Ode I: Knowledge”	Pleasures of the mind
24	William Shenstone. From “Elegy IX” and from “Elegy XV”	Material has a large “X” through it. The topic of Elegy IX is love’s slave forgoes one love for another truer one. Elegy XV’s subject matter is that some people attribute their own vices to others, unlike the virtuous and friends of science.
25	[John] Edwards. “The Travellers Return Home”	Love of home and family is centered in his wife.
26	Hugh Kelly	“Wrap’d in the shade where meditation lies.” Search for wisdom amidst disappointed love
27	William Cowper (1731-1800). <sup>8</sup> From “Tirocinium or A Review of Schools”	The soul adds grandeur to a man’s body and mind.
28-29	William Cowper. <i>An Epistle: To Joseph Hill Esq.</i>	Desire to once again see Joseph, a close friend 25 years ago.
30-32	William Cowper. From <i>The Task</i> . “Book III, The Garden”	Joys of domestic life

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<sup>8</sup>In the 1780s William Cowper was the leading poet of the day. He influenced later Romantic poets such as William Wordsworth.

32	Charles Churchill (1731-1764). <sup>9</sup> From <i>Night</i>	Morning person/night person
33-34	William Cowper. From <i>The Task</i> : “Book VI, The Winter Evening”	Comfort and security of home
35	William Cowper. From <i>The Task</i> : “Book III, The Garden”	Danger of liberal judgment of evil
36-38	From “Comus”	“Alas my Lord we are too delicate”
39-40	Charles Churchill. From “Night”	Stand up, even alone, for virtue.
40	John Milton. From <i>Paradise Lost</i> : Book I <sup>10</sup>	Describes a whale mistaken for an island.
41-48	Edward Young (1683-1765). From <i>Night Thoughts</i> : “Night I: On Death and Immortality”; “Night II: Of Time, Death, and Friendship”; “Night III: Narcissa”	Melancholy tone, somber and over- cast. A note written at the side, just below the last lines, “tears the night of the little bottle” may refer to the time she cites in “Dear Re- membrances” between 18 and 20 years old: “Laudanum – the praise and thanks of excessive joy not to have done the horrid deed.” <sup>11</sup>
48	Robert Blair (1699-1746). From “The Grave: A Poem”	Death should not be feared.
49-50	William Julius Mickle. From “Pollio, An Elegy”	Hope expects the morning ray.

<sup>9</sup>A satirist and moralist, Charles Churchill was associated with the liberal English politician, John Wilkes, whose nephews were friends of the Setons in New York.

<sup>10</sup>John Milton (1608-1674), a Puritan Renaissance humanist poet famous for his epic poetry, wrote *Comus: A Masque*, but this line is not identifiable in it or in other works.

<sup>11</sup>For the complete text of “Dear Remembrances” cf. *Seton Writings* 3:10.4.

50	Nathaniel Cotton (1705-1788). From "Tomorrow"	Live in the present.
51	Richard Glover (1712-1785). From <i>Leonidas</i> : "Book VI" and "Book V"	Unrequited love
52	Thomas Parnell (1679-1718). From "A Hymn on Contentment, Ode to Peace"	Peace through a ruled will and religion
52-57	John Milton. From <i>Paradise Lost</i> : Book I, Book II, Book VIII, Book IV	Fall of the angels, praise of God, personification of evening
57	Edward Young. From <i>Night Thoughts</i> : "Night I: The Com- plaint, or Night Thoughts on Life, Death and Immortality."	Personification of night
57-62	William Shakespeare. From <i>Henry the Fifth</i> I, i; <i>A Midsummer Night's Dream</i> I and III, iii; <i>The Merchant of Venice</i> IV, i; III, ii; V, i; II, vi; II, ii; III, iv; <i>Twelfth Night</i> I, i; <i>The Tempest</i> I, ii	These excerpts contain famous lines such as "The quality of mercy ..."
63	William Cowper. From <i>The Task</i> : "Book I, The Sofa"	Woman crazed by the death of her lover
64-71	George Keate (1729-1797). From <i>The Helvetiad: A Fragment</i>	Patriot's speeches urging Swiss to revolt
72	"Friendship an Ode"	Ode to "sweet William," compas- sionate friend
73	Alexander Pope (1688-1744). <sup>12</sup> From <i>Spring: The First Pastoral</i> or <i>Damon</i> and <i>Summer: The Second Pastoral</i> or <i>Alexis</i>	There is a large "X" through lines from "Spring": beauty soon decays to "Summer": No relief for love.

<sup>12</sup>Alexander Pope was a British poet whose work epitomized Neo-Classicism.



74-79	Jane Bowdler (1743-1784). <sup>13</sup> From <i>Poems and Essays</i>	A New Year poem that recalls past blessings and trusts God as guide.
80	James Beattie (1735-1803). From <i>The Minstrel</i> or <i>The Progress of Genius</i> : Book 2	The voice of nature speaks directly to the sensitive soul and educates it.
81	Francis Phillip (1708?-1733). From <i>The Odes of Horace</i> , “7th Ode”	Nothing is immortal here.
82-83	William Roscoe. <i>Sonnet to Mrs. [R.]</i> and translation “From [Luigi] Tansillo’s Poem the Nurse.”	Mother of six praised; uncaring mother excoriated.
84-85	William Sotheby (1757-1833). From <i>Oberon: A Poem from the German of Wieland</i> (1797) <sup>14</sup>	Loving mother with husband; mother nursing child
86	Note regarding stars	Notes describing Charles Wain (a group of stars within the constellation Ursa Major) and other stars

<sup>13</sup>Elizabeth included a substantial quote from Jane Bowdler’s book in a 1798 letter to Julia Scott; cf. *Seton Writings* 1:30-31. An extraordinarily popular writer, Bowdler treated themes of sensibility, politeness, candor, and the pleasures of religion.

<sup>14</sup>Christoph Wieland (1733-1813)

## 8.3 School Book #32

Eliza Bayley  
January 1791  
VIVONS UNIS<sup>1</sup>

Pages	Description	Dated
0-8	Copywork re Rome, Cowley, <b>with some notes by Eliza-beth interspersed</b>	
9-13	Letter from Shebbeare to Angelo Boncaro at Rome	
15	Letter from Shebbeare to Angelo Boncoro at Rome	
22	Letter from Spyat at Paris to Dynet Oglan about education and the virtuous life	
24	Extracts of a letter from a gentleman in the English factory at Canton in China to the Rev. [Williams?] in Gloucester	

## 8.3 ASJPH RB #32

<sup>1</sup>Elizabeth used this copybook, which belonged to her father, Dr. Richard Bayley, and added other material. She referred to it in a letter to her daughter Anna Maria: "... in pursuing that train of reading which would afford extracts for this book [RB #31] I find the *soul* unsatisfied and turning with anxiety to those subjects you will find fully dwelt on in your *largest book*—works of imagination and even <those> the wonderful productions of Science carry the thoughts but to certain confines—those even that examine the beautiful order of creation are more suited to fill the mind that is making acquaintance with their great Author. . . ." Cf. *Seton Writings* 1:219. This copybook measures 8" x 16" and has 292 pages of copywork. It contains excerpts on philosophical, historical, religious, and scientific topics. It contains the writings of several people, including Richard Bayley, Elizabeth Bayley Seton, and Catherine Seton. The selections in Elizabeth's handwriting are identified and a few are transcribed in the chart. This table of the entire contents of the book demonstrates some of the material to which Elizabeth had access for her own education or which was part of her children's education. In an 1810 letter to Eliza Sadler, Elizabeth commented that her daughter Catherine was "making copy books. Cf. *Seton Writings* 1:153. The inscription at the beginning "VIVONS UNIS" means "Let us live united." The same phrase appears inside the back cover. The comments in bold in this chart indicate those sections of the copybook written by Elizabeth.

Eliza Craig Sadler (d. 1823) was a close friend of Elizabeth's. She and her merchant husband, Henry, often traveled to Europe. Two of Elizabeth's half sisters married brothers of Eliza.

25	<p><b>In Elizabeth's hand in French:</b></p> <p>"In a word, dear Pouilly, in this throng of people I have been able to get to know, and whose spirit and character I have tried to study, I have seen only <i>three</i> who seemed worthy to me of being trusted with the care of governing nations.</p> <p>"Our friendship is too close; it is, as Montaigne would say, too free, too open in its ways for me to veil myself before you with this false modesty, with which it is sometimes necessary to make a shield against envy. So then, I will tell you audaciously that these three people are you, me, and Pope."<sup>2</sup></p>	
31	Letter from Latoz, an Indian in Paris, to Glazier in India	
33-35	Lettres a une Princess D'Allmagne sur Diver Sujets de Physique & de Philosophie <b>"translated at fourteen years of age by E. A. Bayley"</b>	1788-89
37-110	Copywork by Richard Bayley <sup>3</sup> Letters re electricity, science, measurement, velocity, motion, sound, movement/vibrations, rarification of air, elasticity of air, atmosphere, constructions of air guns, heat and cold, altitude	May 3, 1760, through June 23, 1761
113-114	<b>"Journal of a Wiltshire Clergyman – from a book of extracts from our grandmother Elizabeth Seton."</b> <b>Written by Elizabeth</b>	

<sup>2</sup>Michel Montaigne (1533-1592) was a French writer who pioneered the genre of the personal essay. Alexander Pope was an English essayist and poet.

<sup>3</sup>Dr. Richard Bayley (1744-1801) was the son of William and Susannah LeConte (sometimes spelled LeCompte) Bayley. He studied medicine under Dr. John Charlton and traveled three times to England to study, twice under the famous Dr. William Hunter. He married Catherine Charlton January 9, 1767. The couple had three children, Mary Magdalen, Elizabeth Ann, and Catherine who died as a young child. After the death of his first wife, he married Charlotte Amelia Barclay June 16, 1778. They had seven children, three girls and four boys. A well-known surgeon, he had a special interest in public health and was one of the first health officers of the Port of New York as well as a noted authority on yellow fever. He died at the quarantine station on Staten Island August 17, 1801, and is buried near his first wife at St. Andrew's Episcopal Church on Staten Island.

<sup>4</sup>Elizabeth Seton Seton (1719-1797) was the paternal grandmother of William Magee Seton. She and her husband, John Seton (1712-?), had two sons, John and William, and five daughters, Isabella Seton Cayley, Jane Seton Synnot, Elizabeth Seton Berry, Margaret Seton Seton, and Barbara Seton Seton.

115	<p><b>Reflections and quotes signed by Elizabeth:</b></p> <p>"I find it is Harmony and peace within, joined to the Society of ones real friends, which throws that agreeable sunshine on each rural object, that strikes the soul with rapture, 'Tis then and then alone that the enjoyment of the country is able in the language of Milton, to "drive from the Heart all sadness but despair"<sup>5</sup> – Elizabeth Seton</p> <p>"The agreeables of most places and things, are in the mind of the possessor – It is <i>there</i> and no where else, for if the Soul be happily disposed, every thing becomes capable of affording entertainment, etc. E. Seton</p> <p>The courage that makes a man Seek Death is but momentary. It is often excited by the vain applause of Men. There is a courage more necessary and more uncommon – It is that Patience which enables us to bear, in Silence and in secret, all the crosses and disappointments of Life. It is neither produced by the opinions of Men, or the impulse of our own passions, but by submission to the Will of Heaven. Patience is the true courage of Virtue.</p> <p>Beneficence is the delight of the virtuous, it is the greatest and most secure of all earthly happiness.</p> <p>Paul and Mary by Mons. De [unclear] St. Pierre"</p>	
116	Excerpt from [Laurence] Sterne. <sup>6</sup> <b>Written by Elizabeth</b>	
117-120	Excerpts from [Hugh] Blair <sup>7</sup>	
121	Excerpt from the <i>Spectator</i> and prayer. <sup>8</sup> <b>Written by Elizabeth</b>	
122	"Everything has 2 views"	

<sup>5</sup>"All sadness but despair" is from Milton's *Paradise Lost*: Book IV.

<sup>6</sup>Probably Laurence Sterne (1713-1768), an English novelist who wrote *The Life and Opinions of Tristram Shandy* (1760).

<sup>7</sup>Probably Hugh Blair (1718-1800), a popular Scottish divine and rhetorician

<sup>8</sup>*The Spectator* was a periodical written by Joseph Addison (1672-1719) and Richard Steele (1672-1729) from 1711 to 1712, published in London. This influential work was imitated by a semiweekly newspaper using the same name published in New York from 1797 to 1804.

124	Look into the world	
125	Dr. [Benjamin] Franklin. Excerpt from a speech in Parliament on the inhumanity of the slave trade <sup>9</sup>	
126-142	Excerpts from Greeks. At the bottom of page 133, <b>written by Elizabeth</b> , is a quote from Mary Wollstonecraft: <sup>10</sup> “In the choice of a Husband they should not be led astray by the qualities of the lover. for a lover the Husband, even supposing him to be wise and virtuous, cannot long remain. Friendship and Forbearance takes place of a more ardent affection.” – ( <i>Mary Wollstonecraft</i> )	
143-144	From Ganganelli. Notes on piety, religion, study, and the benefits of a well informed mind. [Note for her daughter Anna Maria:] “Dear beloved A.M. your mother thinks of you in every line she writes and the hope that you may one day read the Sentiments she collects with the eye of affection and perhaps fondly attend to them for her sake, gives her indiscernible pleasure in the employment. E.A.S.”	
145	Epitaph on a Tombstone in Bromley Churchyard	
146	Excerpt from Mercier	
147-54	Commentaries of M. Antoninus <sup>11</sup>	
155-58	Animal Magnetism	
159-61	Continuation of the Commentaries on M. Antoninus	

<sup>9</sup>In 1770 Benjamin Franklin wrote a letter, “A Conversation on Slavery,” to the printer of *The Public Advertiser* in London.

<sup>10</sup>Mary Wollstonecraft (1759-1797) was a self-taught Englishwoman whose *A Vindication of the Rights of Woman* (1792) was the strongest and most widely read statement of women’s rights up to her time. There were four American editions by 1795.

<sup>11</sup>Marcus Antoninus Aurelius was a second century Roman emperor and Stoic philosopher.

<p>162-63</p>	<p><i>31st August 1807</i></p> <p>“Those men answered Imlac, are less wretched in their silent convent than the Abiassinian Princes in their Prison of pleasure. Whatever is done by the monks is incited by an adequate and reasonable motive. Their labour supplies them with necessaries, which therefore cannot be omitted, and is clearly rewarded. Their devotion prepares them for another state, and reminds them of its approach while it fits them for it. Their time is regularly distributed, one duty succeeds another, so that they are not left open to the distraction of unguided choice nor lost in the shades of listless inactivity – there is a certain task to be performed at an appropriate hour, and their toils are cheerful because they consider them as acts of Piety by which they are always advancing towards endless felicity.</p> <p>“Every one is not able to stem the temptations of Publick life, and if he cannot conquer he may properly retreat – Some have little power to do good, and have also little strength to resist Evil – Many are weary of their conflicts with adversity and are willing to eject those passions which have long bested them in vain – and many are dismissed by age and diseases from the more laborious duties of society. In monestaries the weak and timorous may be happily sheltered, the weary may repose, and the Penitent may meditate. Those retreats of Prayer and Contemplation have something so congenial to the mind of many that perhaps there is scarcely one that does not propose to close his life in pious abstraction with a few associated serious as himself —</p> <p>“The liberty of using harmless pleasures, proceeded Imlac and will not be disputed – but it is still to be examined what pleasures are harmless – Pleasures in itself harmless may become mischievous by endearing to us a State which we knew to be transient and probatory and withdrawing our thoughts from that, of which every hour brings us nearer to the beginning and of which no length of time will bring us to the end. Mortification is not virtuous in itself, nor has any other use, but that it disengages us from the allurements of sense in the state of future perfection to which we all aspire, there will be pleasure without danger, and security without restraint.</p> <p>“I compose myself to tranquility endeavouring to abstract my thoughts from hopes and cares which though reason knows them to be vain still try to keep their old possession of my heart – except with serene Humility that hour which nature cannot long delay; and Hope to possess, in a better state, that happiness which here I could not find, and that Virtue which here I have not attained.</p>	
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	<p>“Johnsons Rasselas – a Book superior to Philosophy merely human but very inferior to the True deficient in Faith – but excellent in Hope which is but a shadow without its Parent.” <b>Written by Elizabeth</b></p> <p>Samuel Johnson’s <i>The History of Rasselas, Prince of Abyssinia</i><sup>12</sup></p>	
164-66	Re Arabia, Turkey, Egypt	
170-173	<p>“Whatever is natural appears thro’ a Microscope adorned with Elegance and beauty, whereas the most curious works of Art, the sharpest finest needle appears as a blunt rough bar of Iron, coming from the furnace or forge, the most accurate Engravings or Embossments seems, such rude bungling works as if they had been done with a mattock or a trowel. So vast a difference is there between the skill of Nature and Art.</p> <p style="text-align: right;"><i>Bishop Wilk</i></p> <p>And so are we from being able to discover any defect in the works of Nature, that the better we know them and the further we see into them the more exquisite we shall find them to be. –</p> <p>What has been useless in one Age, is received in Another, and many things which in one form is pernicious to Man, in another is of great use. There are many Plants, many Animals many minerals which in one Form destroy, in another Heal.” –</p> <p>[Elizabeth then quotes Dr. Cheyne’s observations about day and night, nutrition and its relationship to sleep, evaporation, and the power of animals, including a section on venomous snakes, and the cure for a bee, wasp, or hornet sting. She ends with a Mr. Boyle giving two instances of the growth of Stone.]”</p> <p><b>Written by Elizabeth</b></p>	
177-182	From an oration of St. John Chrysostom <sup>13</sup> in Catherine Seton’s writing	

<sup>12</sup>Samuel Johnson (1709-1784) was his century’s greatest man of letters. He was an English poet, critic, lexicographer, and author of the famous *Dictionary*.

<sup>13</sup>St. John Chrysostom (c. 349-407) was patriarch of Constantinople as well as a Father and Doctor of the Church.

183	From St. Gregory's <sup>14</sup> funeral sermons	
184-237	From Anarcharsis, written by Catherine Seton	August 26, 1816
238-241	"My dear Josephine" is followed by a list of famous Ancient Greeks and a list of their important battles. <b>Written by Elizabeth</b>	October 26, 1816
242-246	Index to the notes from Anarcharsis' travels through Greece	October 31, 1816 St. Joseph's
247-248	Timeline of the ancient world	
249-272	Extracts from Plutarch's <i>Lives</i> , <sup>15</sup> written by Catherine Seton	1816
273-274	Extracts from <i>Essays on the Mind</i> by Helvitius <sup>16</sup>	
275-277	Extracts from Anarcharsis the Younger; Household hints on raising sheep, sowing wheat, and preparation of cucumbers. <b>Written by Elizabeth</b>	
278-288	Notes from A. M. Turpin's <i>History of England</i> written by Catherine Seton	January 25, 1817 St. Joseph's
289-291	Contents	
292	"most dear Friend gone, gone, gone Maria Maria, Maria, dearest dear precious most precious"	
Inside back cover	"VIVONS UNIS"	

<sup>14</sup> Probably St. Gregory Nazianzen (c. 329-389), a bishop and Doctor of the Church. He preached two of his most eloquent orations at the funerals of his brother and his sister.

<sup>15</sup> Plutarch (45-125) was a Greek biographer and essayist. His *Parallel Lives* compared famous Greek figures with Roman counterparts.

<sup>16</sup> Claude Helvetius (1715-1771) was a French Encyclopedist philosopher. His *Essays on the Mind* (1759) was publicly condemned and yet read more than any other book of the time.



#### 8.4 “Sitting on a little bench . . .”

31st December 1799

—Sitting on a little Bench before the fire—the head resting on the hand, the Body perfectly easy, the Eyes closed, the mind serene contemplating, and tracing boundless Mercy and the source of all Excellence and Perfection—how pure the enjoyment and sweet the transition of every thought—the soul expands all Earthly interests recede—and Heavenly Hopes become anxious wishes—Might not these mortal bonds be gently severed, loosed more easily than untying the fastening of a fine thread, at this moment without any perceptible change, to find the Soul at Liberty—Heavenly Mercy—in thy presence and would it not tremble—or rather is it not forever under thy inspection can it be concealed from Thee—no thou now perceivest it, oppressed, weighed and sinking under its mortal burthen and also thou seest it can patiently, submissively, submit to thy Will, Adoring in sweet confidence of thy Mercy—preserve me but this Heavenly Peace, continue to me this privilege beyond all mortal computation, of resting in Thee, and adoring Thee my Father—Friend—and never failing Support.—for this alone I implore, let all other concerns with their consequences be intirely and wholly submitted to *Thee*—

Stone Street <sup>1</sup>—

1814 how different—O praise and Eternal Gratitude!—

help to love and praise you who have all in your own hands G<sup>2</sup>

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#### 8.4 ASJPH 1-3-3-3:1

<sup>1</sup>The Seton family home was located at 61 Stone Street in New York City. William Magee and Elizabeth Seton moved their young family there in 1798 after the death of William's father in order to take responsibility for William's younger half-sisters and half-brothers.

<sup>2</sup>The last two lines are a separate note at the bottom of the reflection. They were added in 1814 by Rev. Simon Gabriel Bruté, whom Elizabeth sometimes called “G.”

Rev. Simon Gabriel Bruté de Remur, S.S., (1779-1839) was born in France, became a physician in 1803, and was ordained to the priesthood in 1808. He accompanied Bishop-elect Benedict Flaget, S.S., to the United States, arriving in June 1810. He brought an extensive library of several thousand volumes with him that he shared with Elizabeth. She translated some of these books in order to make them available to the sisters. Bruté served at both St. Mary College and Seminary, Baltimore, Maryland, and Mount St. Mary, Emmitsburg, Maryland, where he developed deep spiritual bonds with Elizabeth. He became the spiritual director and chaplain for the Sisters of Charity (1818-1834)

### 8.5 “Not in any instance . . .”

April 18th 1800

—not in any instance or by any provocation to retaliate anger or passion—to speak harsh or severely *even if the truth* of any fellow creature and in all difficulties and situations contrary to the bent of my inclination to *remember my cross* and for what purpose I wear it,—in the name of my Saviour and in firm reliance and trust in his assistance  
*Stone Street* +

### 8.6 “The most beautiful mild Evening . . .”

2d October 1800

The most beautiful mild Evening my eyes ever beheld, the moon perfectly unclouded—a large cloud like a Bank of pure snow arises behind the fort and gradually spreads toward New York retaining its whiteness from its centre but very dark beneath now and then lit up

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and later the first bishop of Vincennes, Indiana (1834-1839).

Rev. Benedict Joseph Flaget, S.S., (1763-1851), a French emigré priest serving in the United States, was the first bishop of Bardstown, Kentucky. At the request of Rev. John David, S.S., superior, and Archbishop John Carroll, he obtained a copy of the *Common Rules of the Daughters of Charity* while on a trip to Europe and brought it to Emmitsburg (1810) for the use of Elizabeth and her sisters.

St. Mary Seminary, originally the Seminary of St. Sulpice, was founded by Rev. Charles Nagot, S.S., in 1791 in One Mile Tavern which was located on the western edge of Baltimore, approximately one mile from the center of town off the Hookstown Road (later called Paca Street). The adjoining St. Mary College was begun by Rev. William Dubourg, S.S., in 1799. When Elizabeth arrived in Baltimore, the ceremony dedicating the chapel was being celebrated. The chapel, designed by Maximilian Godefroy, contained a subterranean chapel dedicated to Mary, the Mother of God. It was here that Elizabeth prayed and where the children she instructed received their First Communion.

Mount St. Mary College near Emmitsburg, Maryland, was founded in 1808 by Rev. John Dubois, S.S., as a school for boys, and it later became a seminary as well. It was located at the base of St. Mary's Mountain on land donated by a prominent local Catholic family, the Elders.

8.5 ASJPH 1-3-3-18:63

8.6 ASJPH 1-3-3-3:5

with lightning while the Sky over our Establishment<sup>1</sup> and Long Island is clearest blue spangled with bright stars<sup>2</sup>—this continued about a quarter of an hour the most perfect scene imagination could form a light wind rises, the thunder is heard—the clouds ap[p]roach and by degrees cover the bright Moon, pass to Long Island and the fort<sup>3</sup> is covered with as blue and spangled a sky as before this while the rain is beat[ing] over *us*

Father visiting a vessel<sup>4</sup> with a lantern in her Shrouds. the clouds overspread the moon as he went on board, the storm vanished and the sky was perfectly bright again before he left her and the whole time of his being on board was not more than 5 minutes.

### 8.7 “O tarry thou thy Lord’s leisure . . .”

*26th July 1801*

“O tarry thou the Lords leisure, be strong and He shall comfort thy heart, they that wait on the Lord shall renew their strength.”<sup>1</sup> Blessed are they that mourn for they shall be comforted<sup>2</sup>—These divine assurances sooth and encourage the Christians disturbed and dejected mind, and insensibly diffuse a holy composure. the tint may be solemn and even melancholy, but it is mild and grateful. the tumult of his Soul has subsided, and he is possessed by complacency, hope, and love. If a sense of this undeserved kindness fill his eyes with tears, they are tears of reconciliation and Joy, while a generous ardour springing up within him sends him forth to his Worldly labours “fervent in spirit”

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<sup>1</sup>Dr. Richard Bayley’s home was at the quarantine station on Staten Island where Elizabeth and her children often spent time. Staten Island is an island in New York Bay five miles south of Manhattan.

<sup>2</sup>Long Island roughly parallels the shore of Manhattan and Connecticut.

<sup>3</sup>Probably Fort Wadsworth built in 1750. It was located in a section just under the current Verrazano-Narrows Bridge.

<sup>4</sup>Dr. Bayley visited incoming ships to check the health of those arriving at the Port of New York.

8.7 ASJPH 1-3-3-3:2

<sup>1</sup>Ps. 27:14

<sup>2</sup>Matt. 5:5

resolving through Divine Grace to be henceforth more diligent and exemplary in living to the Glory of God and longing meanwhile for that blessed time when “being freed from the bondage of corruption” he shall be enabled to render to his Heavenly Benefactor more pure and acceptable service.<sup>3</sup>—

The cup that our Father has given us, shall we not drink it?<sup>4</sup> Blessed Saviour! by the bitterness of thy pains we may estimate the force of thy love; we are *sure* of thy kindness and compassion thou wouldst not willingly call on us to suffer, thou hast declared unto us that all things shall work together for our Good if we are faithful to thee,<sup>5</sup> and therefore if thou so ordainest it, welcome disappointment and Poverty, welcome sickness and pain—welcome even shame, and contempt, and calumny. If this be a rough and thorny path it is one which thou hast gone before us. where we see thy footsteps we cannot repine. Meanwhile thou wilt support us with the consolations of thy Grace, and even here thou canst more than compensate us for any temporal sufferings by the Possession of that Peace which the World can neither give nor take away.<sup>6</sup>—

### 8.8 “No words can describe . . .”

[n.d.]

No words can describe the scene of a hund[red] sick landed in one day from a small vessel cont[aining] four and 5 hund[red] people many of whom had never seen the light since they entered her decks. little Infants dying the moment they rec[eive]d fresh air before the[y] could be brought on shore—and many many famishing at the Mothers breast unable to receive other nourishment or to find it there—to all these sufferers and almost countless numbers that came in the several

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<sup>4</sup>Cf. Luke 22: 41-42.

<sup>5</sup>Cf. Rom. 8: 28.

<sup>6</sup>Cf. John 14: 27. “[W]hen affairs of Mr. Seton failed” is written below this reflection in a different hand, probably that of Rev. Simon Bruté.

vessels—my Father was a Father<sup>1</sup>—In offices of Humanity he never  
weari'd every rising Sun found him already 2 and 3 hours engaged in  
them—and except the indulgence of an hours rest by the side of my Pi-  
ano—his labours were unceasing—

### 8.9 Memorial to Dr. Richard Bayley

In Memory of  
Doctor Richard Bayley of New York.  
Who after practising the various branches of his Profession<sup>1</sup> With  
unwearied diligence and high Reputation  
for 30 years in that city  
Projected a plan, and for five years conducted the operations of a  
Lazaretto on this Island.<sup>2</sup>—  
Intelligent in devising, and indefatigable in pursuing  
Plans subservient to the cause of Humanity  
He continued to guard the Public Health with persevering Industry  
And in the midst of dangers to perform with Invincible Fortitude  
The hazardous duties of Health Officer<sup>3</sup>  
untill in the discharge of this Important trust  
He was siezed with a Malignant Fever  
To which he fell a lamented Victim  
And thus terminated a life of Great Usefulness  
on the 17th August 1801—  
Aged 56 years.

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<sup>1</sup>Dr. Richard Bayley, Elizabeth's father, was devoted to public health issues and risked his life to care for immigrants arriving in New York harbor.

#### 8.9 ASJPH 1-3-3-3:3

<sup>1</sup>Dr. Richard Bayley was a prominent surgeon and physician who was a leader in research on the croup and public health issues, particularly yellow fever.

<sup>2</sup>A lazaretto is a quarantine station for immigrants. The one referred to here was on Staten Island.

<sup>3</sup>Dr. Bayley was the public health officer of the city of New York.

My Father is Buried on Staten Island in Richmond Church yard, close to the Church on the East side—The above Inscription is on a white marble Tablet raised a few feet from the Ground.<sup>4</sup>

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EAS.

### 8.10 “My peace I leave with you . . .”

May 1802

My Peace I leave with you My Peace I give unto you not as the World gives give I unto you. Let not your hearts be troubled neither be affraid.<sup>1</sup>

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This gift of our blessed Lord is the testimony of his love the earnest of his continued affection, and the perfection of future blessedness to his faithful and obedient Servants *which* is for the consummation of this Peace in the vision of his celestial presence and glory from him *it* proceeds, to him it tends, and in him it concentrates.

This Blessed day—Sunday 23d May 1802—my Soul was first sensibly convinced of the blessing and practicability of an entire surrender of itself and all its faculties to God—It has been the *Lord's day* indeed to me—tho' many many temptations to forget my heavenly possession in his constant presence has pressed upon me—but blessed be my precious shepherd in this last hour of *his day* I am at rest within his fold sweetly refreshed with the waters of comfort which have flowed thro the Soul of his Ministering Servant, our Blessed Teacher

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<sup>4</sup>Dr. Bayley is buried in the cemetery of St. Andrew Episcopal Church in the Richmondtown area of Staten Island, New York City.

8.10 ASJPH 1-3-3-3:6

<sup>1</sup>Cf. John 14:27.

<and faithful Friend>.<sup>2</sup> glory to my God for this unspeakable blessing—Glory to my God for the means of grace and the hopes of glory w[h]ich he so mercifully bestows on his unworthy Servant—

O Lord before thee I must ever be unworthy, till covered with the Robe of Righteousness by my blessed Redeemer he shall fit me to behold the vision of thy glory—

### Wednesday morning

It is true the Journey is long, the burthen is heavy—but the Lord delivers his faithful servants from all their troubles—and sometimes even here allows them some hours of sweetest Peace as the earnest of eternal blessedness—Is it nothing to sleep serene under his guardian wing—to awake to the brightness of the glorious sun with renewed strength and renewed blessings<sup>3</sup>—to be blessed with the power of instant communion with the Father of our Spirits the sense of his presence—the influences of his love—to be assured of that love is enough to tie us faithfully to him and while we have fidelity to him all the surrounding cares and contradictions of this Life are but Cords of mercy to send us faster to Him who will hereafter make even their remembrances to vanish in the reality of our eternal <glory> felicity—

### Thursday Ascension Day—

Oh that my Soul <might> could go up with my blessed Lord—that it might be *where he is also*—thy will be done—my time is in thy hands—but O my Saviour while the pilgrimage of this life must still go on to fulfil [fulfill] thy gracious purpose let the Spirit of my mind

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<sup>2</sup>Elizabeth met Rev. John Henry Hobart in 1800 and he quickly became a spiritual advisor and friend. This reference to a “blessed teacher” and “faithful friend” may refer to him.

Rev. John Henry Hobart (1775-1830) was a curate at Trinity Episcopal Church on Broadway in New York. He was Elizabeth Seton’s spiritual director until 1805. In 1803 Elizabeth Seton became the godmother of his daughter Rebecca, who, after her marriage to Levi Silliman Ives, became a Catholic. Hobart was a trusted friend of the Setons who agreed to keep some of their furniture while they were on their voyage to Italy. He was bitterly opposed to Elizabeth’s conversion to Catholicism. A prominent leader in the Episcopal church, he was named assistant bishop in 1811 and diocesan bishop and rector in 1816.

<sup>3</sup>Cf. Ps. 90.

follow thee to thy mansions of glory—to thee alone it belongs, receive it in mercy, perfect it in truth, and preserve it unspotted from the world

“Heaven cannot separate Thee from thy children, nor can earth separate them from thee.”<sup>4</sup> raise <them> us up by a life of faith with thee

Arrest O Merciful Father the Soul that flees thee or is in sensible to thy mercies—draw it by thy powerful Grace awaken it by thy subduing spirit, that convinced of its infirmities and bewailing its unworthiness it may throw <repose> itself on thy mercy and find pardon and Peace—through the merits of our adored Saviour

### 8.11 “Solemnly in the Presence of my Judge . . .”

Sunday first day of August 1802  
—five o'clock in the afternoon

Solemnly in the presence of my Judge—I resolve *through his grace*—to remember my *Infirmity* and my *Sin*—to keep the door of my lips—to consider the causes of Sorrow for Sin in *myself* and *them* whose souls are as dear to me as my own—to check and restrain all useless words—to *deny* myself—and exercise the Severity that I know is due to my Sin—to Judge myself—thereby trusting through Mercy that I shall not be severely judged by My Lord—

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My soul is sorrowful—my spirit weighed down even to the dust, cannot utter one word to Thee my Heavenly Father—but still it seeks its only refuge and low at thy feet waits its deliverance. In thy good time when it shall please the Lord, then will my bonds be loosed<sup>1</sup> and my Soul set at liberty. O Whatever is thy good pleasure thy blessed will be done. let me have but one wish that of pleasing thee but one

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<sup>4</sup>Cf. Rom. 8:35.

8.11 ASJPH 1-3-3-3:7(2)

<sup>1</sup>Cf. Ps. 116:16.



fear—the fear of offending thee—remembering the comparison of my unworthiness with thy goodness let my Soul wait with Patience—and glorify thee for thy Patience with me—

dear gracious Father what can I do if Thou art angry with me—O Save me from this only misery—All other Sorrow is pleasure compared with this worst of Sorrow—the Offending my gracious Lord—O be with me and I shall be whole

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*Comfort thy Servants* whose trust is in Thee—bend our minds to thy Will—enlarge us with thy Grace—Sustain us with thy blessing—until through the grave and gate of death WE PASS TO OUR JOYFUL RESURRECTION.

### 8.12 “This day my little Rebecca . . .”

Wednesday St. Michaels day 1802

This day my little Rebecca<sup>1</sup> is recieved into the Ark of our Lord—she has been Blessed by his chosen servant in the Prayer of Faith

<Oh> “that she may recieve the fulness of his Grace and remain in the number of his faithful children—that being ste[a]dfast in faith, joyful thro[ugh] hope and rooted in Charity, she may so pass the waves of this troublesome world that finally she may enter the land of everlasting life”—Glory Glory Glory be to Him who has obtained for

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#### 8.12 ASJPH 1-3-3-3:9

<sup>1</sup>September 29 is the feast of St. Michael and the day Elizabeth's daughter Rebecca was baptized. Rebecca Seton (1802-1816), the youngest child of William Magee and Elizabeth Bayley Seton, was born August 20. She moved to Baltimore in 1808 with her mother and sisters. In 1809 she became lame as the result of a fall while playing on the ice near Toms Creek in Emmitsburg. She died November 3, 1816, of tuberculosis of the hip and is buried in the original community cemetery at Emmitsburg.

his servant these inestimable privileges—to enter into covenant with Him—to commune with his spirit—to receive the blessing of our reconciled Father—<the heirs of> Inheritor in his Kingdom of Blessedness—Blessed Lord can we be forgetful of our duty to Thee—to Thee who has purchased all for us—Oh strengthen us—pity our weakness—be merciful to <our sins> us “and as Thy Holy angels always do Thee service in Heaven” give us grace to serve Thee so Faithfully while on earth that we may hereafter be received into their Blessed society <of Heaven> and join their everlasting Hallelujahs in thy Eternal Kingdom—Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honor and glory and blessing<sup>2</sup>—Blessing, and glory, and wisdom, and thanksgiving and honor, and power and might, be unto our God forever and ever—Amen—

### 8.13 “Praised and blessed be that glorious Name . . .”

9th March 1803

Praised and blessed be that Glorious Name thro[ugh] which alone we dare to look to the Throne of Grace—Praised blessed be thou our Almighty Redeemer who has gained for us this refuge of love and mercy—Who suffered and died for us that we might live in glory forever—Praised *be Thou* our Almighty Conqueror our Heavenly Guide our friend our sure and firm support, our light our life—King of Glory Lord of Host adored, blessed Praised be thy Holy Name forever—

O let our Souls praise thee and our All be devoted to thy Service then at the last we shall Praise thee “day without night” rejoicing in thy eternal courts—by the light of thy <heavenly> celestial glories all our darkness pains and sorrows will be forever dispersed these clouds and griefs which now oppress and weigh down the Souls of thy poor erring creatures will be gone and remembered no more these thorns

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<sup>2</sup>Rev. 5:12

which now obstruct our path, these shades which obscure the light of thy heavenly truth, all all shall be done away and give place to thy chearing presence <thy> to the eternal unchanging joys which thou hast in store for the souls of thy faithful servants

— Oh Glory blessing thanksgiving and praise for these Glorious prospects these Gracious promises, glory bless and thanksgiving and praise to thee Who has done all for us our Souls shall praise thee thro[ugh] endless ages of eternity—and now let thy Almighty arm, be our repose thy truth our guide thy favour our only hope and eternal reward—

#### 8.14 “Do we wish to view religion . . .”

*26th September 1803*

Eleventh August

1803<sup>1</sup>

Do we wish to view religion delineated in the most lively colors, the nature and excellence of the Divine Law set forth in the most impressive and endearing manner—do we wish daily to estimate the awful severity of God’s judgments, and the infinite consolations of his Mercies—do we wish to contrast the wretched and terrible doom of the Sinner with the Peaceful and happy lot of the Righteous? do we wish to be directed and aided in all the exercises and duties of the spiritual life—do we want language to express the enormity of our sins, the depth of our contrition, and our need of the divine mercy and grace—do we wish to have our Faith established, our hope invigorated, and our love exalted—

Sunk in despondency, beset with perplexing difficulties and borne down by affliction, do we ardently sigh for rest and

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8.14 ASJPH 1-3-3-3:59

<sup>1</sup>This reflection is possibly from notes Elizabeth took from a sermon of Rev. John Henry Hobart, given the initials that appear at the bottom of the page.

consolation—wearied with the vain cares of the world, lamenting in the bitterness of our hearts the disappointing and unsatisfactory Nature of its most promising hopes—do we earnestly seek for some permanent and satisfying good—do we wish to anticipate on Earth the joys of Heaven—to be exalted to the celestial courts, and celebrate in strains worthy the harps of Angels, the praises of God Most High—We must have recourse to the Divine Compositions of the Psalmist of Israel<sup>2</sup>—These divine Hymns should be the constant companions of the Pious, the subject of their daily meditations, their animating guide and assistant in all the exercises and duties of a Holy Life,—*Their companion to Heaven.*

J[ohn] H[enry] H[obart]

### 8.15 “A Wife a Mother—now no more . . .”

[n.d.]

—A wife a Mother—now no more  
From my fond heart are torn its dearest ties  
And all which cheered, and all which blest before  
Deep in the gloom of Earth’s cold bosom lies.

That manly breast, where love and virtue glow’d  
Now formless moulders in its earthy bed,  
Those ruby lips whence infant fondness flowed  
And cherub smiles from death’s wan touch have fled

And why O Heaven! is life to misery given  
Why does thy power an aimless being saved  
When the dark Soul in sorrow’s tempest driven  
Can see no hope—no refuge but the grave

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<sup>2</sup>King David of Israel; cf. 2 Sam. 2.

Spirit of Truth! thy mild auspicious form  
In fair effulgent vision stands confest—  
Checks the wild ravings of the mental storm  
As beam thy rays on the benighted breast

And hark! What soothing sounds on fancy's ear  
Awe the rash impulse of ungovern'd woe;  
Arrest the deep-toned murmurs of despair  
While thus the heavenly breathing accents flow.

Weak Child of sorrow!—from the long-closed tomb  
Where hid in dust mortality decays;  
Turn thy sad heart now sunk in guilty gloom  
To light and love, to gratitude and praise

Where this the scene where man's last views must rest  
To this poor span were all his hopes confined—  
Then might despair o'erwhelm the human breast!—  
And deaths dark sway the hopeless victim bind.

For O how vain the evanescent flow  
Of Bliss which life's short period destroys!  
To satisfy the soul's aspiring glow,  
Her vast capacity for boundless joys!

But bright display'd in Revelation's light  
Her glorious hope of full fruition's given  
On Faith's firm basis climb the dazzling height  
And raise, exulting raise, thine eye to Heaven

—“Was not that manly breast to guilt unknown  
And glow'd with virtue spotless and benign.  
Then think 'tis his before the awful throne  
Of virtue's source eternally to shine.

“Say did not purest innocence and love  
And beauty's bloom thy bosom's darling grace  
Now in their native seats of bliss above  
Soft beam their raptures in the cherub's face

“Nor while on earth thy little part assigned  
Not without end or aim that little deem  
The slightest insect on the breezy wind  
Exists to form compleat the mighty scheme

“—Comfortless indeed the tear shall flow  
And dark and drear the future prospect rise  
If the cold heart ne’er feels the social glow  
Nor hope expanding soars to purer skies.

“To glad the suffering heart is thine the power  
To sooth the scene of woe with pity’s tear  
To gild with friends endear’d the social hour  
Say will thy bosom feel no interest here?

—Soon pale moon thy mild and pensive light  
To its bright source shall yield the borrow’d ray  
And the rich landscape open to the sight  
In the full blaze of a resplendant day

Thus like the moon-light scene, the distant views  
Of Christian Hope, precede effulgent skies;  
But O, more sure than that the morn renews  
Another day, the eternal—Sun—shall rise.

Shall rise—to dissipate th’ obscuring shades  
Of Mortal night, and by his vivid ray  
Disclose a scene where beauty never fades  
But light breaks forth in one eternal day.

To thee, Almighty Being!—Saviour! God!—  
Exhaustless fountain of redeeming love!—  
Mercy’s efficient source! whose chastening rod  
Leads the torn heart to hopes which rest above  
To Thee I lowly bend—on thee alone  
My throbbing bosom casts its load of care  
O be Thou pleased thy suppliant to own  
And still the tempest which is beating there

—On this drear wild, O beam one chearing ray  
And be the suffering path in Patience trod,  
Then hope and Peace shall smooth the rugged way  
And Faith Triumphant—rest upon her God<sup>1</sup>

**8.16 “And do I realize it . . .”**

[n.d.]

and do I realize it—the *protecting presence, the consoling grace of my Redeemer and God*. He raises me from the Dust to feel that I am near Him, He drives away all sorrow to fill me with his < blessing > consolations—He is my *guide, my friend and Supporter*—with such a < friend > *guide* can I fear. with such a friend shall I not *be satisfied*, with such a supporter can I fall—Oh then my adored refuge let not my frail nature shrink at thy command, let not the spirit which thou vouchsafest to fill < dare to obey thee with reluctance > reluctantly obey thee, rather let me say Lord here am I, the creature of thy Will, rejoicing that thou wilt lead, thankful that thou wilt choose for me—only continue to me thy Soul chearing presence and in Life or in Death let me be thy Own—

**8.17 “Friday the day after Ascension . . .”<sup>1</sup>**

[n.d.]<sup>2</sup>

Friday the day after Ascension Yesterday I thought the hours passed in devotion, < to > my God, the most precious of any I had yet experienced—not called to any active duty more than that which every day presents < it seemed > it seemed as if conversation with God by

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<sup>1</sup>Written probably by Rev. Simon Bruté at the bottom of the poem: “Perhaps by Rev. J. H. Hobart”

8.16 ASJPH 1-3-3-3:11

8.17 ASJPH 1-3-3-3:12

<sup>1</sup>The Ascension of Jesus is described in Acts 1:6-11.

<sup>2</sup>Written by Rev. Simon Bruté on the outside of the letter: “Protestant—before 1804.”

prayer, and the quiet discharge of the necessary affairs of life produced the Sweetest peace this world afforded—this day from 9 in the morning till six in the evening I have watched a fellow mortal on the Bed of pain—not a moment withdrawn from the most acute Suffering—the staring eye—the grasping hand—distorted limbs and groaning spirit have all declared the hand of chast[e]ning mercy awakening a Soul to a sense of its corruption and its approaching Separation from <the> torment of frailty that Soul has—

Let not this sweet Morn[in]g pass unnoticed after <passing two forgiving nights> six hours of undisturbed sleep, <my Soul arose>, <before> when the stars were disappearing before the light my Soul arose—the Body also sweetly refreshed left it at Liberty to adore, to Bless, and to renew its devotion to the Adored creator Redeemer and Sanctifier all my little flock were resting Peaceably within the fold—well might their Mother arise to acknowledge, to Praise, and to Bless the gracious Shepherd who preserves them Safe in his refuge—feeds them with his hand and leads them <beside> to the <still> refreshing stream<sup>3</sup>—well may she follow on confiding them to his care, rejoicing in his presence triumphing in his protection and seeking only to express her grateful joy and love but seeking his favours—by submission to his will—O Lord keep us in thy way, direct us in thy paths—recall our wanderings make us to hear thy voice with gladness—and to rejoice in thy Salvation—

### **8.18 “Father Almighty I know not what I would ask . . .”**

[n.d.]

Father Almighty I know not what I would ask or how to give words to the desires of my Soul—but this I know—it is thee I would seek and thou knowest every desire and wish that is there, for above all blessings I adore Thy infinite goodness that vouchsafes to regard the sorrows of a

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<sup>3</sup>Ps. 23:3



Child of the dust <my Heart is hot> All nature is bright, every blessing below is perfect but my Heart is hot within me—at the feet of my Saviour I fall, thro' his adored Holy Name I look to thee for help—All glory be to thee who givest me the Saving help—All Glory be to him who suffered to save us—All glory be to the Sanctifying Gift of his love which enables us to approach thee, and tho[ugh] disobedient unworthy wretched creatures yet permits us to call to our Father, Redeemer, and Comforter.—thou knowest all things, and the prayer of my Soul is now before thee that thou wilt have mercy on him thou has given Me—I know that I am utterly unworthy to ask even for my self but Oh Heavenly Father look with pity If not from thee where shall I find Succour—where seek for help—He is yet more a stranger with thee than my unworthy self, but Lord if thou shouldst judge us according to our merits<sup>1</sup> Where should we both hide us from thy all seeing eye. Thou only canst make us in the least Worthy thou only canst cleanse our polluted Souls—Adored advocate plead thou our cause, to thee I cry, in thee alone is my help. Thou hast forbid us using many words with thee, but O gracious Saviour with pity consider the lost and suffering State of thy wretched creatures, Offending thee from day to day, each hour adding weight to the weight of our heavy burthen. No refuge in our own weak and suffering Nature— Where can we apply Where find our refuge but with thee, who knowest our infirmities and enlighten our unworthy Souls which must perish without thy help—

### 8.19 “My Soul is Sorrowful . . .”

[n.d.]

<Out of the deep do I call to thee O lord—Lord hear my voice—><sup>1</sup>

My Soul is Sorrowful—my Spirit weighed down even to the dust.

It cannot utter one word to Thee my Heavenly Father—but still it seeks its only refuge and low at they feet waits for its

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<sup>1</sup>Ps. 130

8.19 ASJPH 1-3-3-3:27a

<sup>1</sup>Ps. 130

deliverance—<till> in thy good time—when it shall please the Lord—then will my bonds be loosed and my soul be set at liberty <whether the time is short or long>. O what ever is thy good pleasure—thy blessed will be done <if my time is short> let me have only one wish—please thee—but one fear—that of offending thee. <let me never forget my own unworthiness and insufficiency then I shall always remember how much more> never forgetting the comparison of my own unworthiness with thy goodness—<let me always> let my Soul wait with Patience—and glorify thee for *thy* Patience with me—dear gracious Father what can I do if thou art angry with me O *save me* from this only misery<sup>2</sup>

My Soul is Sorrowful even unto death<sup>3</sup>—but my merciful Father will not let . . . <My Soul cleaveth to the dust> All other Sorrow is pleasure compared with the worst of sorrow the offending my dear and Lord—O be with me, and I shall be whole comfort <the Soul of> thy Servant whose trust is in thee—bend <my will> our <my> minds to thy will enlarge our <my> hearts with thy grace and sustain our <my> soul till thro' the grave and gate of death we <I> shall pass to our <my> joyful reserrection—Thro[ugh] Him Our dear Redeemer in whose holy Name alone I supplicate thy mercy

## 8.20 “Memorial of our Saviours Death . . .”

[n.d.]

### *Memorial of our Saviours Death and Passion*

1st our Saviours Death was shameful and cruel yet he gives us the representation of it in a figure the most pleasing—he took to himself the pains of which he leaves us the sweet fruits

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<sup>2</sup>The remainder of the text is written upside down.

<sup>3</sup>Matt. 26:38

### 8.21 “Does the world reprove and misjudge . . .”

[n.d.]

does the world reprove and misjudge him—<to books> that same adored friend who sees and hereafter will vindicate his innocence <comforts and> supports and strengthens his mind proving to him that the Friendship of the world is worthless compared with that of his God neither can it arrest him from that sure anchor of his Soul and when the summons arrives that closes the Scene <thru> the <Soul> Peace of God secures him from the weakness of sinking nature—he fears not Death which only takes him from the world that he has long been wearied of—he fears not the terrors of God who has so long proved himself his Parent and friend he fears not judgment for these—he meets his prevailing Intercessor who covers him with the robe of righteousness and grants mercy from the seat of judgement—

tis thou alone O blessed Jesus who canst give assurance and comfort in that hour—O support and strengthen thy creatures that they may then meet thee with that Peace which passes all understanding<sup>1</sup>—

—and who w[oul]d not wish to secure that Peace, all must wish—but who will strive to obtain—

*Spirit of God!* Oh fix the wavering mind constrain the wayward will subdue the powers of disobedience and bring each Soul to its centre of blessedness our Saviour and redeemer <to whom with thee>

### 8.22 “Almighty Giver of all Mercies . . .”

[n.d.]<sup>1</sup>

Almighty Giver of all Mercies, Father of all, who knows my Heart and pities its weakness and errors, thou knowest the desire of my Soul

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8.21 ASJPH 1-3-3-3:36

<sup>1</sup>Cf. Phil. 4:7.

8.22 ASJPH 1-3-3-9:90(2)

<sup>1</sup>These reflections are written on the reverse of an October 3, 1798, letter Dr. Richard Bayley wrote to Elizabeth. “1802” is written on the envelope in another hand.

is to do thy Will, it struggles to wing its flight to thee its creator, and sinks again in sorrow for that Imperfection which draws it back to Earth.

How long shall I contend with sin and mortality when will that hour arrive which will free the troubled spirit from its Prison and change the shadows of this Life for Immortality and endless happiness—I bow to thee my God in cheerful Hope that confiding in thy infinite mercy, and assisted by thy powerful grace I shall soon arrive to that hour of unspeakable joy,—But if it is thy will that the Spirit shall yet contend with its Dust, assist me so to conduct myself th[r]o[ugh] this Life as not to render it an enemy, but a conductor to that happy state <from which> where all mortal contentions are done away, and where thy eternal Presence will bestow Eternal felicity—

With Pity O Lord, look down upon thy Servant—thy Mercy is Boundless, thou hast preserved our Souls from Death while thousands fall around us—thou hast given us every good while others are visited with sorrows and afflictions—and shall not my Soul praise thee for this unmeritted goodness, shall it now fall into Sin and neglect of thee its Preserver, will it rather prefer the bondage of Sin than be thy Servant—Oh it pants it longs to fit itself for thy acceptance, but chained in the service of the enemy it falls from its native glory and grovels in the Dust—Let thy mercy assist the endeavours of thy Servant, grant but the smallest portion of thy Grace and I shall be free—

O Almighty Father—O Blessed spirit, comforter [torn] of the sick and sorrowing Soul, O Saviour Eternal Redeemer of Sinners, who gave thy Life to save us—assist a miserable Sinner who strives with the corruption of Sin, and desires above all things to break the Snares of the enemy—I am O Lord like one in the net of the fowler,<sup>2</sup> set me now at liberty, cleanse me and fit me for thy presence and the Soul that now sorrows shall rejoice—

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<sup>2</sup>Cf. Ps. 124:7.

**8.23 Extracts from George Horne's  
*A Commentary on the Book of Psalms*<sup>1</sup>**

*On the left front fly-leaf:*

O that this dreary night of live o'er  
And mental blindness spread its gloom no more!  
O that the shades which veil th' eternal light  
Of never swerving truth, from mortal sight,  
Down, down the drear abyss of darkness driven  
No more obscured the just decrees of Heaven:  
But from Corruptions wildering maze refined  
To pure perceptions wing th' immortal mind  
Then shall that mighty love that rules the whole  
In full conviction rush upon the Soul.  
Then shall thro' vast events, the ceaseless sway  
Of grace and truth unfold its radiant ray,  
And the bright vision of the Source Divine  
Unveil'd through all, in glorious splendor shine

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—O that I could escape from the Sorrows and Sins of this world to  
Heaven my eternal Home where immortal Glory and bliss await me,  
where imperfection and affliction shall no more embitter my enjoy-  
ments, where my wearied soul weighed down by sorrow and sin, shall  
be at rest at rest forever—in the bosom of my Saviour and my God.—

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**8.23 ASJPH 1-3-22C**

<sup>1</sup>The material presented here, covering the first twenty-eight psalms, was extracted by Elizabeth from Rev. John Henry Hobart's copy of George Horne, Lord Bishop of Norwich, *A Commentary on the Book of Psalms*, (Philadelphia: William Young, 1792). Hobart later gave this copy to Elizabeth June 17, 1802. She then wrote material on the front and back fly-leaves and marked statements or wrote comments beside some verses or statements. The material she wrote on the fly leaves is given before the extracts from the book. Her comments and markings are noted in the footnotes.

In 1818, when Elizabeth was destroying papers and books from her early years, Rev. Simon Bruté asked for some of her Protestant materials so that he could better understand Protestantism. Thus, her copy of Horne came to Vincennes, Indiana, where Bruté served as the first Bishop. It is now #5082 in the Cathedral Library at Vincennes.

O that I had wings like a Dove for then would I fly away and be at rest.<sup>2</sup>—

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*On the right front fly leaf:*

Fountain of Good! to Thee we owe  
The hope which cheers the dreary scene  
Bids the sick Soul cast off its woe  
And beams a bright'ning ray within.

Touch'd by Thy holy quick'ning hand  
Tho' life's unnumbered ills anoy  
The deep pierc'd soul prepares to stand  
A candidate for endless joy.

Repine not then thou wayward mind  
Nor heedless view th' exalted prize;  
Pass thro' the gloomy vale resig'd  
And pant to gain unclouded skies.

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*On the page opposite the title page:*

—Adorable redeemer!—thy blood has purchased me, and I give myself wholly to Thee—The redeemed of thy mercy I will live only to thy glory—can I be reluctant in the service of a Master to whom I am bound by such tender and endearing ties—shall I murmur at the sacrifices to which that Redeemer calls me, who in achieving my redemption was deterred by no difficulties, and shrunk from no pains—No my Redeemer the sense of thy love shall sweeten all the self-denial and pain of thy cross—Here pressing to my heart thy crucified Body I

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<sup>2</sup>Ps. 55:6

give myself wholly to thee—receiving into my Soul thy shed blood, I devote myself to thy service—

O my Saviour strengthen me to accomplish “the desire of my Soul”—

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*On the left back fly-leaf:*

To Thee Almighty Being! Saviour! God!  
Exhaustless fountain of redeeming love,  
Mercy’s efficient source! whose chastening rod  
Leads the torn heart to hopes which rest above

To Thee I lowly bend—on Thee alone  
My throbbing bosom casts its load of care  
O be Thou pleased thy suppliant to own  
And still the tempest which is beating there

O this drear[y] wild, O beam one chearing ray  
And be the suffering path in Patience trod,  
Then Hope and Peace, shall smoothe the rugged way  
And Faith triumphant, rest upon her God.

Extracts from  
A Commentary on the Book of Psalms—

#

Preface

The psalms are an Epitome of the Bible, adapted to the purposes of devotion. They are adorned with the figures, and set off with all the graces of Poetry, and Poetry itself is designed yet farther to be recommended by the charms of music, thus consecrated to the Service of God; that so delight may prepare the way for improvement, and pleasure become the handmaid of Wisdom while every turbulent passion

is calmed by sacred melody, and the evil Spirit is still disposed by the Harp of the Son of Jesse.<sup>3</sup>

“What is there necessary for man to know, says the pious and judicious Hooker<sup>4</sup> ‘which the Psalms are not abl[e] to teach—all good necessarily either to be known or done, or had, this one celestial fountain yieldeth—there is no grief or disease incident unto the Soul of Man, any wound or sickness named for which there is not in this treasure-house, a present comfortable remedy ready to be found.’”—In the language of this divine Book therefore, the prayers and praises of the Church have been offered up to the throne of grace from age to age, and it appears to have been the manual of the Son of God in the days of his flesh who at the conclusion of his last supper is generally supposed to have sung a hymn taken from it\* (\*St. Mathew informs us that he and his Apostles “sung a hymn”<sup>5</sup>—and the hymn usually sung by the Jews, upon that occasion, was what they called the great Hallel—consisting of the Psalms from the 113# to the 118# inclusive.) Who pronounced on the Cross the beginning of the 22nd Psalm “My God, my God why has thou forsaken me?” and expired with part of the 31st Psalm in his mouth, “Into thy hands I commend my Spirit.”<sup>6</sup> Thus he who had not the spirit by measure, in whom were hidden all the treasures of Wisdom and Knowledge and who spoke as never man spoke, yet chose to conclude his life to solace himself in his greatest agony, and at last to breath out his Soul in the Psalmest form of words rather than his own—No tongue of Man or Angel can convey a higher idea of any book, and of their felicity who use it aright.—

They are written upon a divine, preconcerted Prophetical plan, and contain much more than at first sight they appear to do.—

The repetition of the Psalms as performed by multitudes is but one degree above mechanism—and is it not a melancholy reflection to be made at the close of a long life, that, after reciting them at proper

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<sup>3</sup>1 Sam. 16:18, etc.

<sup>4</sup>Richard Hooker (1554-1600) was a prominent Anglican theologian, professor, and author of learned treatises.

<sup>5</sup>Matt. 26:30

<sup>6</sup>Ps. 31:5



seasons through the greatest part of it, no more should be known of their true meaning and application than when the Psalter was first taken in hand, at school—

—The offence taken at the supposed uncharitable and vindictive spirit of the imprecations which occur in some of the Psalms ceases immediately if we change the imperative for the future and read, not “let them be confounded,”<sup>7</sup> but “They shall be confounded,”<sup>8</sup> etc., of which the Hebrew is equally capable. Such passages will then have no more difficulty in them, than the other frequent predictions of divine vengeance in the writings of the Prophets, or denunciations of it in the Gospels, intended to warn, to alarm, and [to] lead Sinners to repentance, that they may flee from the wrath to come. They are not spoken of private and personal enemies, but of the opposers of God and his Anointed, nor of any among these but the irreclaimable and finally impenitent.—

—are we concerned in the affairs of David and of Israel? Have we any thing to do with the ark and the temple? They are no more. Are we to go up to Jerusalem, and to worship on Sion? They are desolated and trodden under foot. Are we to sacrifice according to the law, the law is abolished never to be observed again. So we pray for victory over Moab, Edom, and Philistia, or for deliverance from Babylon: There are no such nations, no such places in the World. What then do we mean when taking such expressions into our mouths, we utter them as part of our devotions before God? Assuredly we must mean a Spiritual Jerusalem and Sion, a spiritual ark and temple, a spiritual law, spiritual sacrifices, and spiritual victories, spiritual enemies; all described under old names, which are still retained, though “old things are passed away, and all things are to become new.”<sup>9</sup> substituting Messiah for David, the Gospel for the law, the church Christian for that of Israel, and the enemies of the one for those of the other, the Psalms are made our own.

Composed upon particular occasions, yet designed for general use, delivered out as Services for Israelites under the law, yet no less

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<sup>7</sup>Ps. 35:4, 26; 40:14, etc.

<sup>8</sup>Ps. 53:5

<sup>9</sup>Cf. 2 Cor. 5:17.

adapted to the circumstances of Christians under the Gospel they present Religion to us in the most engaging dress; communicating truths which Philosophy could never investigate in a style which Poetry can never equal; while history is made the vehicle of Prophecy, and creation lends all its charms to paint the glories of Redemption—Calculated alike to profit and to please, they inform the understanding, elevate the affections, and entertain the imagination. Indited under the influence of Him, to whom all hearts are known, and all events foreknown, they suit mankind in all situations, grateful as the Manna which descended from above and conformed itself to every palate. The fairest productions of human wit, after a few perusals, like gathered flowers, wither in our hands and lose their fragranc[y]; but these unfading plants of Paradise become as we are accustomed to them, still more and more beautiful, their bloom appears to be daily heightened; fresh odors are emitted and new sweets extracted from them. He who hath once tasted their excellencies will desire to taste them again; and he who tastes them oftenest will relish them best.—

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The employment detached him from the bustle and hurry of life—vanity and vexation flew away for a season, care and disquietude came no[t] near his dwelling—He arose fresh as the morning to his task; the silence of night invited him to pursue it; and he can truly say that food and rest were not preferred before it. Every Psalm improved infinitely on his acquaintance with it, and no one gave him uneasiness but the last; for then he grieved that his work was done. Happier hours than have been spent on these meditations on the Sons of Sion he can never see in this World. Very pleasantly did they pass, and moved smoothly and swiftly along, for when thus engaged, he counted no time. They are gone but have left a relish and a fragrance upon the mind, and the remembrance of them is sweet—

—He would wish if it so pleased God that death should find him employed in meditations of this kind—

“I have lost a world of time” said the learned Salmasius<sup>10</sup> on his death bed “if I had one year more I would spend it in reading Davids Psalms and Pauls Epistles.”)

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—Psalm 1st—

First Day.

Morning Prayer

Verse 1st. Blessed is the man that walketh not in the Counsel of the ungodly nor standeth in the way of Sinners, nor sitteth in the seat of the Scornful —

The Psalter, like the Sermon on the Mount, openeth, with a “Beatitude,” for our comfort and encouragement, directing us immediately to that happiness, which all mankind in different ways are seeking and enquiring after. All would secure themselves from the incursions of misery? But all do not consider, that misery is the offspring of Sin, from which it is therefore necessary to be delivered and preserved in order to become happy or “blessed.” The variety of expressions here used by David intimates to us that there is a gradation in wickedness, and that he who would not persist in evil courses or commence a scoffer at the Mystery of Godliness must have no fellowship with bad men; since it is impossible for any one who forsakes the right way to say whither he shall wander; and few when they begin to walk in the “council of the ungodly,” propose finally to sit down in “the seat of the scornful” O Thou second Adam who alone since the transgression of the first, hast attained a sinless perfection, make they Servants “blessed,” by making them righteous thro’ thy merits and Grace!—

2nd. But his delight is in the law of the Lord, and in his law doth he meditate day and night.

He who has once brought himself to “delight” in the Scriptures will find no temptation to exchange that pleasure for any which the World

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<sup>10</sup>Claudius Salmasius (1588-1653) was a French scholar, humanist, and philologist.

or the flesh can offer him. He will make the lively oracles of God his companions by day and by night. He will have recourse to them for direction, in the bright and chearful hours of prosperity—to them he will apply for comfort in the dark and dreary seasons of adversity.

3rd. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season, his leaf also shall not wither, and whatsoever he doeth shall prosper—

By continual meditation on the Sacred writings a man as naturally advances and improves in holiness as a tree thrives and flourishes in a well watered soil. All the fruits of Righteousness shew themselves at their proper “season” as opportunity calls for them, and his words which are to his actions what the leaves are to the fruit, fall not to the ground, but are profitable as well as ornamental. Every thing in him and about him serves the purpose for which it was intended. His brethren are benefited by him and his Maker is glorified.

5th. The ungodly shall not stand in the Judgement, nor Sinners in the congregation of Righteous.

—A day is coming, when the divine Husbandman shall appear with his “fan in his hand,” and shall thoroughly purge his floor. The wheat which shall stand the winnowing of that day will be gathered into the celestial granary; while the chaff forever seperated from it, shall be hurried out of the floor and carried by a mighty whirlwind, to its own place, “there shall be a congregation of the Righteous in which Sinners shall not stand.” At present Wheat and Chaff lie on one floor;<sup>11</sup> Wheat and tares grow in one field.<sup>12</sup> good and bad fishes are comprehended in one net. good and bad men are contained in the visible Church. Let us wait with Patience God’s time of Separation.

[6th.] For the Lord knoweth the way of the righteous, but the way of the ungodly shall perish.

—In the present scene of things we may be, and often are, mistaken in the Judgment we form of men. But it cannot be so with the Omniscient. “The foundation of God standeth sure; having this Seal, the

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<sup>11</sup>Matt. 3:12

<sup>12</sup>Matt. 13:30

Lord knoweth them that are His"—their good deeds are not unobserved, nor will they be forgotten by him. his eye seeth them in secret,<sup>13</sup> his hand will regard them openly—In the day of final retribution: When crowns of Glory shall sparkle on the head of the righteous, but shame and torment shall be the portion of the wicked; the way of the ungodly shall perish."—

—Psalm 2nd—

4th. He that sitteth in the Heavens shall laugh them to scorn. The Lord shall have them in derision.—

By these and such like expressions which frequently occur in Scripture, we are taught in a language which we understand, because borrowed from ourselves, and our manner of showing contempt, how the schemes of worldly politicians appear to Him, who sitting upon his Heavenly throne, surveys at a glance whatever men are doing, or contriving to do, upon the Earth. This is the idea intended to be conveyed; and from it we are to separate all notions of levity, or whatever else may offend when applied to the Godhead, tho' adhering to the phrases, as in use among the Sons of Adam. the same is to be said with regard to words which seem to attribute many other human passions and affections to the Deity—as for instance these which follow—

5th. Then shall he speak unto them in his wrath and vex them in his sore displeasure.

6th. Yet have I set my King upon my Holy hill of Sion.

Let us reflect for our comfort, that he who raised up his Son Jesus from the dead has promised to raise up us also<sup>14</sup> who believe in him; and that the World can no more prevent the exaltation of the members than it could prevent that of the Head.

9th. Thou shalt break them with a rod of Iron. Thou shalt dash them in pieces like a potter's vessel.

The irresistible power and inflexible Justice of Christ's Kingdom are signified by his "ruling with a rod of iron"; the impotence of those

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<sup>13</sup>Matt. 6:4, 6, 18

<sup>14</sup>1 Cor. 6:14

who presume to oppose him is compared to that [of] a “potter’s vessel,” which must fly in pieces, at the first stroke of the iron rod. The power of Christ will be manifest in all, by the destruction either of Sin, or the Sinner. The hearts which now yield to the impression his spirit are broken only in order to be formed anew, and to become vessels of honor for the Master’s use. Those which continue stubborn and hardened must be dashed in pieces by the stroke of eternal Vengeance.

12th. Kiss the Son lest he be angry, and ye perish from the way, when his wrath is Kindled but a little; blessed are all they that put their trust in him.

Christ beseeches kings no less than their subjects, to be reconciled to him, and by him to the Father;<sup>15</sup> since a day is at hand when mighty men shall have no distinction, but that of being mightily tormented. And then will be seen the “blessedness of those who put their trust in” the Lord Jesus. for when the glory of man shall fade away as the short lived flower of the field,<sup>16</sup> and when all, that is great and honorable shall be laid low in the dust, he shall give unto his faithful Servants a crown<sup>17</sup> without cares, and a Kingdom that cannot be moved.<sup>18</sup>

—Psalm 3rd—

2nd. Many there be which say of my Soul there is no help for him in his God.

Affliction and desertion are two very different things, but often confounded by the World. The fearful imaginations of our own desponding hearts, and the suggestions of our crafty Adversary, frequently join to help forward this most dangerous temptation, in the hour of sorrow.

4th. I cried unto the Lord with my voice and he heard me out of his Holy hill.

David driven from Jerusalem still looked and prayed toward the “holy hill of Sion.” Christ, when a stranger on the Earth “made

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<sup>15</sup>Cf. Matt. 5:23 and 2 Cor. 5:20.

<sup>16</sup>Cf. Isa. 40:7.

<sup>17</sup>Cf. James 1:12.

<sup>18</sup>Cf. Heb. 12:28.

supplication with strong crying” to his Father in Heaven—Christ was heard for his own sake, David was heard, and we shall be heard through him—

5th. I laid me down and slept; I awaked, for the Lord sustained me.

Behold David in the midst of danger sleeping without fear, secure, thro’ the divine protection of awaking to engage and vanquish his enemies. Behold, the Son of David composing himself to rest upon the cross, that bed of Sorrows, and commending his Spirit into the Father’s hands,<sup>19</sup> in full confidence of a joyful Resurrection according to the promise at the time appointed. Behold this O Christian, and let faith teach thee how to sleep, and how to die; while it assures thee, that as sleep is a short death, so death is a longer sleep; and that the same God watches over thee, in thy bed, and in thy grave.<sup>20</sup>

6th. I will not be afraid of ten thousands of people, that have set themselves round about against me.

Faith revived and invigorated by prayer, and fixed on God alone, is a stranger to fear in the worst of times. The innumerable examples of Saints rescued from tribulation, and above all the Resurrection of the Son of God from the dead, render the believer bold as a Lion, although the name of his adversary be “legion.”—

Thou O Christ,<sup>21</sup> Artifacts everlasting truth; “all is vanity and fals[e]hood, transient and fallacious but the love of Thee!—

Our Intercessor is already on high; and for his sake, “the Lord will hear us when we call upon Him”<sup>22</sup> what then must be said of us if we neglect to call upon Him—

—Psalm 4th—

6th. There be many that say who will shew us any Good? Lord lift thou up the light of thy countenance upon us.

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<sup>19</sup>Cf. Luke 23:46.

<sup>20</sup>Elizabeth wrote “truly beautiful” beside Horne’s comment on Psalm 3:5 in the published text.

<sup>21</sup>The next two paragraphs are not found in Horne, but are Elizabeth’s additions in her written text placed after her notes on Psalm 3:6.

<sup>22</sup>Cf. Ps. 145:18 and Rom. 10:12.

The former verses were addressed to rebellious sinners, inviting them to repentance and reformation. This seems to relate to the Righteous who in times of calamity and persecution, like the friends of David are tempted to despond, on seeing no end of their troubles. The Psalmist therefore prescribes prayer to all such, as an antidote against the temptation—he directs them in the darkest night to look towards heaven, nor doubt the return of day, when the rising Sun shall diffuse light and salvation and sorrow and sighing shall fly away—How many are continually asking the question in this verse? How few applying to Him who alone can give an answer of Peace and comfort.

7th. Thou hast put gladness in my heart more than at the time that their corn and wine increased.

The devout Soul declares herself to experience a joy in the midst of tribulation, far superior to the joy with which men rejoice in the time of harvest, a joy bright and pure as the regions from whence it descends. Such is the difference between the Bread of Earth, and that of heaven, between the juice of the grape and the cup of Salvation.<sup>23</sup> Teach us O Lord to discern this difference, and to chuse aright.

8th. I will both lay me down in Peace, and Sleep; for Thou Lord, only makes me dwell in Safety.

Happy the Christian, who having nightly with this verse committed himself to his bed, as to his grave, shall at last, with the same words resign himself to his grave as to his bed, from which he expects in due time to arise, and sing a morning hymn, with the children of the Resurrection.—

—Psalm 5th—

1st. Give ear O Lord, to my words, consider my meditation.

Altho' nothing can really hinder or divert the divine attention yet God is represented as "not hearing" when either the person is unacceptable, or the petition improper, or when he would thoroughly prove the faith and Patience of the petitioner.

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<sup>23</sup>Ps. 116:13



2nd. Hearken unto the voice of my cry, my King and my God, for unto Thee I pray.

The voice of the suppliant's cry will be in proportion to the sense which he hath of his sin. Whom should a subject solicit but his King! to whom should a Sinner pray but to his God? Let us often think upon the strong cryings of Him, who suffered for the sins of the World, and of that intercession by which the pardon of those sins was procured—

3rd. My voice shall thou hear betimes O Lord, early in the morning will I direct my prayer unto Thee, and will look up.

—He who is in good earnest, and hath his heart fully bent on the work of Salvation, like other skillful and diligent artificers will be “early” in his application to it. he will get the start of the World, and take advantage of the sweet hour of prime to dispose and set himself in order for the day. What is a slothful sinner to think of himself, when he reads concerning the holy Jesus, that “in the morning, rising up a great while before day, he went out and departed into a solitary place, and there prayed.”<sup>24</sup>—

8th. Lead me O Lord in thy righteousness, because of mine enemies: make Thy way strait before my face.<sup>25</sup>

A—A man's enemies while they oblige him to pray more fervently, and to watch more narrowly over his conduct, oftentimes become his best friends—

11th. But let all those who trust in Thee rejoice, let them ever shout for joy because Thou defendest them, let them also that love Thy name, be joyful in Thee.

Trusting in God, they rejoice evermore, and sing aloud the praises of their Saviour and mighty defender; the love of whose name fills their hearts with joy unspeakable, while they experience the comforts of Grace, and expect the rewards of Glory.

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<sup>24</sup>Beside Psalm 5:8 in the published text Elizabeth wrote: “No, Salvation is not from the Saints no more than from our prayers for one another but prayers obtain grace and are very good and useful so powerful was their prayer upon Earth is it not still more so in heaven.”

<sup>25</sup>Elizabeth drew a line beside the commentary on Psalm 5:9 in the published text.

Thou, O Christ, Art the righteous Saviour, Thou Art the King of Israel, Thou art the blessed of Jehovah, the fountain of blessing to all believers—and Thy “favour” our defence and protection—

Psalm 6th

First day.

Evening Prayer

God’s mercy is promised to penitents, he is requested to “return”—to lift up his countenance on the desponding heart; to “deliver” it from darkness and the Shadow of Death,<sup>26</sup> and to diffuse around it light and life, Salvation, joy, and gladness like the Sun in the morning when he revisits a benighted world, and calls up the creation to bless the Maker of so glorious a luminary, so bright a representative of redeeming love.

Many of the mournful Psalms end with “triumph” to instruct the believer that he is continually to look forward, and solace himself with beholding that day when his Warfare shall be Accomplished; when Sin and Sorrow shall be no more,<sup>27</sup> when sudden and everlasting confusion shall cover the enemies of righteousness; when the sackcloth of the penitent shall be changed for a robe of glory, and every tear become a sparkling gem in his crown; when to sighs and groans shall succeed the songs of heaven, set to Angelic harps, and faith shall be resolved into the-Vision-of-the-Almighty—

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[Psalm 7th]

17th I will praise the Lord according to his righteousness; and will sing praise to the name of the Lord most high.

Whatever doubts may at present arise concerning the ways of God, let us rest assured that they will all receive a solution; and that the

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<sup>26</sup>Luke 1:79; cf. Ps. 23:4.

<sup>27</sup>Cf. Rev. 21:4.

“righteousness” of the great judge, manifested in his final determinations, will be the subject of everlasting hallelujahs.—

### Psalm 8th

verse 3rd. When I consider thy heavens the work of thy fingers, the Moon and the Stars which Thou has ordained:

[4th.] What is man that Thou art mindful of Him, and the Son of man that Thou visitest him.

David is evidently supposed to have before his eyes the heavens as they appear by night. he is struck with the Awful magnificence of the extended firmament, adorned by the Moon walking in brightness, and rendered brilliant by the vivid lustre of a multitude of Shining orbs, differing from each other in magnitude and splendor. and when, from surveying the beauty of heaven with its glorious show, he turns to take a view of the creature man, he is still more affected by the mercy than he had before been by the majesty of the Lord, since far less wonderful it is that God should make such a World as this, than that He who made such a world should be “mindful of man,” in his fallen estate, and should “visit” human Nature with his Salvation.—

9th. O Lord, our Lord, how excellent is thy name in all the Earth!

—Let therefore the universal chorus of Angels and Men join their voices together and make their voices to be heard as one in honor of the Redeemer, evermore praising him and saying O Lord, Our Lord Jesus Christ, King of Righteousness, Peace, and Glory, King of Kings, and Lord of Lords,<sup>28</sup> how excellent, how great and glorious is thy name, diffused over all the Earth,<sup>29</sup> for the Salvation of thy faithful. Blessing, and honor, and Glory, and Power be unto Him that sitteth upon the Throne, and unto the Lamb, forever and ever. And let Heaven and Earth say AMEN.<sup>30</sup>

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<sup>28</sup>Cf. Rev. 17:14.

<sup>29</sup>Cf. Ps. 72:19.

<sup>30</sup>Cf. Rev. 5:13-14.

Psalm 9th.—

Second Day—

Morning Prayer

2nd. Verse—I will be glad and rejoice in Thee, I will sing Praise to thy Name O Most High.

Christians are taught to be “glad and rejoice,” not in abundance of Wealth, or plenitude of power, not in the pleasures of sense or the praise of men, but in God their Saviour; and their joy is as far superior to the joy of the worldly, as the object of one is to that of the Other. He who with the Spirit and understanding as well as with the voice, sings “praise to Thy Name O most high,” is employed as the Angels are, and experiences a foretaste of the delight they feel.—

9th. The Lord will be a refuge for the oppressed, a refuge in time of trouble.

—The poor in Spirit, the meek and lowly<sup>31</sup> penitent, however “oppressed in times of trouble” by worldly and ungodly men, and by the frequent assaults of the wicked one, still finding a refuge in Jesus; who renews his strength by fresh supplies of Grace, arms him with faith and Patience, and animates him with the hope of Glory<sup>32</sup>—

10th. [And they that know thy name will put their trust in thee: for thou, Lord, has not forsaken them that seek thee.]

Therefore they who know God’s Name, that is who are acquainted with and have experienced his merciful nature expressed in that Name, will take no unlawful methods to escape Affliction, nor “put their trust,” in any but “him” for deliverance; since a most undoubted truth (and O what a comfortable truth) it is, that Thou Lord Jesus has not forsaken, nor ever wilt finally “forsake them that” sincerely and diligently with their whole heart “see” to “Thee” for help; as a child, upon the apprehension of danger flies to the arms of its tender and indulgent Parent.

18th. For the needy shall not always be forgotten; the expectation of the poor shall not perish forever.

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<sup>31</sup>Cf. Matt. 5:3, 5.

<sup>32</sup>Cf. Col. 1:27.

They who remember God shall infallibly be remembered by Him and let this be their anchor in the most tempestuous Season. The body of a martyr is buried in the earth so is the root of the fairest flower; but neither of them “perisheth forever.” let but the winter pass, and the Spring return,<sup>33</sup> and lo, the faded and withered flower blooms; the body sown in corruption, dishonor, and weakness raises in incorruption, glory, and power—

20th. Put them in fear O Lord, that the Nations may know themselves to be but men.—

Strange, that Man, dust in his Original, sinful by his fall, and continually reminded of both, by every thing in him and about him, should yet stand in need of some Sharp Affliction, some severe visitation from God, to bring him to the Knowledge of himself, and make him feel who and what he is—but this is frequently the case; and when it is as there are wounds which cannot be healed without a previous application of caustics, mercy is necessitated to begin her work with an infliction of judgment.

### Psalm 10th

1st. Why standest Thou afar off, O Lord! Why hidest Thou thyself in time of trouble?

To behold the righteous cause oppressed, and good men seemingly deserted by heaven, or at a time when they most need its assistance is apt to offend the weak, and oftentimes stagger those who are strong. It is indeed a sore trial, but intended to make us perfect in the practice of three most important duties humility, resignation, and Faith. That we may not faint under the severity of this discipline<sup>34</sup> let us ever bear in mind that the beloved Son of the Father, the Son in whom he was well pleased,<sup>35</sup> had once occasion to utter these words, “My God my God why hast Thou forsaken me”<sup>36</sup>—

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<sup>33</sup>Cf. Song of Songs 2:11-12.

<sup>34</sup>Cf. Heb. 12:3.

<sup>35</sup>Cf. Matt. 3:17; 17:5; Mark 1:11; Luke 3:22; 2 Pet. 1:17.

<sup>36</sup>Ps. 22:1; Matt. 27:46; Mark 15:34

Psalm 11th

1st. In the Lord put I my trust; how say ye to my Soul flee as a bird to your mountain.

The Christian, like David in perilous times should make God his fortress, and continue doing his duty in his station; he should not at the instigation of those about him like a poor timorous inconstant Bird either fly for refuge to the divices of worldly wisdom, or desert his post, and retire into solitude while he can serve the cause in which he is engaged. Not indeed is there any “Mountain” on Earth out of the reach of care and trouble. Temptations are every where—and so is the Grace of God.—

5th. The Lord trieth the righteous; but the wicked, and him that loveth violence, his Soul hateth.

As to the afflictions which persons may suffer who are embarked in a righteous cause, they are intended to purge away the dross, and to refine them for the Master’s use—Gold saith the Son of Sirach, is tried in the fire, and acceptable men in the furnace of adversity.<sup>37</sup> In the mean time God’s displeasure against the wicked is ever the same, and their prosperity instead of benefiting, will in the end destroy them. He who would enjoy the prosperity of the wicked here, must take with it their torments hereafter, he who is ambitious of wearing the crown of Righteousness in heaven, must be content to enjoy tribulation on Earth—

7th. For the righteous Lord loveth righteousness; his countenance doth behold the upright.

He who is in himself essential righteousness, cannot but love his own resemblance wrought in the faithful by his good Spirit—with a countenance full of paternal Affection, he beholds, and speaks Peace and comfort to them in the midst of their Sorrows; until admitted, through mercy, to the glory from which Justice excludes the wicked, and beholding that countenance which has always beheld them they shall enter upon a life of boundless and Everlasting felicity.—

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<sup>37</sup>Sir. 2:5

[Psalm 14th]

4th. Have all the workers of iniquity no knowledge—

The “workers of iniquity” work for the wages of death;<sup>38</sup> they fight against God and their own Souls; they barter eternity for time, and part with happiness for Misery both in possession and reversion[.] well therefore may it be asked have they no knowledge. Such as now call not on the Name of “the Lord” Jesus for pardon and Salvation, shall hereafter call in vain upon the rocks and mountains, to shelter them from his power and vengeance.

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—Psalm 15th—

Third Day

Morning Prayer

1st. Lord who shall dwell in thy tabernacle? Who shall dwell in thy Holy hill?

The prophet alludes to the hill of Sion in the earthly Jerusalem, to the tabernacle of God which was thereon, and the character of the Priest who should officiate in that tabernacle—But all these were figures of a celestial Jerusalem,<sup>39</sup> a Spiritual Sion, a true tabernacle, and an eternal Priest.

—To the great originals therefore we must transfer our ideas, and consider the enquiry as made after Him, who should fix his resting place on the heavenly mount, and exercise his unchangeable priesthood in the temple not made with hands—And since the disciples of this new and great High Priest become Righteous in Him, and are by the Spirit conformed to his image, the character which belongs essentially and inherently only to him, will derivatively belong to them also,

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<sup>38</sup>Cf. Rom. 6:23.

<sup>39</sup>Cf. Rev. 21:10.

who must follow his steps below, if they would reign with Him above—

2nd. He that walketh uprightly, and worketh righteousness, and speaketh the truth in his Heart.

The man therefore who would be a citizen of Sion, and there enter into the rest and Joy of his Lord<sup>40</sup> must set that Lord always before him. Renewed thro' grace, endued with a lively faith, and an Operative charity he must consider and imitate the life of that blessed person, who walked amongst men, without partaking of their corruptions, who conversed unblamably with Sinners, who could give this challenge to his inveterate enemies "which of you convinceth me of Sin,"<sup>41</sup> in whom the grand Accuser, when he came, "found nothing," Who being himself "the Truth" thought and spake of nothing else—making many promises, and performing them all—

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### Psalm 16th

8th verse I have set the Lord always before me, because he is at my right hand, I shall not be moved.

The method to support ourselves in time of trouble, and persevere unto the end—is to maintain a constant actual sense of the presence of Jehovah.—Why are our fears great—but because our faith is little—

9th. Therefore my heart is glad—my glory rejoiceth, my flesh also shall rest in hope.

This consideration is to the afflicted, the sick, and the dying Christian a never failing source of comfort, and inexhaustible fountain of joy; Sin and infidelity are the enemies who would fill it with earth<sup>42</sup>

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<sup>40</sup>Cf. Matt. 25:21, 23.

<sup>41</sup>John 8:46

<sup>42</sup>Beside the commentary on Psalm 16:10 in the published text, Elizabeth underlined the following: "the soul, which exists mean while, in secret and undiscerned regions, there waiting for the day when its Redeemer shalt triumph over corruption, in his mystical, as he hath already done, in his material body."



11th. Thou wilt shew me the path of life: in thy presence is fulness of joy; at Thy right hand there are pleasures forevermore.<sup>43</sup>

The return of Christ from the grave is beautifully described, by Jehovah “shewing” or discovering to him a “path of life,” leading through the valley of the Shadow of death,<sup>44</sup> and from that valley to the summit of the hill of Sion or to the Mount of God in heaven, on which he now sits enthroned.<sup>45</sup> There exalted at the right hand of the Father,<sup>46</sup> that human body, which expired on the cross and slept in the Sepulchre, lives and reigns, filled with delight and incircled by glory incomprehensible and endless—Through this my beloved Son our dear Savior, “Thou shalt shew” us likewise O Lord, “the path of life,” Thou shalt justify our Souls by thy Grace now, and raise our bodies by thy power at the last day,<sup>47</sup> when earthly Sorrows shall terminate in heavenly joy, and momentary pain shall be changed to/rewarded with Everlasting felicity.

### Psalm 17th

Verse 5th. Hold up my goings in thy paths that my footsteps slip not.

The Word of God affords us direction, but the Grace of God must enable us to follow its direction, and that grace must be obtained by prayer—The “paths of God” are opposed to the “paths of the destroyer” the ways of righteousness to that of Sin. The image is here taken from our walking in a slippery path, for such is that of human life, by reason of temptations; so that the believer, especially if he be young, feeble, and inexperienced has great need of a divine supporter in every step he takes.

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<sup>43</sup> Above the commentary for Psalm 16:11 in the published text, Elizabeth wrote: “The Church of England admits not the beatific vision untill the last Day . . . !!! and their poor Brethren mock the limbo and the purgatory!”

<sup>44</sup>Ps. 23:4

<sup>45</sup>Cf. Isa. 6:1.

<sup>46</sup>Cf. Matt. 26:64; Mark 16:19; Luke 22:69.

<sup>47</sup>Cf. John 11:24.

6th. I have called upon thee O God for Thou wilt hear me, incline thine ear unto me and hearken unto my words.

The sweet experiences of former mercies and deliverances gives a comfortable assurance of protection in present and future dangers, and this should cause us to fly for refuge at all times, by strong supplication and prayer, to Him, who is able and willing to save us—

15th. As for me, I will behold thy face in Righteousness, I shall be satisfied, when I awake with thy likeness.

Instead of setting our Affections on things below, the Prophet instructs us, after his example to place all our happiness in the Vision of God, and in that righteousness, which leads to it, since the hour is coming, when we shall awake,<sup>48</sup> and arise, after the divine similitude; when we shall be like God,<sup>49</sup> for we shall see him as he is, and by seeing him shall be changed<sup>50</sup> into the same image; and then shall every desire be satisfied with the fullness of unutterable glory. -

#### Psalm 18th<sup>51</sup>

30th. As for God, his way is perfect: the word of the Lord is tried: he is a buckler to all those who trust in Him.

The “way” of God in the course of his proceedings with men, and its “perfection” consists in the equity of those proceedings: and promises made in “the word of Jehovah” to his Servants, are tried in times of affliction and persecution, as gold in the fire,<sup>52</sup> and found pure from any dross of falliability. “He is ever a shield to protect those who trust in Him, during their stay here, until he becomes their exceeding great reward” hereafter—

31st. For who is God, save the Lord/ or who is a Rock, save our God?

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<sup>48</sup>Cf. Dan. 12:2.

<sup>49</sup>Cf. Zech. 12:8.

<sup>50</sup>Cf. 1 Cor. 15:51.

<sup>51</sup>Beside the commentary for Psalm 18:4 in the published text, Elizabeth wrote: “motto” and “bands of P” and circled the latter.

<sup>52</sup>Cf. Sir. 2:5.

—“Jehovah” alone is the “God,” or covenanted Saviour of his people; He is the only Rock on which they may securely build their hope of Heaven. Vain were the idols of the antient world, Baal, and Jupiter; as vain are those of modern times, Pleasure, Honor, and profit—They cannot bestow content or make their votaries happy below; much less can they deliver from death, or open the everlasting doors above.

33rd. He maketh my feet like hinds feet, and setteth me upon my high places.

He endureth the affections which are the feet of the Soul, with vigour and agility, to run the way of his commandments, to surmount every obstacle, and with an activity like that of the swift hart, or the bounding roe, to conquer the steep ascent of the everlasting hills, and gain the summit of the Heavenly Mountain. St. Paul tells us how the feet must be shod for this purpose, namely, “With the preparation of the Gospel of Peace”<sup>53</sup>—

35th. Thou hast given me the shield of thy Salvation: and thy right hand hath holden me up, and thy afflictions have made me great.

—The Salvation of God is a defense against all temptations to such as believe in it. Whence St. Paul styles this piece of armour, the Shield of Faith wherewith, says he, “Ye may be able to withstand all the fiery darts of the Wicked.”<sup>54</sup> The right hand of God must support and sustain us at all times; and the wholesome discipline of the Christian camp, the chastisements and corrections of our heavenly Father must train us up to true greatness, and prepare us for the Kingdom of Heaven—The soldiers like their great leader, must be “made perfect through Sufferings.”<sup>55</sup>

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<sup>53</sup>Cf. Eph. 6:15.

<sup>54</sup>Cf. Eph. 6:16.

<sup>55</sup>Cf. Heb. 2:10.

Fourth Day.

Morning Prayer

1st verse. The Heavens declare the Glory of God, and the firmament sheweth his handy Work.

Under the name of Heaven or the “Heavens” is comprehended that fluid mixture of light and air, which is every where diffused about us; and to the influences of which, are owing all the beauty and fruitfulness of the Earth all vegetable and animal life, and the various kinds of motion throughout the system of Nature. By their manifold and beneficial operations, therefore, as well as by their beauty and magnificence, “the heavens declare the glory of God”; they point him out to us, who, in Scripture language, is styled “the Glory of God,” by whom themselves and all things were made, and are upholden; and who is the author of every grace and blessing to the Sons of Men: “The firmament” or expansion of the celestial elements wherever it extends, “sheweth his handy work,” not only as the Creator, but also as the Redeemer of the World. And thus do the heavens afford inexhaustible matter for contemplation and devotion, to the Philosopher, and to the Christian—

[4th.] . . In them had he set a tabernacle for the Sun

5th. Which is as a Bridegroom coming out of his chamber, and rejoiceth as a giant to run his course.

As the material Light is always ready to run its heavenly race, daily issuing forth with renewed vigour like an invincible champion still fresh to labor, so likewise did the Light Divine rejoice to run his glorious race.<sup>56</sup> he excelled in strength, and his works were great and marvellous; he triumphed over the powers of darkness; he shed abroad on all sides high bright beams upon his Church; he became her deliverer, her protector and support; and shewed himself able in every respect to accomplish for her the mighty task he had undertaken—What a wonderful instrument of the most High is the Sun at his rising considered in this light—

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<sup>56</sup>Cf. 1 Cor. 9:24.

6th. His going forth is from the end of Heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

The light diffused on every side from its fountain, extendeth to the extremities of Heaven, filling the whole circle of creation; penetrating even to the substances of grosser bodies, and acting in and through all other matter as the general cause of Life and motion. Thus unbounded and efficacious was the influence of the Sun of Righteousness, when he sent out his work, enlightening and enlivening all things by the glory of his Grace—

7th. The Law of the Lord is perfect, converting the Soul: the testimony of the Lord is sure, giving wisdom to the simple.

The word of God is perfectly well adapted in every particular to “convert,” to restore, to bring back “the Soul,” from error to truth, from sin to righteousness, from sickness to health, from death to life; as it convinces of Sin, it holds forth a Saviour. it is a means of Grace, and a rule of conduct. it giveth Wisdom, and by Wisdom, Stability to those who otherwise might through ignorance and weakness be easily deceived and led astray.

It is sure certain and infallible in its directions and informations, making “wise the simple.”

8th. The statutes of the Lord are right, rejoicing the Heart; the Commandment of the Lord [is] pure, enlightening the eyes.

To those who study the Righteousness of God therein contained and communicated to man, it becometh a never failing source of consolation and holy joy; the conscience of the reader is cleansed by the blood, and rectified by the Spirit of Christ; and such a conscience is a continual feast; the “statutes of the Lord are right rejoicing the heart.” The divine word resembleth the Light in its purity, by which are unveiled and manifested to the eyes of the understanding the wonderful works and dispensations of God, the state of Man, the nature of Sin, the way of Salvation, the joys of heaven, and the pains of Hell: the “Commandment of the Lord is pure enlightening the eyes.”—

9th. The fear of the Lord is clear enduring forever: the <righteous> judgments of the Lord are true and righteous altogether.

“The fear of the Lord” which restrains from transgressing that law by which it is bred in the heart, is of itself a preservative of mental

purity, and in the duration both of its effect and its reward eternal, it “endureth forever.” the judgments “of the Lord” are not like those of men, oftentimes wrong and unjust, but all his determinations in his word are truth and righteousness united in perfection.—

10th. More to be desired are they than gold, yea than much fine gold: sweeter also than honey in the honey comb.

What wonder is it that this converting, instructing, exhilarating, enlightening, eternal, true, and righteous WORD should be declared preferable to the riches of eastern Kings, and sweeter to the Soul of the Pious believer than the sweetest thing we know of is to the bodily taste: how ready are we to acknowledge all this, yet we part with the true riches to attain the early mammon, and barter the joys of the spirit for the gratifications of sense. Lord gives us affections toward THY HOLY WORD in some measure proportioned to its excellence for we can never love too much what we can never admire enough—

#### Psalm 20th

1st. The Lord hear thee in the day of trouble; the Name of the God of Jacob defend thee.

The warfare of Christ Our King though accomplished in his own person still remaineth to be accomplished in his people, until the last enemy shall be destroyed and Death shall be swallowed up in victory.<sup>57</sup> It is still “the day of trouble” still the “Name of the God of Jacob,” must “defend” the Body of Christ.

2nd. Send thee help from the Sanctuary, and strengthen thee out of Sion.

All help and strength in the time of danger and sorrow must be obtained by prayer from the heavenly Sion, which is in the Jerusalem above, and from the eternal temple thereon constructed. By this “help and strength,” the captain of Our Salvation conquered; and the Church, with all her Sons, must conquer through the same.—

3rd. Remember all thy offerings and accept thy burnt Sacrifice.

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<sup>57</sup>Cf. 1 Cor. 15:54.

As Christ in the days of his flesh, offered up, not only prayers and tears, but at length his own most precious Body and Blood, the Church here prays, that the great propitiatory Sacrifice may be had in everlasting remembrance before God, and the merits of it be continually pleaded in arrest of Judgment, and accepted for herself, and for her children.

7th. Some trust in chariots and some in horses, but we will remember the name of the Lord our God.

—This should be our resolution in the Spiritual warfare in which we are all engaged, the first and necessary step to victory is to renounce all confidence in the Wisdom and strength of Nature and the World; and to remember that we can do nothing but in the Name,<sup>58</sup> by the Merits, through the Power, and for the sake of Jesus Christ, Our Lord, and our God.

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Psalm 21st.

3rd verse. Thou preventest Him with the blessings of thy Goodness; Thou settest a crown of pure gold upon his head.

Christ as King and Priest weareth a crown of glory, represented by the purest and most resplendent of metals, gold. He is pleased to esteem his Saints excelling in different virtues as the Rubies, the Sapphires, and the Emeralds which grace and adorn that Crown. Who would not be ambitious of obtaining a place therein.

4th. He asked life of Thee and Thou gavest it Him, even length of days forever and ever.

The life asked by Christ, was, not a continuance in this valley of tears, but that new and eternal life consequent upon a Resurrection from the dead—for this his petition was granted “in length of days forever and ever.” He died no more; “death had no more dominion over him.” Whose Disciples then are they, that wish only to have their days

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<sup>58</sup>Cf. Phil. 4:13.

prolonged upon the Earth, forgetful of the life which is hid with Christ in God.—

Even our Lord himself, as man prayed “that if it were possible, the cup might pass from him;”<sup>59</sup> but God had ordained otherwise for his own Glory and for man’s Salvation.

1[3]th Be thou exalted Lord in thine own strength: so will we sing and praise thy power.

—The Church concludes with a joyful acclamation to her Redeemer, wishing for his “exaltation in his own strength” as God, who was to be abased in much weakness as man. We still continue to wish and pray for his exaltation over Sin, in the hearts of His people by Grace, and finally over death in their bodies, by his glorious power at the Resurrection. The triumphs over Sin we sing in Psalms and hymns and spiritual Songs<sup>60</sup> upon earth; that over death we shall praise with everlasting hallelujahs, in Heaven.

## Psalm 22nd

Fourth Day—

Evening Prayer

[1st.] My God, my God, why hast Thou forsaken me? Why art thou so far from helping me, and from the words of my Complaint.

—Christ the beloved Son of the Father, when hanging on the cross, complained in these words,<sup>61</sup> that he was deprived for a time, of the Divine presence and comforting influence while he suffered for our Sins. If the Master thus underwent the trial of a Spiritual desertion, why doth the disciple think it strange unless the light of Heaven shine continually on his tabernacle. Let us comfort ourselves in such circumstances, with the thought that we are thereby conformed to the image of our dying Lord—that SUN, which set in a cloud to ARISE without one.

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<sup>59</sup>Cf. Matt. 26:39.

<sup>60</sup>Cf. Eph. 5:19 and Col. 3:16.

<sup>61</sup>Cf. Matt. 27:46 and Mark 15:34.



2nd. O my God, I cry in the day time, but thou hearest not; and in the night season and am not Silent.

“Day and night,” in prosperity and adversity, living and dying let us not be “silent,” but cry for deliverance; always remembering to add, as Christ did, “Nevertheless, not my Will, but Thine be done.”<sup>62</sup> Nor let any man be impatient for the return of his prayers, since every petition preferred even by the Son of God himself was not granted.

3rd. But Thou continuest holy O thou worship of Israel.

—Whatever befalleth the members of the Church, the Head thereof thus teacheth them to confess the Justice and holiness of God, in all his proceedings; and to acknowledge that whether he exalteth or humbleth his people, he is to be praised and glorified by them.

4th. Our Fathers trusted in Thee: they trusted and Thou didst deliver them.

“Trust” in God is the way to “deliverance”—God knows what is proper for him to do, and for us to Suffer, We know neither. This consideration is an anchor to the afflicted Soul Sure and Steadfast.

[5]th. They cried unto Thee and were delivered: they trusted in thee and were not confounded.

They who would obtain Grace to help in time of need must “cry” as well as “Trust.” The Prayer of Faith is mighty with God.—

14th I am poured out like water, all my bones are out of joint: my heart is like wax; it is melted in the midst of my body.

15th. My strength is dried up like a potshred [potsherd], my tongue cleaveth to my mouth; and Thou hast brought me unto the dust of death.

For our sakes Christ yielded himself, like “water,” without resistance to the violence of his enemies, suffering his “bones” in which consisteth the strength of frame, to be distended and dislocated upon the cross, while by reason of the fire from above, to the burning heat of which this Paschal Lamb was exposed, his heart dissolved and melted away. The intenseness of his passion, drying up all the fluids, brought

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<sup>62</sup>Luke 22:42

on a thirst, tormenting beyond expression;<sup>63</sup> and at last laid him low in the grave. Never blessed Lord was sorrow like unto thy sorrow!<sup>64</sup> Never was love like unto thy love.

16th. For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet.

—Our Lord, in verse 12th compared himself to a lamb in the midst of bulls and lions—he here setteth himself forth under the image of a hart or hind, roused early in the morning of his mortal life, hunted and chased all the day, and in the evening pulled down to the ground, by those who “compassed” and “enclosed” him thirsting and clamouring for his blood, crying “Away with him, crucify him, crucify him”,<sup>65</sup> and the next step was the “piercing his hands and his feet,” by nailing them to the cross. How often O Thou preserver of men in thy Church, thy ministers, and thy Word are Thou thus compassed, and thus pierced.

17th. I may tell all my bones: they look and stare upon me.

The skin and flesh were distended by the posture of the body on the Cross, that the bones as through a thin veil, became visible, and might be counted; and the holy Jesus, forsaken and stript, naked and bleeding, was a Spectacle to Heaven and Earth. Look unto him and be ye Save[d], all ye ends of the World.

(This Psalm is used on Good Friday as our Lord uttered the first verse of it when hanging on the cross.)

[26th.] The meek shall eat and be satisfied: they shall praise the Lord that seek him: Your heart shall live forever.

A Spiritual banquet is prepared in the Church, for the meek and lowly in heart;<sup>66</sup> the bread of life, and the Wine of Salvation are set forth in the Word and Sacraments; and they that hunger and thirst after Righteousness shall be “satisfied” therewith.<sup>67</sup> They who seek the Lord Jesus in his ordinances ever find reason to “praise him” while,

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<sup>63</sup>Cf. John 19:28.

<sup>64</sup>Lam. 1:12

<sup>65</sup>Cf. John 19:15.

<sup>66</sup>Cf. Col. 3:12.

<sup>67</sup>Cf. Matt. 5:6.

nourished by these heavenly viands, they live the life, and work the works of grace, proceeding still forward to Glory; when their “heart shall live forever in heaven.”—

Psalm 23rd

In this Psalm, the “Sheep of God’s pasture” address themselves to their great and good Shepherd declaring, their acquiescence and confidence in him;—his diligence in feeding them with the food of eternal life;—his watchful care in bringing them back from the ways of error, and conducting them in the path of truth;—his power in saving them from death;—his loving kindness in vouchsafing his Spiritual comforts, during their pilgrimage in an enemies country;—and they express their hope and trust, that a continuation of that loving kindness will enable them to pass, through the vanities and vexations of time, to the blissful glories of Eternity.

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[1st.] The Lord is my Shepherd; I shall not want.

In these words, which one cannot utter, without feeling the happiness they were intended to describe, the believer is taught to express his absolute acquiescence and complacency in the guardian care of the great pastor of the universe, the Redeemer and Preserver of Men. With joy he reflects that he has a Shepherd and that that Shepherd is Jehovah. Where shall we ever find such unexampled diligence, such inexpressable tenderness, such exquisite skill, such all-subduing might, and such unwearied Patience? Why should they fear, who have such a friend? How can they want who have such a “Shepherd.” Behold us, O Lord Jesus, in ourselves hungry, and thirsty, and feeble, and diseased, and defenseless, and lost. O feed us, and cherish us, and heal us, and defend us, and bear with us, and restore us.—

2nd. He maketh me to lie down in green pastures: he leadeth me beside the still waters.

The lov[e]liest image afforded by the natural world is here represented to the imagination; that of a flock, feeding in verdant

me[a]dows and reposing in quietness by the rivers of water, running gently through them. It is selected to convey an idea of the provision made for the Souls as well as bodies of men by His Goodness, who “openeth his hand and filleth all things living with plenteousness.”<sup>68</sup> “By me” Saith the Redeemer “if any man enter in, he shall be saved, and go in and out and find pasture”<sup>69</sup>—and what saith the Spirit of Peace and Comfort? Let him that is athirst come; and whosoever will, let him take the water of Life freely.<sup>70</sup>—

[3rd.] He restoreth my Soul: he leadeth me in the path for Righteousness for his name’s sake.

To “restore” or bring back those who had gone “astray,” that is in other words, to “call Sinners to repentance,”<sup>71</sup> was the employment of Him who in the parable of the lost Sheep representeth himself as executing that part of the pastoral office. by the same kind hand when restored they are thenceforth led in the “path of Righteousness,” in the way of holy obedience. Obstructions are removed, they are strengthened to walk and to run in the path of Gods commandments; while to invite and allure them a crown of Righteousness and Glory appears, held forth at the end of it. All this is now done, for, in, by, and through, that “name” beside which there is none other under heaven given unto Man, whereby he may be saved.<sup>72</sup>

4th. Yea, though I walk through the valley of the Shadow of death, I will fear no evil: for Thou art with me; thy rod and thy staff they comfort me.

The Sheep here express their confidence in the power of their Shepherd, as sufficient to defend them against the last and most formidable enemy, death himself. To apprehend the scenery of this verse, we must conceive the Church Militant and the Church Triumphant, as two mountains between which lieth “the Valley of the Shadow of death,” necessary to be passed over by those who would go from the

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<sup>68</sup>Cf. Ps. 104:28 and 145:16.

<sup>69</sup>John 10:9

<sup>70</sup>John 7:37-38

<sup>71</sup>Cf. Luke 5:32.

<sup>72</sup>Cf. Acts 4:12.

one to the other. Over all that region of dreariness and desolation extendeth the empire of the King of terrors: and the b[e]liever alone “feareth no evil” in his passage through it; because he is conducted by “that great Shepherd of the Sheep”<sup>73</sup> whom God brought again from the dead, and who can therefore shew us the path of life,<sup>74</sup> through the vale of death. In all our dangers and distresses, but chiefly in our last and greatest need, let thy rod, O Lord, the Sceptre of thy Kingdom, protect us and thy pastoral “Staff” guide and support our steps; till, through the dreaded valley, we pass to the heavenly Mountain, on which St. John saw “The standing, with a great multitude redeemed from the earth.”<sup>75</sup>

5th. Thou preparest a table in the presence of mine enemies: Thou anointest my head with oil; my cup runneth over.

—Another set of images, borrowed from a “feast,” is introduced to give us ideas of those cordials and comforts prepared to cheer and invigorate the fainting Soul while “surrounded by enemies,” it is accomplishing its pilgrimage through life; during which time its Sorrows and Afflictions are alleviated and sweetened by the joys and consolations of the Holy one; by the feast of a good conscience; by the bread of Life, the “Oil” of gladness,<sup>76</sup> and the “cup” of Salvation<sup>77</sup> still full, and “running over.”<sup>78</sup>

6th. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever.

Experience of “Goodness and Mercy” already so often vouchsafed begets an assurance of their being continued to the end; for nothing can separate us from the love of Christ,<sup>79</sup> if we do not separate ourselves from it. Thus will the Lord our Saviour provide for us on, Earth, and conduct us to Heaven, where we will dwell for “length of days,”

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<sup>73</sup>Heb. 13:20

<sup>74</sup>Cf. Ps. 16:11.

<sup>75</sup>Cf. Luke 6:17.

<sup>76</sup>Cf. Ps. 45:7 and Heb. 1:9.

<sup>77</sup>Cf. Ps. 116:13.

<sup>78</sup>Cf. Luke 6:38.

<sup>79</sup>Cf. Rom. 8:35.

even the days of eternity “one fold under one Shepherd,”<sup>80</sup> a fold into which no enemy enters, and from which no friend departs: where we shall rest from all our labours,<sup>81</sup> and see a period to all our Sorrows; where the voice of praise and thanksgiving is heard continually; where all the faithful from Adam to his last born son, shall meet together, to behold the face of Jesus, and to be blessed with the vision of the Almighty; where “we shall hunger no more, neither thirst any more, neither shall the sun light on us nor any heat. But the Lamb, which is in the midst of the throne shall feed us, and lead us to living fountains of Water.”<sup>82</sup>

### Psalm 24th

Fifth Day.

Morning Prayer

1st verse. The Earth is the Lord’s, and the fulness thereof; the World and they that dwell therein.

The God of Israel was Lord of the whole Earth, by right of creation. The same divine person who created the World has since in Christ Redeemed it. We are doubly bound to adore and obey Him. “Let us glorify God in our bodies and in our spirits which are” every way “God’s.”

2nd. For he hath founded it upon the seas, and established it upon the floods.

The waters which at the creation, and again at the deluge over spread all things, being by the power of God driven down into the great deep, and there confined; the Earth was in a wonderful manner, constructed and established as a circular Arch upon or over them. Let us often meditate on this noble subject for contemplation and devotion that we may learn, whither we are to have recourse, when in danger of being overwhelmed by Sins or Sorrows.

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<sup>80</sup>Cf. John 10:16.

<sup>81</sup>Cf. Rev. 14:13.

<sup>82</sup>Cf. Rev. 7:16-17.

3[rd.] Who shall ascend into the Hill of the Lord? And who shall stand in his holy place?

4th. He that hath clean hands and a pure heart; who hath not lift[ed] up his Soul unto vanity or placed his trust in vain idols.

[5th.] He shall receive the blessing from the Lord, and righteousness from the God of his Salvation.

No man can ascend into heaven through his own righteousness, but he who came down from heaven, and performed a perfect sinless obedience to the Will of God. Sinners of old were purified through faith in Him that was to come, by typical offerings and ablutions before they approached the Sanctuary. We have been cleansed from our Sins, and renewed unto holiness by the blood of Christ, and the washing of the Holy Ghost. Thus we become his people; thus we receive the blessing from the Lord and righteousness from the God of our Salvation.

[6th.] This is the generation of them that seek him, that seek thy face O God of Jacob.

Such ought the people to be who seek the presence of and approach to worship him in his sanctuary; who celebrate the Ascension of their Redeemer, and hope, one day, to follow him into those happy Mansions, which he is gone before to prepare for them.<sup>83</sup>—

[7th.] Lift up your heads, O ye gates; and be ye lift[ed] up ye everlasting doors, and the King of Glory shall come in.

[8th.] Who is the King of Glory? The Lord strong and mighty, the Lord mighty in battle.

We must now form to ourselves an idea of the Lord of Glory, after his Resurrection from the dead, making his entry into the eternal temple in heaven as of old by the symbol of his presence, he took possession of that figurative and temporary structure, which once stood upon the hill of Sion. We are to conceive him gradually rising from Mount Olivet, into the air, taking the clouds for his chariot,<sup>84</sup> and ascending up on high; while some of the angels, like the Levites in procession attendant on the triumphant Messiah, in the day of his power demand

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<sup>83</sup>Cf. John 14:2.

<sup>84</sup>Cf. Ps. 104:3.

that those everlasting gates and doors, hereto shut and barred against the Race of Adam, should be thrown open, for his admission into the realms of bliss. "Lift up your head[s] O ye gates, and be ye lift[ed] up ye everlasting doors, and the King of Glory shall come in," on hearing this voice of jubilee and exultation from the Earth, the abode of misery and sorrow, the rest of the Angels astonished at a Man claiming a right of entrance into their happy regions ask from within, like the Levites in the temple, "Who is the King of Gory?" to which question the attendant Angels answer in a strain of Joy and triumph[h]—and let the Church of the Redeemed answer with them—"The Lord strong and mighty, the Lord mighty in battle; the Lord Jesus victorious over Sin, death, and hell." Therefore we say, and with holy transport we repeat it; "Lift up your head O ye gates, and be ye lift[ed] up ye everlasting doors, and the King of Glory shall come in," and if any ask "who is the King of Glory?" To Heaven and earth we proclaim aloud "The Lord of Hosts," all conquering Messiah, head over every creature, the leader of the armies of Jehovah, "He is the King of Glory." Even so, Glory be to Thee, O Lord most High. Amen. Hallelujah.

#### Psalm 25th

1st. Unto Thee O Lord do I lift up my Soul.

[2nd.] O my God I trust in Thee; let me not be ashamed/confounded, let not my enemies triumph over me.

Cares and pleasures are the weights which press the Soul down to earth, and fasten her thereto: and it is the Spirit of Prayer which must enable her to throw off these weights, to break these cords, and to "lift up" herself to heaven. He who "trusteth" in any thing but in God, will one day be "ashamed" and give his Spiritual "enemies" cause to "triumph over him."

3rd. Yea, let none that wait on Thee be ashamed, let them be ashamed which transgress without a cause.

God as a Father and a Master, will never suffer his Children and Servants to want his favour and protection; nor will he permit the wicked to enjoy it. Honour will, in the end, be the portion of the former, and Shame the inheritance of the latter.



4th. Shew me thy way O Lord, teach me thy paths.

[5th.] Lead me in thy truth, and teach me; for thou art the God of my Salvation on Thee do I wait all the day.

We are travellers to Heaven, who through temptation are often drawn aside, and lose our way. The way is the law of God; and to keep that law, is to walk in the way. God only can put us in the way, and preserve us, and forward us therein; for which purpose, we must continue instant in prayer to “the God of Our Salvation” that he would “teach” us to *Do* his Will, that so we may not be ashamed and confounded.—

6th. Remember, O Lord, thy tender mercies and thy loving kindnesses which have ever been of Old.

The Soul when hard beset with Sins and Sorrows, is apt to think that God hath forsaken and forgotten her.<sup>85</sup> In this case, she cannot more effectually prevail upon him, or comfort herself than by recollecting, and as it were reminding Him of former mercies; since however the dispositions and affections of men may change God is always the Same.

10th. All the paths of thee Lord are mercy and truth unto such as keep his covenant and his testimonies.

The law of God is the “way” by which “he cometh to us,” as well as that by which we go to Him, and all the different dispensations of that Law here styled “the paths of the Lord,” are composed of “Mercy and truth.” Mercy promising and truth performing meet together in Christ, who is the end of the Law to every one that “believeth,” to such as “keep his covenant and testimonies.”

11th. For thy name’s sake, O Lord, pardon mine iniquity; for it is great.

—The Pardon of Sin is to be asked and obtained, through that gracious “Name,” in which, mercy and truth are met together—and so “great” is our Sin, that pardon can be had only through that Name.

12[th]. What Man is he that feareth the Lord? him shall he teach in the way that he shall choose.

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<sup>85</sup>Cf. Ps. 22:1.

The blessings consequent upon the fear of the Lord are such as will fully justify the earnestness and fervour of the foregoing petitions for pardon and grace; “the fear of the Lord is the beginning of Wisdom;”<sup>86</sup> He who hath it will choose the right way and will be “taught” to go therein.—

13th. His Soul shall dwell at ease; and his Seed Shall inherent the earth.

It is a privilege of “the man who feareth the Lord”<sup>87</sup> that not only in his present life, all things work together for his “Good,” but his Soul after having persevered in Righteousness shall take up its abode in the Mansions of felicity. His seed likewise shall be blessed with an abundant share in the Spiritual inheritance the New Earth, wherein dwelleth Righteousness, joy, and Glory. “Blessed are the Meek,” the seed of Christ, “for they shall inherit the Earth.”<sup>88</sup>

14th. The secret, counsel of the Lord, is with them that fear him, and he will shew them his covenant.

The greatest happiness in this World is to know the fixed and determinate councils of God concerning the human race, and to understand the Covenant of Redemption. This likewise is the Reward of “The fear of the Lord,”<sup>89</sup> which humbles the Soul, and prepares it for divine illumination, causing it to place all its comfort in meditation on the wonders of heavenly love. “All things which I have heard of my Father, I have made know[n] unto you,”<sup>90</sup> saith our Lord to his disciples.—

15th. Mine eyes are ever towards the Lord; he shall pluck my feet out of the net.

Encouraged to hope for his blessing, the lowly Suppliant still continues to fix the eyes of his understanding on their proper object, God his Saviour, beholding his Glory, attending to his will, and expecting his Mercy. An unfortunate dove, whose feet are taken in the snare of the fowler,<sup>91</sup> is a fine emblem of the Soul intangled in the cares or

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<sup>86</sup>Ps. 111:10; Prov. 9:10

<sup>87</sup>Cf. Ps. 112:1; 128:1, etc.

<sup>88</sup>Cf. Matt. 5:5.

<sup>89</sup>Ps. 111:10; Prov. 9:10

<sup>90</sup>John 15:15

<sup>91</sup>Cf. Prov. 6:5.

pleasures of the World, from which she desires thro' the power of grace to be set free—to fly away, and be at rest with her glorified Redeemer.

16th. Turn Thee to me, and have mercy upon me; for I am desolate and in misery.

They who are ever looking unto the Lord will be heard, when they beseech Him to turn his face, and look upon them.<sup>92</sup> When the Soul forsaking and forsaken of all earthly supports and comforts finds herself in a state of desolation, and is experimentally convinced of her being in a Vale of Misery, then her visitation and deliverance are at hand.

17th. The troubles of my heart are enlarged: O bring thou me out of my distresses.

Every man will perceive sooner or later that God alone can bring him out of his distresses.

18th. Look upon my affliction and my pain, and forgive all my Sins.

Affliction and pain whether of mind or body, are the fruits of Sin—the pardon of Sin is the first step towards the removal of Sorrow—the latter is sent to beget in us a due sense of the former, in order to [be] a deliverance from both. In the New Earth dwelleth righteousness,<sup>93</sup> and for that reason “there is no more sorrow, pain, nor crying.”<sup>94</sup>

[19th. Consider mine enemies; for they are many; and they hate me with cruel hatred.]

As the evils we suffer are great so the enemies we have to encounter are many, their name is “Legion.”<sup>95</sup> How unequal the combat unless Thou O God goest forth with us by thy Grace, conquering and to conquer!

[20]th. O keep my Soul, and deliver me: let me not be shamed for I have put my trust in Thee.

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<sup>92</sup>Cf. 2 Chron. 30:9.

<sup>93</sup>Cf. 2 Peter 3:13.

<sup>94</sup>Cf. Rev. 21:4.

<sup>95</sup>Cf. Mark 5:9 and Luke 8:30.

Preservation from Sin, and deliverance from death are two great gifts of God through Jesus Christ our Lord.

[21st.] Let integrity and uprightness preserve me; for I wait on thee.

It is his grace which makes us, such as his mercy will accept, on Him therefore let us “wait.”—

22nd. Redeem Israel, O Lord, out of all his troubles.

In the common Salvation all have an interest: and for that reason all should pray for it.—The earthly David petitioneth for Israel; the heavenly David ever continueth to intercede for his Church; and every Christian ought to become a Suppliant for his brethren, still looking for and longing for that glorious day, when, by a joyful Resurrection into life eternal God shall indeed “redeem Israel out of all his troubles.”

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Psalm 26th

Verse 3rd. For thy loving kindness is before my eyes: I have walked in thy truth.

They who study in order to copy the “loving kindness” and “truth” of the Lord may have confidence towards him, whose “truth” will not suffer him to be false to the promises, which his “loving kindness” prompted him to make. Happy the Christian who can say, that, during the time of his banishment and pilgrimage, he hath escaped the pollutions that are in the world. Christ alone, like his emblem the light passed through all things undefiled.

6th. Verse I will wash my hands in innocency: O Lord so will I come to thy altar.

[7th.] That I may publish with the voice of thanksgiving, and tell of all thy wondrous works.

David driven by Saul into a land of aliens, comforts himself with the future prospect of restoration to Jerusalem; of attending the service of God in the tabernacle; of performing the legal ablutions, in token of in-

nocency thereby signified; and of singing before the holy altar Psalms of praise for his deliverance. The believing Soul in like manner may find perpetual consolation, while she looks forward towards the return Home from her exile in the World, to the Jerusalem above; her access to the fountain of life<sup>96</sup> and purity; her employment of serving God in the temple eternal, and chanting forth, with angels and archangels the new Sons of the celestial Sion, for so great Salvation.

8th. Verse Lord, I have loved the habitation of thy House, and the place where thine honour dwelleth.

With what ardent affection the banished prophet sighs for the beauty of holiness in the Church, the most amiable object on Earth, because the nearest resemblance of Heaven where is the true habitation of God's house, and the place of the tabernacle of his Glory; since of the heavenly Jerusalem St. John tells us that the Lord God Almighty and the Lamb are the temple.

11th. [But as for me,] I will walk in my integrity: redeem me, and be merciful to me.

The Christian resolution, like that of the Prophet, must be to hold fast his "integrity" in the midst of his enemies, and not follow the multitude to do evil, as knowing that the day of final "Redemption and Mercy" will come.

12th. My foot standeth fast in an even place: in the congregations will I bless the Lord.

The law of God is that "even place," that plain and direct path in which the affections which are "feet of the Soul," must be immovable fixed, so that nothing may induce her to swerve from the stability of her purpose, to the right hand or to the left. David upon his return to his country, "blessed the Lord in the Congregation" of Israel by singing Psalms of praise and thanksgiving, and by the constant use of those very Psalms the Lord is daily "blessed" in all Christian Congregations throughout the World, yea, and he shall be so blessed to the end of time.—

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<sup>96</sup>Cf. Ps. 36:9.

Psalm 27th

Fifth Day—

Evening Prayer

[1st.] verse The Lord is my light and my Salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?

—God is our “light as he sheweth us the state we are in, and the enemies we have to encounter, he is our “strength,” as he enables us by his Grace, to cope with and overcome them, and he is our “Salvation” as the Author and finisher of our deliverance from sin, death, and Satan. All this he was to the blessed person, whom David represented, and all this he will be to his faithful Servants. “If God therefore be for us, who can be against us.”<sup>97</sup>

3rd. Though an host should encamp against me, my heart shall not fear: tho’ war should rise against me, in this will I be confident.

What avails it, that the “host” of darkness is in arms, and the world taking the field against us, when the Lord is our light,<sup>98</sup> and heaven our ally?—

4th. One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to *enquire* in his temple.

The Victories of David ended in his restoration to Jerusalem, and the service of God—the victories of Christ ended in his triumphant return to a better Jerusalem—and this ought to be the “one thing desired” by the Christian, that after his conquest over the body of sin, he may pass the unnumbered days of eternity in the courts of heaven contemplating the beauty and Glory of his Redeemer.

5th. For in the time of trouble he shall hide me in his pavilion: in the secret of her tabernacle shall he hide me; he shall set me up upon a Rock.

The protection and consolation experienced by believers, gives them a taste of the loving kindness of the Lord and makes them impatiently desirous of quenching their thirst at the fountain of divine

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<sup>97</sup>Rom. 8:31

<sup>98</sup>Cf. Ps. 27:1.

pleasures after they shall have been exalted upon the Rock of ages from whence that fountain flows.

7th. Hear O Lord, when I cry with my voice: have mercy also upon me, and answer me.

From the assurances of faith it is always good to descend to the humiliation of prayer to God, who alone can grant unto us that one thing which we desire, and long after while in the land of our captivity and house of our pilgrimage.

8th. When thou saidst, seek ye my face; my heart said unto thee, Thy face Lord will I seek.

The voice of God throughout the Scriptures, exorteth the believer to turn away from the delusive appearances of the creature and to seek him alone—To this voice the believer answers like a well tuned instrument to the Master's touch, declaring his resolution so to do.

9th. Hide not thy face far from me; put not thy Servant away in anger: thou has been my help, leave me not, neither forsake me, O God of my Salvation.

10th. When my Father and my Mother forsake me, then the Lord will take me up.

—A time will come when the dearest earthly friends can no longer be of any assistance to us. Where worldly comforts end, heavenly ones begin. The case of the soul is oftentimes compared to that of a poor helpless, exposed orphan.

11th. Teach me thy way, O Lord, and lead me in a plain path, because of mine enemy.

The Child of God learning to walk in the law of his heavenly Father, prayeth to be directed and strengthened from above, that the enemy may neither pervert his steps, nor triumph in his fall.

1[3]th. I had fainted, unless I had believed to see the goodness of the Lord in the land of the living.

Faith in the comfortable promises of God is the only Sovereign cordial for a "fainting" Spirit. Earth is the land of the dying; we must extend our prospect unto heaven, which is the "land of the living," where the faithful shall "see" and experience evermore, "the goodness of the Lord."

14th. Wait on the Lord: be of good courage, and he shall strengthen thine Heart: wait on the Lord.

Patiently “wait on the Lord” till the few and evil days of our pilgrimage pass away, and we arrive at the Mansions prepared for us, in the House of our Heavenly Father;<sup>99</sup> till our warfare be accomplished, and terminates in the Peace of God; ’till the storms of wintry time shall give place to the unclouded calm, and the ever blooming pleasures of eternal Spring—

### Psalm 28th

1st. Unto Thee will I cry, O Lord my Rock be not silent to me: lest, [if thou be silent to me,] I become like them that go down into the pit.

The true David here maketh supplication with strong crying and tears to the Father that he may not be suffered to continue under the dominion of the “grave.” The Christian prayeth in like manner to be delivered from the pit of corruption; and mightily should he “cry” to Jehovah the “Rock” of his Salvation, until his prayer be heard, and answered.

[6th.] Blessed be the Lord, because he hath heard the voice of my Supplications.

[7th.] The Lord is my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth, and with my song will I Praise Him.

[9th.] Save thy people, and bless thine inheritance: feed them also, and lift them up forever.

Save us O Lord Jesus from our Sins—bless us O thou Son of Righteousness; feed us O thou good Shepherd of the sheep—and lift us up forever from the dust, O thou who are the Resurrection and the Life<sup>100</sup>

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<sup>99</sup>Cf. John 14:2.

<sup>100</sup>Cf. John 11:25. Beside the commentary for Psalm 30:8 in the published text, Elizabeth wrote: “See above Ps. XVI, v[erse] 10.”

The poet Thompson is quoted in the commentary for Psalm 147:7, 8, 9 in the published text. Elizabeth marked these three verses about birds:

“To him they sing, when spring renews the plain,

“To him they cry, in winter’s pinching reign;

“Nor is their music, nor their plaint in vain.”



**8.24 Extracts from George Glasse's  
*Contemplations on the Sacred History***

Mother's old Protestant devotions, extracts<sup>1</sup>

Extracts from—  
*Contemplations on the Sacred History*  
—altered from the works of Bishop Hall—by George Henry  
Glass—M. A.—3 Vol.<sup>2</sup>  
Zacharias<sup>3</sup>—

The time of the promise draw[s]. The Sun of Righteousness with healing in his wings<sup>4</sup>—Already do we see the dawn, which proclaims the approach of Day. The Jewish church was in a state of extreme corruption, when the harbinger of the glorious gospel was sent into the world—Yet never were times so desperate as not to yield some remnant of good. Some fruitful ears of corn are to be found even in the midst of famine. Zacharias and Elizabeth were righteous before God in a degenerate age—in days of greivous depravity they walked in all the ordi-

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**ASJPH 1-3-22B**

<sup>1</sup>Rev. Simon Bruté wrote this title on the first page.

<sup>2</sup>Elizabeth took these extracts from *Contemplations on the Sacred History*, altered from the *Works of the Right Rev. Father in God, Joseph Hall, D.D., sometime Lord Bishop of Norwich* by George Henry Glasse, 1761-1809, an abridgement of Hall's *Contemplations on the Historical Passages of the Old and New Testaments*, by Joseph Hall, D.D., 1574-1656, Late Lord Bishop of Norwich. Hall's multiple volumes were reissued during the seventeenth, eighteenth and nineteenth centuries.

Of the fifty-two contemplations in Glasse's volume on the New Testament, Elizabeth made extracts for forty-five, omitting numbers 62, "Christ Tempted II"; 90, "Christ's Entrance into Jerusalem"; 91, "Christ Betrayed"; 93, "Peter and Malchus"; 95, "Christ Before Pilate I"; 96, "Christ Before Pilate II"; and 100, "The Crucifixion IV." Contemplation 72, "Herodius" in Glasse is titled "John" in these extracts. The copy of Glasse used by Elizabeth was probably the edition published in Gloucester, England, in 1793; it may have belonged to Rev. John Henry Hobart. Each of her extracts has been examined with and compared to the first American edition of Glasse published by Whitehall, Philadelphia, 1807; the 1793 edition was not available.

Elizabeth's extracts indicate what appealed to her, sometimes whole paragraphs, other times a few sentences. When she omitted the titles of contemplations, these have been inserted. She sometimes did not indicate direct quotations as they appeared in Glasse's text or omitted beginning or closing marks; these have been added from the 1807 edition. Elizabeth often duplicated the final words of one page in the first words of the next page; those repetitions have been eliminated.

<sup>3</sup>Luke 1:5-25; 67-68

<sup>4</sup>Mal. 4:2

nances of God blameless. Distinguished by piety and exemplary virtue, while their Souls were united in duty to Heaven, as their hearts in affection to each other they descend together into the vale of years—

The God whom they so devoutly served, thought proper to exercise their Faith and Patience “they had no child because Elizabeth was barren.”<sup>5</sup> Of Parents thus advanced in age<sup>6</sup> the Holy Baptist was to be born—that the miraculous manner of his birth might excite the attention of mankind, and dispose them to listen to his voice when it should be heard in the wilderness<sup>7</sup> it prepared them for the still greater event of the Saviours birth An Angel suddenly appeared to Zacharias as he was ministering in the House of God<sup>8</sup> that being the place to which these blessed spirits delight to resort, as bearing the nearest resemblance to those happy mansions whence they descend While the holy Priest was alarmed at the approach of his fellow servant the good Angel is anxious to remove his terror with words of comfort and encouragement “Fear not, Zacharias—thy prayer is heard.”<sup>9</sup>—Often had the holy man prayed for the redemption of Israel—now he shall be the Father of one who shall “go before the Lord to prepare his ways”<sup>10</sup> he should be filled with the Spirit,<sup>11</sup> and the immediate Herald of the Prince of Peace Well might the intelligence take away that tongue with amazement, which was afterwards lost by *incredulity*. Zacharias dwells on the difficulty, the utter improbability of the event fortold We must be assured that God is able to do that which we cannot comprehend—we must behold with the eye of faith that light which cannot be viewed by mortal perception. Zacharias demands a sign<sup>12</sup>—a sign is given as punishment of his unbelief—a long silence is imposed as a penalty for his abuse of speech. But when the wonderful child was born Who had been thus miraculously promised the Father spake and

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<sup>5</sup>Luke 1:7

<sup>6</sup>Cf. Luke 1:7.

<sup>7</sup>Cf. Isa. 40:3; Matt. 3:3; Mark 1:3; Luke 3:4; John 1:23.

<sup>8</sup>Cf. Luke 1:8.

<sup>9</sup>Luke 1:13

<sup>10</sup>Luke 1:17

<sup>11</sup>Luke 1:15

<sup>12</sup>Cf. Luke 1:18.

praised God.<sup>13</sup> Faith restored what incredulity had taken away, and his heart having been prepared by silence and retirement for the reception of the celestial influences he was filled with the Holy Ghost and ascribed blessings to the Lord God of Israel, “who had visited and redeemed his people”<sup>14</sup>

### Annunciation<sup>15</sup>

—How is the morning Star which precedes the perfect day eclipsed by the brightness of His rising who should be an everlasting light to his people!<sup>16</sup> How is the sense of all other mercies overwhelmed by that grateful transport, wherewith we contemplate the Incarnation of the Son of God.—

“Hail, thou that art highly favoured—the Lord is with thee. Blessed art thou among women”<sup>17</sup> An evil angel was the author of our fall—a good angel is the herald of our deliverance. Joyfully did the blessed Spirit announce to the innocent and holy virgin the approach of redemption. The first Preacher of the Gospel was an Angel. How Glorious, how sacred is the office derived from such a Predecessor!—

The blessing announced to the highly favoured Mary diffused its gracious influence on all the World it is to us, to our children, to all that are afar off, as well as to those that are nigh. there is no regenerated Soul, in which thou, O Saviour, art not formed again. Christ dwelleth in our hearts by Faith Our bodies are the temples of the Holy Ghost. O God Who can partake of thee and not be happy. Blessed art thou who hast thus made thy Servants blessed!

A devout and humble heart, when it understands the good pleasure of God, argues no more, but rests in quiet expectation “Behold the

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<sup>13</sup>Cf. Luke 1:64.

<sup>14</sup>Luke 1:68

<sup>15</sup>Cf. Luke 1:26-38. This feast commemorates Mary's assent to the Archangel Gabriel's request that she become the mother of Jesus.

<sup>16</sup>Isa. 51:4

<sup>17</sup>Luke 1:28

handmaid of the Lord—be it unto me according to thy word.”<sup>18</sup> There is not a more exalted proof of our Love to God, than is shewn when we submit all the faculties of our Souls to him, and follow where he is pleased to lead the way. He has taught his creatures all that is necessary for their Salvation—the secret things belong to God—the things which are revealed to us. Great is the mystery of Godliness God was manifest in the flesh. Christ Jesus came into the world to save sinners. O Lord thou art faithful, thou art powerful it is enough that thou hast said it. “Behold the Servant of the Lord—be it unto us according to thy Word.”

### The Nativity of Christ.<sup>19</sup>

Here we contemplate mercies, whereby light is given to a World that sate in darkness<sup>20</sup> We record benefits worthy of being revealed by an Angel—and celebrated by the assembled choir of Heaven. Unto us a child is born, unto us a Son is given; and the government shall be upon his shoulder—and his Name shall be called Wonderful Counselor, the mighty God, the everlasting Father, the Prince of Peace.<sup>21</sup>

“Break forth into joy, sing together<sup>22</sup>—for the Lord hath comforted his people;<sup>23</sup> let us be glad and shout for joy<sup>24</sup>—the winter is past—the storms of Affliction are over and gone.<sup>25</sup> Discord is vanished away and melted into harmony. he that is mighty hath done great things and holy is his name.”<sup>26</sup>

How does the divine Wisdom make choice of the weak to confound the mighty—at Midnight, in the fields,<sup>27</sup> to obs[c]ure and lowly persons the light of Redemption is made manifest by the choir of

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<sup>18</sup>Luke 1:38

<sup>19</sup>Luke 2:1-14

<sup>20</sup>Luke 1:79

<sup>21</sup>Isa. 9:5-6

<sup>22</sup>Ps. 98:4

<sup>23</sup>Isa. 49:13; 52:9

<sup>24</sup>Cf. Ps. 67:4.

<sup>25</sup>Cf. Song of Songs 2:11.

<sup>26</sup>Luke 1:49

<sup>27</sup>Cf. Luke 2:8.

Heaven—No station is so low as to exclude the divine favor—the Lord of glory is an inmate of the humble Soul—he putteth down the mighty from their seat, and exalted them of low degree.<sup>28</sup>

“Glory be to God on high, and on Earth peace, good will towards men.”<sup>29</sup> O ye blessed angels the Church unites her praises with yours a thankful world, at the feet of its Deliverer pours forth its effusions of joy, and welcomes the hour of liberty. Our Soul is escaped as a bird out of the snare of the fowler<sup>30</sup>—and now instead of drooping and pining away in miserable bondage, it flies on the wings of rapture and sings its song of praise at the gates of Heaven

celebrating a day yet more glorious, than that whereon the Morning Stars first sang together and all the Sons of God shouted for joy.<sup>31</sup>

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[The Epiphany]<sup>32</sup>

Studious in their researches after truth the wise men were selected by God to do honor to the manifestation of his Son. Human learning, well improved makes us capable of divine. There is no knowledge whereof God is not the author—he would never have bestowed on his creatures a gift, which had a tendency to estrange them from himself. What can be more groundless than the assertion, that an enquiry into the laws of nature tends to make us atheists? No man is so qualified to see the Star of Christ as a diligent proficient in Philosophy

—He is truly wise whose wisdom tends to Salvation. had these men been acquainted with all the luminaries of heaven, and remained ignorant of this Star, they would have been destitute of Spiritual Knowledge—the light that was in them would have been darkness. Learning when seperated from Christianity is but a false and

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<sup>28</sup>Luke 1:52

<sup>29</sup>Luke 2:14

<sup>30</sup>Cf. Ps. 124:7.

<sup>31</sup>Job 38:7

<sup>32</sup>Matt. 2:1-12

trecherous Phantom, which seduces making to the paths of error and destruction.—

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[The Purification]<sup>33</sup>

On the day appointed by the law the holy virgin presents herself and her infant in the temple. She urges not her high priviledges but dutifully complies with the holy ordinances—like the Mother of Him who fulfilled all righteousness—like the Mother of him who tho' he knew the children to be free would yet himself pay tribute to Caesar<sup>34</sup>

O thou, to whom we are devoted—by whose holy name we are called, Accept our Services—pardon our imperfection—glorify thyself by us—and through thy merits and mediation, let us be glorified with Thee forevermore—

The Innocents.<sup>35</sup>

The life and adversity of our Redeemer began together. Already did the sword pierce the blessed Virgin's Soul,<sup>36</sup> while she clasped the heavenly infant to her bosom in all the anxiety of maternal tenderness, and trembled for his innocent life.—O strange condition of the King of Glory! Even the lowly estate in which he was born will not afford that safety which is the best privilege attendant on poverty. How easily O Saviour, mightest thou have rescued thyself against Herod? How could an arm of flesh have prevailed against thy mighty power.<sup>37</sup> But as thou wouldst be born poor and lowly, so thou wouldst live subject to the human vexations that having taught us how good it is to bear the yoke<sup>38</sup> even in our youth thou mightest sanctify to us early afflictions. Why

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<sup>33</sup>Luke 2:22-38

<sup>34</sup>Cf. Matt. 22:21.

<sup>35</sup>Matt. 2:16-18

<sup>36</sup>Cf. Luke 2:35.

<sup>37</sup>Cf. Deut. 7:19.

<sup>38</sup>Cf. Matt. 11:30.

then do the members complain, if they partake of those sufferings which were patiently submitted to by their Head.—

All the Infants of Bethlehem shall bleed, that the rival of Herod shall be among the slain. All even at the age of two years shall be included in the massacre—his own Son is included in the number.\*—Behold the first fruits to God<sup>39</sup> and to the Lamb summoned to the bosom of their Heavenly Father they escape the sorrows of a miserable world and enter at once into everlasting joy<sup>40</sup> happy objects of their Saviours Love who are even in their tender years recieved into Glory—

\* the Observation of Augustus Ceasar on this occasion is too well known to need recital

### Christ in the Temple<sup>41</sup>

The blessed virgin went up to Jerusalem yearly at the feast of the Passover,<sup>42</sup> accompanied even in his early youth by the Child Jesus. In all his actions he had a view to our Instruction—he was not only “a Sacrifice for sin<sup>43</sup> but also an example of godly life.”<sup>44</sup> that example guides our first years into timely devotion. He who rises early in the Morning to pursue his journey is more likely to meet with success, than he who idly lingers till the day be far spent.<sup>45</sup>—The inhabitants of Judea according to the custom of their ancestors, went up by companies<sup>46</sup> to the Solemnity of their holy festivals at Jerusalem. They went and they returned together. *Friendship, combined with Piety is of itself a preparation for Heaven.*—It is not the least benefit of our holy assemblies that the mutual encouragement of Christians excites them to love and to good works.—

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<sup>39</sup>Cf. Exod. 23:19.

<sup>40</sup>Cf. Matt. 25:23.

<sup>41</sup>Luke 2:22-51

<sup>42</sup>Cf. 1 Sam. 1:3.

<sup>43</sup>Heb. 10:12

<sup>44</sup>Cf. 2 Tim. 3:12.

<sup>45</sup>Cf. Luke 24:29.

<sup>46</sup>Cf. Luke 2:3.

The blessed Virgin, having concluded her acts of devotion departs from the Holy city.<sup>47</sup> Who can express her sorrow when at even tide she sought for Jesus among her kindred and acquaintance, and sought him in vain?<sup>48</sup>

Lord, who can but mourn when in a state of Separation from thee? Who that has seen the light of thy countenance, can do otherwise than lament by departure? What comfort can we receive without thee? What can afford us relief, or mitigate our distress but thyself. If in thy presence is the fulness of joy, to be bereaved of thee is the fulness of *Sorrow*, and all is darkness and desolation 'till thy return.

—The anxious mother returns to Jerusalem to seek him whom her Soul loveth—she seeks him and finds him not. At last on the third day she enters into the temple of God.<sup>49</sup>—O blessed Saviour thy Divine Wisdom could not but foreknow all those corroding thoughts with which the heart of thy blessed Parent would bleed during this painful separation—yet wouldst thou leave her for a season to her sorrow. Never did any love thee who are not sometimes visited by thy correcting hand. O Lord if thou leave us, thou wilt not *forsake* us<sup>50</sup>—thou mayest leave us for our humiliation but thou wilt not forsake us to our final discomfort. Hope deferred maketh the heart sick<sup>51</sup>—thine absence shall not be so long in its duration as to extinguish that light of our Souls. If we seek thee thou wilt be found of us. In thy temple we shall find thee.<sup>52</sup> this is the habitation of the Lord of Glory—this is the place of his rest<sup>53</sup> forever—

Ye who lament the departure of your Saviour, know where to direct your researches, in sure confidence of success. In vain shall ye hope to find him amidst worldly cares or vain gratifications—let your steps be directed to the Sanctuary. Seek him with Faith—Seek him with Piety—there shall ye surely find him.—

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<sup>47</sup>Cf. Luke 2:41-46.

<sup>48</sup>Luke 2:45-46; cf. Song of Songs 3:1.

<sup>49</sup>Cf. Ps. 9:10.

<sup>50</sup>Cf. Ps. 9:10.

<sup>51</sup>Prov. 13:12

<sup>52</sup>Cf. Jer. 29:13.

<sup>53</sup>Cf. Isa. 66:1.



### Christ Baptized<sup>54</sup>

In a state of Separation from the world and under the immediate tuition of Heaven, the holy Baptist was initiated into the Mysteries of divine Wisdom. The Servant of God who would faithfully discharge his high calling in public must first qualify himself for that purpose in private. where every bud of virtue sheltered and cherished may be gradually reared up into strength and beauty and fragrance

But the retirement of this blessed Saint of God is finished, and he must now exchange the pleasures of contemplation for the scenes of active life

John was the voice of one crying in the wilderness<sup>55</sup>—Christ was the Word of God himself. the voice of the messenger justly preceded the word of the Father. “Repent ye for the Kingdom of Heaven is at hand.”<sup>56</sup> A new and a heavenly Kingdom is about to be set up amongst you, under a heavenly King the promised Messiah and none but men of tempers and dispositions corresponding to it can possibly become its subjects”—

The way must be made for Christ in every heart—never will he enter that Soul where the herald of repentance hath not been before him. He who knew no sin<sup>57</sup> would both be circumcised to sanctify the past dispensation, and baptized to consecrate the future that so under both testament, he might open a way into Heaven for us being made the righteousness of God in him<sup>58</sup>—that his baptism might give efficacy to ours Jesus came from Galilee to Jordan unto John, to be baptized of him<sup>59</sup>—Not that water might sanctify Him, but that he might sanctify water to that mystical washing away of sin. when Jesus came to be baptized John had no knowledge of his person. Immediate revelation from God points out to the Holy Baptist, that the Lords anointed is before him.

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<sup>54</sup>Matt. 3:1-17; Mark 1:2-11; Luke 3:1-22; John 1:19-28

<sup>55</sup>Luke 3:4; John 1:23; cf. Isa. 40:3.

<sup>56</sup>Matt. 3:2

<sup>57</sup>Cf. 2 Cor. 5:21.

<sup>58</sup>Cf. 2 Cor. 5:21.

<sup>59</sup>Matt. 3:13

“I have need to be Baptized of thee, and comest thou to me”<sup>60</sup>—our Blessed Saviour replies “Suffer it to be so now, for thus it becomes us to fulfil all Righteousness”<sup>61</sup>—The counsels and appointments of God are righteousness itself, there needs no other motive either to the Servant or the Son, than the knowledge of those righteous purposes. this was enough to lead the faithful heart, and John pours water on the head of Him thro’ whose merits a Sinful World obtains forgiveness unto life

Lo! Whilst whilst thou O Saviour, didst pour forth thy Soul in prayer to thine Heavenly Father the Eternal Spirit of God descends on thy sacred head, and in a form emblamatical of Peace and innocence and purity it rests upon thee.—Long had this event been fortold by thine Evangelical Prophet speaking in thine own person. “The Spirit of the Lord God is upon me—because the Lord hath appointed me to preach good tidings to the meek—he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the Prison to them that are bound to comfort them that mourn.”<sup>62</sup> This day was the Oracle of Jehovah fulfilled to the ears of thy people—for, lo—a voice from Heaven “This is my beloved Son in whom I am well pleased.”<sup>63</sup>

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[Christ Tempted]<sup>64</sup>

The Holy Spirit of God hath no sooner descended on the blessed Jesus, than he is called on to encounter the powers of darkness. O Lord how shall a mortal escape that wicked one, when the Son of thy love could not be free—when grace itself draws on enmity. Will he who spared not to strike at the Head,<sup>65</sup> forebear to attack the members? Arm

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<sup>60</sup>Matt. 3:14

<sup>61</sup>Matt. 3:15

<sup>62</sup>Isa. 61:1; Luke 4:18

<sup>63</sup>Matt. 3:17

<sup>64</sup>Matt. 4:1-11; Mark 1:12-13; Luke 4:1-13

<sup>65</sup>Cf. Jth. 13:18.

thou us O God with expectation of that evil we cannot avoid—let thy strength be made perfect in our weakness<sup>66</sup> so we shall be more than conquerors thro' Him that loveth us.<sup>67</sup>

Without a conflict there can be no triumph, no victory. We have not a Saviour who cannot be touched with the feelings of our infirmities but was in all points tempted like as we are, yet without Sin<sup>68</sup> . . . to prove that there was no difference between him and his creatures (save only that he was exempt from Sin) he would be supported with food—he would fast—would hunger. O Saviour, why should thy children be discouraged, in the want of earthly comforts, when they behold thee destitute of society and thus voluntarily foregoing them.

Satan approaches him with “If thou be the Son of God?”<sup>69</sup> To undermine this important basis of our faith has ever been the grand object of our spiritual enemy. To assert and to maintain this truth must ever be the Christians glory. for on it depends nothing less than the eternal Salvation of Mankind—

#### Simon Peter Called.<sup>70</sup>

Neither the great, not the honorable nor the learned are called—the Nobles, and Sages of Judea must resign this distinguished privilege to the humble fishermen of Galilee. As the sun at its first rising attracts all eyes by its radiance, so did the Sun of righteousness<sup>71</sup> when he first shone forth into the World. His miraculous cures brought patients—his heavenly doctrine brought auditors—both united to call together the admiring multitude. Why do we not still follow thee O Saviour that we may be healed that we may be instructed—thy word is still the same—it is equally efficacious to enlighten the understanding and to remove the diseases of the Soul. the people not only follow Christ, but press upon him—yet doth not our Saviour check the

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<sup>66</sup>Cf. 2 Cor. 12:9.

<sup>67</sup>Cf. Rom. 8:37.

<sup>68</sup>Cf. Heb. 4:15.

<sup>69</sup>Matt. 4:3, 6; Luke 4:3, 9

<sup>70</sup>Luke 5:1-10

<sup>71</sup>Cf. Mal. 4:2.

boldness of their zeal, but rather encourages and applauds it. That the Kingdom of Heaven should be sought after with earnestness displeases not Him who speaketh unto every one of us in the tender language of a Father, “My Son give me thine heart”<sup>72</sup>—

After a night of unsuccessful labour Simon was employed in washing his net when the Messenger of Salvation entered his ship and commanded him launch forth into the deep and let down his nets for a draught—tho’ the night had been spent in unprofitable labour<sup>73</sup> the Son of Jonas obeys the Prophet, not from any hope of advantage to himself—often does the divine providence after disappointing our more sanguine expectations gave a blessing at a time, and in a manner, we dared not even hope “When they had so done they enclosed a great multitude of fishes, so that their net brake.”<sup>74</sup>

Who would not obey thee blessed lord, who does so bountifully requite our weakest services?—Without regard to the sudden and unexpected advantage Peter falls down at the feet of Jesus and acknowledges his own vileness and the Saviour’s Majesty<sup>75</sup>—Happy is he who can abase himself before God—complain of thine infirmities—pour out thy heart to him who knows its weakness and thou shall be satisfied with the abundance of his mercy. He whom thou lovest will not depart from a contrite spirit<sup>76</sup>—“Fear not I will henceforth make thee a fisher of men.”<sup>77</sup>

—Lo! Peter’s humility is rewarded with an Apostleship—He no longer pleads his ignorance of insufficiency Christ hath declared “that his grace shall be present with his Servant” and what he has promised he will perform. Lord, how much skill and labour, and patience is requisite for this Spiritual calling! Who can without thine especial aid discharge it to thy glory, to the edification of others, and to his own everlasting Salvation? all things are of thee O God—Give thy blessing to those who Preach, and to those who hear thy word—let the ministers

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<sup>72</sup>Cf. Luke 5:4-5.

<sup>74</sup>Luke 5:6

<sup>75</sup>Cf. Luke 5:8.

<sup>76</sup>Cf. Isa. 57:15.

<sup>77</sup>Luke 5:10

and stewards of thy mysteries so prepare and make ready thy way by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the World we may be found thy faithful servants, and may enter into the joy of our Lord.<sup>78</sup>

—O powerful Voice of the Glorious Gospel, which can draw men from the abyss of natural corruption, into the blessed liberty of the Children of God! O happy Souls, who when they hear the word of God, keep it<sup>79</sup> and bring forth fruit to life eternal.—

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[The Marriage in Cana]<sup>80</sup>

*There is a marriage* to which we all are invited, and wherein we are all most nearly interested—there shall we not be guests only, but shall be “betrothed to our God in truth and righteousness.”<sup>81</sup> The sound shall go into all lands, “Behold the bridegroom cometh—go ye forth to meet him!”<sup>82</sup> Even so come Lord Jesus. In thy presence is the fulness of joy—at thy right hand there is pleasure forevermore Blessed are they who are called to the marriage supper of the Lamb.<sup>83</sup>

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The Good Centurion<sup>84</sup>

How vast, how extensive are the Mercies of redeeming love? With what gracious condescension did the Saviour of mankind receive all those who came unto him. Of a truth, O God, thou art no respecter of persons, in every nation he that feareth thee and worketh righteousness is accepted in thy sight—The good centurion seeks to the Saviour

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<sup>78</sup>Cf. Matt. 25:21, 23.

<sup>79</sup>Cf. Luke 11:28.

<sup>80</sup>John 2:1-11

<sup>81</sup>Cf. Hos. 3:19.

<sup>82</sup>Cf. Matt. 25:6.

<sup>83</sup>Cf. Rev. 19:7.

<sup>84</sup>Matt. 8:5-13

of Mankind in humble but earnest intreaty “Lord my servant lieth at home, sick of the palsy, and grievously tormented”<sup>85</sup>—Christ would go down to visit the sick servant, but the Master saith “Lord I am not worthy that thou shouldst come under my roof. Speak the word only and my servant shall be healed”<sup>86</sup>—At thy word O Saviour our sins shall be forgiven—our Souls shall be healed—our bodies shall be raised from the grave—and we shall be transformed to life everlasting. He who had wrought this faith disdains not to reward it “Go thy way; and as thou hast believed, so be it unto thee.”<sup>87</sup> The Masters piety brings health and deliverance to the Servant. his cure is perfected at that very hour. O Saviour what can we want while thou art a mediator for us? in thee is our happiness, our health, our Salvation, our Glory—

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Christ at Nain<sup>88</sup>

No sooner had our Saviour called the centurion’s [servant] from the bed of languishing, than he raises the Widows son from the bier. A Widow attended by her weeping neighbours is following her only son to the grave. He whose unbounded pity devoted itself to the relief of all mankind could not behold this spectacle without the tenderest emotions. He seeks the mourner and offers his all-powerful and unrequested aid.<sup>89</sup> The Father of mercies knoweth our frame—our sorrows are all in his sight. Our afflictions are the most powerful pleaders to his Mercy. O God none of the distresses of thy children are hidden from thine eyes—they are in the book of remembrance before thee, and when we seem past all possibility of help then art thou nearest to us for deliverance—To prove that the Son of Man had power even on earth to ransom us from the grave he saith unto the lifeless re-

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<sup>85</sup>Matt. 8:6

<sup>86</sup>Matt. 8:8

<sup>87</sup>Matt. 8:13

<sup>88</sup>Luke 7:11-15

<sup>89</sup>Luke 7:12-13

mains “Young man I say unto thee Arise!”<sup>90</sup> This is the voice, which hereafter shall call our vanished bodies from those elements into which they may have been resolved, and shall raise them from the dust. Death has no power to detain that man whom God commands to “Arise.” Turn ye to the strong hold ye prisoners of Hope—He that hath the keys of Death can without difficulty pervade even the inmost recesses of those abodes of darkness.—

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### The Rulers Son Healed<sup>91</sup>

It was a days journey from Capernaum to Galilee. Thence did the Nobleman come to our blessed Lord to intreat him that the fever might depart from his son. “Master come down e’er my child die!”<sup>92</sup> This ruler was nether faithless nor believing, had he been faithless he would not so eagerly have sought after our Saviour had he believed aright he would have known that his word is every where present and efficacious. Shall we prescribe to him the way of conferring blessings on us. “Give us that which is needful for our Souls and bodies” is the wise and lawful prayer—in matters of a temporal nature we must commit our way unto the Lord, and resign ourselves absolutely to him.

Our Saviour tells him of his unbelief<sup>93</sup>—but O the meekness and tender mercy of our blessed Lord—he implants in our hearts the fond affections of nature, he allows of their fervour—he pities instead of condemning their excess “Go thy way—thy son liveth”<sup>94</sup>—O Lord if we measure our hopes by our own worthiness, we can have no expectations of blessing, if we regard thy bounty and compassion, we can have no doubt of prevailing. How gently doest thou deal with our

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<sup>90</sup>Luke 7:14

<sup>91</sup>John 4:46-54

<sup>92</sup>John 4:49

<sup>93</sup>Cf. John 4:48.

<sup>94</sup>John 4:50

perverseness! The cries and petulance of the wayward Infant serve but to excite the anger of strangers—the Mother clasps him to her bosom.—

The Mercy of God meets those in the end, who he has tried by previous correction— Graciously interprets our prayers—gives us what we desire at his own time, and in the manner which seemeth good in his sight—How often is he deaf to our Will that he may listen to our advantage! The Holy Paul would be free from temptation—he hears of a fresh supply of grace; the sick man prays for recovery, and hears of patience—for life—and is relieved to glory.

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Matthew Called.<sup>95</sup>

That voice which spake to the astonished publican “Follow me,”<sup>96</sup> was the same all-powerful word, which once said “let there be light.”<sup>97</sup> The omnipotent Saviour by the influence of his grace attracts the heart of his servant “he arose and followed him”<sup>98</sup>—O God—we instead of following thee remain in wilful subjection to a sinful and miserable world. Yet cast us not away from thy presence, and take not thy holy Spirit from us.<sup>99</sup> let not thy heavenly voice always address us in vain, but let it speak effectually to our hearts—then shall we also arise and follow thee.

How does the regenerate Soul account the riches of this world as dross, in comparison with that better treasure which fadeth not away, the prize of the high calling of God in Christ Jesus.<sup>100</sup> The holy Apostle at once abandons his profession and follows his Redeemer<sup>101</sup> in contented poverty.

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<sup>95</sup>Matt. 9:9-13

<sup>96</sup>Matt. 9:9

<sup>97</sup>Gen. 1:3

<sup>98</sup>Matt. 9:9

<sup>99</sup>Ps. 51:11

<sup>100</sup>Cf. Rom. 8:38-39.

<sup>101</sup>Cf. Matt. 9:9.



The real penitent seeks not to disguise or palliate his offences.—Matthew the Evangelist speaks of Matthew the publican the other historians distinguish him by the name of Levi. he publishes the disgrace annexed to his past calling in grateful remembrance of the mercy which had delivered him—When we humble ourselves in the sight of our heavenly Physician then is he ready to lift us up, and heal us. every Soul is sick—they most, who feel it not—they who feel it complain—they who complain are healed. When on the verge of eternity we are insensible of pain—the killing mortification is actually begun—Blessed Saviour by whose stripes we are healed,<sup>102</sup> by whose death we live—make us sensible of our sins—we are then as safe as thou art gracious—

[The Gadarenes]<sup>103</sup>

While the unwearied Mercy of our God provides incessantly for our good, the powers of darkness are indefatigable in their attempts to do us evil—Blessed be our strong Helper who has not given us over a prey unto them—they are mighty and rage horribly; but the Lord who dwelleth on high<sup>104</sup> is mightier.

“When our Blessed Saviour had passed over the lake, immediately there met him out of the tombs a man with an unclean spirit.”<sup>105</sup>

There is no misery incident to Human Nature which is not known, and pitied by our gracious Redeemer—who commanded the adversary to depart.—the poor demoniac is compelled to give utterance to the horrors wherewith the presence of Jesus affected the malignant spirit “I beseech thee torment me not”<sup>106</sup>

I beseech thee, O Jesus, Son of the most high God!—that name which was announced by angels—at which “every knee shall bow in heaven, in earth, and under the Earth”<sup>107</sup> is called on with eager

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<sup>102</sup>Cf. Isa. 53:5.

<sup>103</sup>Mark 5:1-20

<sup>104</sup>Cf. Isa. 33:5.

<sup>105</sup>Mark 5:1-2

<sup>106</sup>Mark 5:7

<sup>107</sup>Phil. 2:10

importunity by this prostrate adversary. It was reserved for infidels to deny what Hell itself is not presumptuous to question—

Satan himself fell down and worshiped—In the Outward demeanour is the body of devotion—in the disposition of the mind—the Soul of it. True religion unites these in the homage which the Christian pays to his God.—

How little can mere Speculation avail us in matters that concern our Souls. If there be not a sense in the interest in the Saviour, if we have not grace and disposition of mind to apply to ourselves his merits, and reap the benefit of his atonement we attain no ease, no comfort—we are neither safer, nor better—we are only so far enlightened as to understand who shall be our Judge

“My name is Legion—for we are many”<sup>108</sup>—O then let not the Servants of God be separate, like drops which fall into the dust!

#### The Woman of Canaan<sup>109</sup>

Not only the Palaces of the great, but the Cottages of the poor are gilded by the radiance of the Sun beam. None were excluded from the miracles of the blessed Saviour. Tho’ his mission principally regarded Judea as far as related to his personal residence—his perfect light shone upon all. Departing from the coasts of Tyre and Sidon, he finds a woman of Canaan<sup>110</sup> oppressed with intolerable anguish, and stretches forth his hand for her relief.

The unhappy Mother did not speak without the most vehement expressions of sorrow—the God of mercy delights in these impassioned solicitations—not that he may be the more inclined to grant, but that we may be more capable of receiving blessings. If we would prevail with God we must address ourselves to the throne of grace with all the fervour of our Souls—

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<sup>108</sup>Mark 5:9

<sup>109</sup>Matt. 15:21-28

<sup>110</sup>Cf. Matt. 15:21.

“Have mercy on me O Lord thou Son of David”<sup>111</sup>—the Daughter of the Suppliant, not herself, was tormented, but she say[s] “have mercy on me.” Perhaps the child was senseless of misery—the parent feels a double portion of sorrow. It was this affliction which sent her to Christ. those calamities which too often disgusts and discourages men whose compassion is finite, attracts Him to us, whose loving kindness endureth forever and ever. “O thou afflicted, tossed with tempest and not *comforted*, in a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee” saith the Lord thy redeemer.<sup>112</sup>

Neither the strength of our faith nor the sincerity of our obedience can secure us against bodily and temporal affliction our heavenly Father makes use of various means to promote the eternal Salvation of Mankind—it is enough that God hath said, however sharp and severe the trial “My Grace is sufficient for thee.”<sup>113</sup>

All Israel could not afford a parallel to the zeal and devotion of this Canaanite, yet behold to her prayer of faith the Saviour “answered not a word.”<sup>114</sup> It pleased thee Lord to make trial of the patience of thy servant and while her fervent prayers were no less welcome to thee than the adoration of Angels, thou wouldst seem as if thou didst not regard them. When we have sent up our petitions to the throne of mercy happy are we if we receive an *immediate* answer of Peace. but if the blessing is delayed let us not imagine that our prayer is ineffectual—he will not send us away empty,<sup>115</sup> but he will teach us the lesson duteous perseverance, and oppose our Will, that he may advance our benefit.

A faithful suitor in the present instance addresses a gracious Saviour who replies “I am not sent but to the lost sheep of the House of Israel.”<sup>116</sup> O blessed Saviour we see thy charge—thou art sent to the

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<sup>111</sup>Matt. 15:22

<sup>112</sup>Cf. Isa. 54:8.

<sup>113</sup>2 Cor. 12:9

<sup>114</sup>Matt. 15:23

<sup>115</sup>Cf. Sir. 29:9.

<sup>116</sup>Matt. 15:24

humble and contrite heart<sup>117</sup>—thou are sent to sheep that are lost—but thou wilt not bring us back to thy fold if we be not lost in our own apprehensions—O make us so sensible of our wanderings, that we may know and feel and rejoice in that mercy which recalls us unto thee!—

True faith is steadfast and immovable—The wretched Mother cries “Lord help me”<sup>118</sup>—she had before intreated—now she bends her knee before him—there cannot be a fitter posture for Mortals in their supplications to God. “It is not good to take the childrens bread and cast it to the dogs.”<sup>119</sup>—O Lord the trial had not been so sharp if thou hadst not found the faith of thy suppliant strong, and designed her an happy issue to her sufferings.

—Behold the triumph of pious humility “Truth Lord yet the dogs eat of the crumbs which fall from their master’s table”<sup>120</sup>—Never was such zeal and piety unrewarded. ““O Woman great is thy faith—be it unto thee even as thou wilt”—and her daughter was healed in the self same hour.”<sup>121</sup>—

O God let us acknowledge our infirmities to thee who canst pity, forgive, redress them—so sitting ourselves down on the lowest seat at thy table that thou the great master of the feast may in thy own good time advance us to the height of Glory<sup>122</sup>

### Zaccheus<sup>123</sup>—

Our blessed Saviour went about doing good.<sup>124</sup> Wisdom, truth, and mercy were ever his companions. The good Shepherd<sup>125</sup> who came to

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<sup>117</sup>Cf. Isa. 66:2.

<sup>118</sup>Matt. 15:25

<sup>119</sup>Matt. 15:16

<sup>120</sup>Matt. 15:27

<sup>121</sup>Matt. 15:28

<sup>122</sup>Cf. Luke 14:10.

<sup>123</sup>Luke 19:1-10

<sup>124</sup>Cf. Acts 10:38.

<sup>125</sup>Cf. John 10:11.

seek and save that which was lost,<sup>126</sup> is unwearied in his endeavours to bring back the Wanderers into the fold.<sup>127</sup>

The name of Publican was in itself a term of abhorrence among the Jew—Zaccheus the chief of the Publicans is called to be an eminent disciple of our Lord.—Curiosity rather than faith first induced him to seek the presence of the Saviour and the mercy of God gave occasion to the belief and conversion of a penitent. The adoption of a wretched transgressor into the glorious inheritance of the children of God is a subject of delight even to the Blessed Angels. The crowd hides Christ from Zaccheus, alas how common thing is it by the Interposition of the World, to be kept from the sight of Our Lord—In vain shall we hope for the blessed vision of God if we follow a multitude to do evil. Let us escape from all surrounding obstacles all tumultuous cares, and press forward with ardent expectation towards the prize of the high calling in Jesus Christ.<sup>128</sup> Zaccheus disappointed of his wishes climbs up into a sycamore tree to see Jesus<sup>129</sup>

Blessed Saviour what shall be their joy, who shall not only be admitted to see, but to partake of thy glory in heaven even now tho' the eye of faith be dim, yet is it sure. O Lord teach us to covet earnestly the best gifts—teach us to aspire after those regions of bliss where we shall see thee as we are seen—where we shall know thee as we ourselves are known.

“Zaccheus, make haste and come down for today I must abide in thine house”<sup>130</sup>—Well might he celebrate as a festival the coming of this Sacred Guest—from that Auspicious moment the penitent publican renounced all violence and extortion—restitution shall be made to the injured. “Behold Lord the half of my goods I give to the poor—and if I have taken any thing from any man by false accusation I restore him fourfold”<sup>131</sup>—

Justice and liberality are the handmaids of Faith.—

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<sup>126</sup>Luke 19:10

<sup>127</sup>Cf. John 10:16.

<sup>128</sup>Cf. Phil. 3:14.

<sup>129</sup>Luke 19:4

<sup>130</sup>Luke 19:5

<sup>131</sup>Luke 19:8

John.<sup>132</sup>

“What went ye out into the wilderness to see? a reed shaken with the wind?”<sup>133</sup> No—a column firm and immovable against which the winds might blow, and the waves beat vehemently in vain—one who being come to serve the Lord had prepared his heart for temptation—one who had fixed his principles and considered well before he entered upon action—one whom neither promises nor threatnings could induce to recede from his duty, thro’ hope of temporal good, or fear of temporal evil.

—The Baptist’s fate is determined. “Immediately Herod sent an executioner and commanded his Head to be brought and he went and beheaded him in the prison.”<sup>134</sup>—At midnight the blessed martyr is awakened from that sleep<sup>135</sup> which truth and innocence often secure to their possessor in the most perilous situation. To his holy prisoner, Death could at no moment be unseasonable, he had finished the work which God had given him to do, he had kept the faith<sup>136</sup> and done his duty, and he waited daily for his departure—Now he is called up to refresh himself after the toil of a laborious day with the never failing streams of life and immortality—to receive an eternal reward for his temporary labours,<sup>137</sup> and as a friend of the Bridegroom<sup>138</sup> to enter into the joy of his Lord.<sup>139</sup>

The Multitude Fed.<sup>140</sup>

“We have here but five barley and two small fishes”<sup>141</sup>—

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<sup>132</sup>Matt. 11:7-15; 14:3-12

<sup>133</sup>Matt. 11:7

<sup>134</sup>Mark 6:27

<sup>135</sup>Cf. Matt. 26:5.

<sup>136</sup>Cf. 2 Tim. 4:7.

<sup>137</sup>Cf. Wis. 10:17.

<sup>138</sup>Cf. John 3:29.

<sup>139</sup>Cf. Matt. 25:21, 23.

<sup>140</sup>John 6:1-14

<sup>141</sup>John 6:9

O Saviour every beast of the forest was thine and the cattle upon a thousand hills—all the fowls of the air<sup>142</sup> and whatsoever passeth thro' the seas—thou couldst at thy pleasure have assembled innumerable quails or rained down manna from heaven—yet art thou contented with this humble portion. Certainly this was thy will not thy need. Thou wouldst teach us that our Appetites may be relieved, not pampered—Meat was ordained for the body, the body for the Soul, the Soul for God. What shall this world be to us when we are all spirit! According to the degree of our intellectual purity will be our indifference to bodily gratification. When we look with the bodily eye on any object we see an impossibility of those effects which faith can easily apprehend and omnipotence more easily produce. In such cases the virtue is not in the means, but in the agent “Bring them hither to me”<sup>143</sup>—the great Master of the feast commanded the multitude to sit down on the grass<sup>144</sup>—they obey in joyful faith and expect[at]ion—All look up to *Christ* for the means of their support and wait for his merciful hand.—It is easy to preserve our serenity in the midst of abundance—but in the hour of want and adversity to depend on Him who is invisible, to fly to him for succour, and to rest with confidence on his promises, this is the true faith worthy of that God who inspires, beholds, approves it.

Christ who could have multiplied the bread in absence, or in silence, takes and blesses it<sup>145</sup> before them all—that he might at once show both the Author and the means of this increase. It is thy blessing O God that maketh rich. Some languish in the midst of abundance—others are cheerful and happy in the midst of poverty. Second causes must not be denied their effect, but the over-ruling power is from above.—

There is that scattereth and yet increaseth. “It is the grain cast into the furrows of the Earth, and not that deposited in the storehouse which yields its rich produce to the Husbandman”—God himself,

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<sup>142</sup>Cf. Psalm 50:10-11.

<sup>143</sup>Matt. 14:18

<sup>144</sup>Cf. John 6:10.

<sup>145</sup>Cf. Matt. 14:19.

who has declared that it is more blessed to give than to receive<sup>146</sup> will recompence the bounty of his Servants—Nothing can enrich like beneficence. “Blessed is he that considereth the poor, his children shall not be forsaken—his seed shall not beg their bread.”—The amazed deciples set the miraculous food before their guests—twelve baskets of fragments remain<sup>147</sup> when all are satisfied. The measure of his beneficence cannot but run-over—Not according to our merits but to his mercy do we receive blessings at his hands—O Lord we are full of thy goodness—let our hearts and voices be full of thy praise—

Yet while we wonder at this thy miricle O merciful Saviour let us not forget the daily exertions of thy munificence—Whence is it that we have our continual provisions? One and the same gracious hand does all—If the deciples and the people are fed by the bread multiplied—and we by the *Grain* multiplied both are the Act of one omnipotence. What is this but a perpetual miracle O God which thou workest for our preservation—without thee there is no more power in the grain to multiply, than in the bread—Why should thy goodness be less magnified because it is universal? thou visiteth the earth and blessest it thou makest it very plenteous—thou preparest corn, for so thou providest for it—thou waterest her furrows—thou sendest rain into the little vallies thereof—thou makest it soft with the drops of rain, and blessest the increase of it and crownest the year with thy goodness<sup>148</sup>

### Christ Walking on the Sea<sup>149</sup>

O Saviour from the heighth of thine eternal felicity thou dost look down on us thy poor creatures buffeted by the waves of this troublesome world, by the rude and boisterous storms of affliction—Thou didst foresee the toil and danger of thy deciples—and yet wouldst send them away, that they might experience the horrors of the

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<sup>146</sup>Cf. Acts 20:35.

<sup>147</sup>John 6:13

<sup>148</sup>Ps. 65:9-11

<sup>149</sup>Matt. 14:22-27



tempest. Thou who couldst prevent our sufferings by thy power, wilt permit them in thy Wisdom—that thou mayest glorify thy mercy in our deliverance, and confirm our faith by the event of our calamities.

In all extremities of wretchedness Our Heavenly Father designs and increase of his glory and ours—he has in view the triumph of our faith, the reward of our Victory.—The winds rage, the billows swell, and thine absence heightens our Sorrows—but he that endureth to the end the same shall be saved. Heaviness may endure for the night—but joy cometh in the morning<sup>150</sup>—O let us not faint under Adversity—but let us tarry thy leisure—depend on thy Mercy, and trust in thee with undaunted patience, and Holy resolution—

Thou camest at last O Saviour—thy coming was both miraculous and fearful.—The God of elements passed thro' the air—walked upon the waters—making no impression on the liquid pavement but consolodating the waves, that they might yield a firm support to his sacred feet.—O powerful and gracious words of a compassionate Saviour able to calm all tempests—able to revive all hearts “Be of good cheer—It is I—be not Affraid.”<sup>151</sup>

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[Christ Walking on the Sea II]<sup>152</sup>

No sooner had our Saviour said “it is I,” than Peter with all the impatience of joy calls him by the name of “Master.”<sup>153</sup> What a mixture do we behold even in this illustrious deciple of faith, and distrust—O imperfect condition of the holiest Saint on earth, wherein no gold is so pure as not to be alloyed with baser elements! The fulness of grace can only be found in the fulness of Glory. Hereafter the children of God shall shine as the Sun in the Kingdom of their Father<sup>154</sup> when they shall be invested with the bright beams of heavenly radiance—on earth

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<sup>150</sup>Ps. 30:5

<sup>151</sup>Matt. 14:27

<sup>152</sup>Matt. 14:28-33

<sup>153</sup>Cf. Matt. 14:28.

<sup>154</sup>Cf. Matt. 13:43.

they are but in their dawn where light is necessarily blended with darkness—Far be it from us to be discouraged by a sense of our infirmities, He who alone fashioned the heart of man, best knoweth whereof we are made—he remembereth that we are but dust.<sup>155</sup>

“Bid me come unto thee upon the waters!”<sup>156</sup> disregarding all difficulties, contemning all dangers Peter sets his foot on the unquiet Sea—Without the assistance of Christ we perish—the waters cover us, and the stream goeth over our Soul; without the operation of a true and lively faith, we imitate not the courage but the weakness of the Apostle—who when he saw the wind boisterous, was affraid—and beginning to sink, he cried “Lord save me.”<sup>157</sup>

—Before we quit the ship let us <prepare> foresee for the storm: If we are prepared for the worst, we shall be carried safely over those billows which will overwhelm the negligent. “Lord save me”—That mercy is no sooner sought than found, “Immediately Jesus put forth his hand and caught him”<sup>158</sup> but while he saves the Apostle meets him with the voice of just reproof “O thou of little faith, wherefore didst thou doubt.”<sup>159</sup>—It is the fruit of thy favour and mercy O Lord that we escape judgment—we are not therefore to escape rebuke. Whom that Lord loveth he chasteneth, even as a Father his son, in whom he delighteth<sup>160</sup>

#### Jairus<sup>161</sup>

There came a Ruler and worshipped Jesus, saying, “My little daughter lieth at the point of Death—but come and lay thy hand upon her, and she shall live.”<sup>162</sup>

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<sup>155</sup>Cf. Ps. 103:14.

<sup>156</sup>Matt. 14:28

<sup>157</sup>Matt. 14:30

<sup>158</sup>Matt. 14:31

<sup>159</sup>Matt. 14:31

<sup>160</sup>Heb. 12:6

<sup>161</sup>Mark 5:21-24, 35-43

<sup>162</sup>Mark 5:22-23

Behold and see how gracious the Lord is—No sooner hath the tender Father offered up his petition than he receives an answer of Peace “Fear not believe only, and she shall be made whole.”<sup>163</sup> Instantly our Saviour directs his footsteps to the house of his suppliant. Jairus accompanies him, full of anxious expectation, not aware, that the object of his parental fondness was even now a lifeless corpse. these dreadful tidings meet him on the way, “Thy daughter is dead—trouble not the Master.”<sup>164</sup> and Jairus is about to resign himself to the bitterness of sorrow—but the divine benefactor of mankind speaks peace to the wretched parent, and awakens his faith and his hope, “Be not afraid only believe.”<sup>165</sup>

Perfect faith as well as perfect love casteth out fear.<sup>166</sup> Unbelief is nearly allied to that timid suspicious temper, which will take nothing upon trust, even where God himself is the agent. Faith stronger than death itself is able to burst those iron bonds like threads of tow. How much natural impossibility is there in the return of our bodies from the dust of the earth into which through many degrees of dissolution they shall at last be mouldered?—Yet be not afraid, O my Soul—believe only—and in thy flesh thou shalt see God.<sup>167</sup>

“Give place the maid is not dead, but sleepeth.”<sup>168</sup> Death and sleep are alike to thee O Lord—thy voice can recall us from the sleep of death—without thee we are not able to arise from our ordinary slumbers. “He took her by the hand, and called saying ‘Maid Arise’ and she arose straightway.”<sup>169</sup>

He who hereafter will say “Arise ye dead” now “Maid arise.” the Soul is in the power of God who gave it. he saith to it “Go,” and it goeth “come,” and it cometh.<sup>170</sup> the late-dissolved spirit knows its

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<sup>163</sup>Mark 5:36

<sup>164</sup>Mark 5:35

<sup>165</sup>Mark 5:36

<sup>166</sup>Cf. 1 John 4:18.

<sup>167</sup>Cf. Job 19:26.

<sup>168</sup>Mark 5:39

<sup>169</sup>Mark 5:41-42

<sup>170</sup>Cf. Matt. 8:9; Luke 7:8.

place, knows its office, and at the divine injunction returns to that abode, which by the same injunction it had so lately quitted.

Omnipotence goes not the pace of nature—all the immediate works of God are like himself, perfect. “She arose, and walked—and he commanded to give her meat.”<sup>171</sup>

[The Samaritan Village]<sup>172</sup>

Blessed is that Zeal which is well grounded and well governed—grounded on the word of truth, not on unstable fancies—not by intemperate heat, but by Wisdom and Charity—Wisdom to avoid rashness, charity to avoid all just offence.

—O pure and heavenly zeal the genial warmth, and vital temper of Piety whither hast thou withdrawn thyself from the hearts of mankind—how many are there who think that wisdom consists only in cold indifference, who freeze in miserable apathy, when they should glow with fervent devotion! how quick and apprehensive are we in cases where our own honor is concerned, how insensible of the indignities offered to Our Saviour—

The Ten Lepers<sup>173</sup>

At the entrance of a certain village Jesus was addressed by the ten men that were lepers,<sup>174</sup> and one of them was a Samaritan<sup>175</sup>—It is the prerogative of misery to unite the most estranged hearts in the common bond of friendship and society. Community of Suffering had made them friends whom religion itself had disjoined

The lepers standing afar off<sup>176</sup> as the law of Moses had enjoined, lift up their voices with one accord, and address the Lord of life with all the energy of impassioned sorrow “Jesus—Master—have mercy on

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<sup>171</sup>Cf. Mark 5:42-43.

<sup>172</sup>Luke 9:51-56

<sup>173</sup>Luke 17:11-19

<sup>174</sup>Cf. Luke 17:12.

<sup>175</sup>Cf. Luke 17:16.

<sup>176</sup>Cf. Luke 17:12.

us.”<sup>177</sup> O Saviour while we are far off from thee thou art near to us—never do we make such successful application to thee as when we stand aloof in Holy diffidence—the consideration of thy mercy leads us to come boldly to the throne of thy grace—but Oh, how great is the Majesty of that throne! How great the unworthiness which we bring with us into that awful presence

It was not necessary that the compassionate hand of Jesus should reach the objects of his pity—a word from his sacred lips accomplishes the work of mercy, “Go shew yourselves to the priests”<sup>178</sup> with whom according to the institutions of Moses it rested to ascertain the reality of a leper’s cure. They obeyed “and it came to pass, that as they went they were cleansed.”<sup>179</sup>—

all were healed—but one only and he a Samaritan ascribes the glory to God.<sup>180</sup> There are cases in which Singularity is not only lawful but laudable. It is a base and unworthy thing to be subjected to the example of others, in cases of obvious duty. When evil is proposed to be done, or good to be neglected, how much better is it to walk in the right path alone, than to go astray with numbers—

Our sins like a leprosy infect our souls—but thy word effects our deliverance. thou wilt make us a clean heart—thou wilt renew a right spirit within us<sup>181</sup>—no longer are we separated from our God—By Grace we are saved through faith—and that not of ourselves—it is the gift of God.—

And shall we not celebrate thy praise O thou who forgivest all our iniquities—who healest all our diseases—who savest our life from destruction—who crownest us with loving kindness and tender mercy.<sup>182</sup> Angels and Archangels worship thee—the earth declareth thy power—the Heavens thy Glory—All thy works praise thee forever—let not man be all that is insensible all that is ungrateful in the universe.

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<sup>177</sup>Luke 17:13

<sup>178</sup>Luke 17:14

<sup>179</sup>Luke 17:14

<sup>180</sup>Cf. Luke 17:16.

<sup>181</sup>Cf. Ps. 51:10.

<sup>182</sup>Cf. Ps. 103:3-4.

# The Transfiguration<sup>183</sup>

Hitherto have we contemplated thee, O Lord in thy state of great humility—thy mercy now vouchsafes us a glimpse of that ineffable Glory, whereof we can have no perfect idea on this side [of] heaven.

“Verily I say unto you, there be some standing here, who shall not taste of death, ’till they have seen the *Son of Man* come in his Kingdom.”<sup>184</sup> Thine act O Saviour is the best comment on thy words. Peter and the two sons of Zebedee<sup>185</sup> were they who tasted not of death till their eyes had seen this heavenly image of their Master. the promise is immediately followed by its performance. they are called on to witness that sight which the Christian Church views at this moment with the eye of faith.

Tradition has ever assigned Mount Tabor as the place where this majestic scene was displayed to the astonished apostles. How many times did God appoint his acts of glory and magnificence to be done in those elevated Stations. Surely the place itself was not chosen without some mysterious import, as being itself an image and symbol of that Heaven towards which it arose—How often is the region of bliss described under the name of the holy-hill of God.

He whose immensity filleth all space—would teach us that the mind must be raised above Earth towards heaven—that no intervening object should keep from our view those blissful regions to which our faith and hope are directed to ascend.

The amazed disciples (their senses being overpowered by the magnificence of the scene before them) seem for a while lost in speechless extacy. Beholding unutterable things they are entranced as in some heavenly vision at last their joy and wonder find words “Master it is good for us to be here.”<sup>186</sup>

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<sup>183</sup>Matt. 17:1-8; Mark 9:12-13

<sup>184</sup>Matt. 16:28

<sup>185</sup>Cf. Matt. 26:37.

<sup>186</sup>Matt. 17:4

We are not more sure of our grave, than of our transfiguration. All the days of our appointed time will we wait, till our change come—

[The Transfiguration II]

Lo while they speak a cloud overshadows them<sup>187</sup>—that cloud was of old the testimony of God's presence.<sup>188</sup> While it bore witness of the Majesty of Jehovah—it signified that such majesty was not for the eyes of man to behold—Hereafter a day will come when we shall have the light without a cloud, the clear vision and fruition of God without any manner of interposition. With him is the well-spring of life—in his light shall we see light.<sup>189</sup>

From the cloud proceeds those sacred words “This is my beloved Son, in whom I am well pleased—Hear Him.”<sup>190</sup> They need not be told whose the voice was—No angel of heaven could have presumed to utter those expressions, whereby the Lord God Omnipotent bore witness to the Saviour of Mankind.

Without Christ there is nothing but enmity betwixt God and the Soul—Behold the Son of God the reconciler of the Worlds—Behold him demanding our Faith, our Love, our Adoration, our Obedience—O lord we obey, we love, we believe, we adore—

The voice of the Redeemer awakens the disciples from their amazement and comforts them—“Arise and be not afraid”<sup>191</sup> that voice may well raise them from the earth which shall hereafter recall them from the grave. “They looked up and saw no man save Jesus alone.”<sup>192</sup>

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<sup>187</sup>Cf. Matt. 17:5.

<sup>188</sup>Cf. Exod. 13:21.

<sup>189</sup>Ps. 36:9

<sup>190</sup>Matt. 17:5

<sup>191</sup>Matt. 17:7

<sup>192</sup>Matt. 17:8

O my Soul there is an Heaven—there is a Saviour—there is a pure and perfect felicity under the shadow of his wings. There is rest from our labours,<sup>193</sup> peace from our enemies, freedom from our sins—There shall we be always joyful, always beholding the presence of Him, who has purchased and prepared for us this unutterable glory “Let not your hearts be troubled—ye believe in God, believe also in me.”<sup>194</sup>

### The Lunatic Healed<sup>195</sup>

Three of the Saviours disciples were with him on Mount Tabor while the rest were attempting, but in vain, to deliver a miserable demoniac from tormenting frenzy.

An afflicted parent casts himself at the feet of Jesus—his child is not merely lunatic from natural disorder, but from the possession of a cruel and merciless Spirit which vexed him with incessant torture, and yielded not even to the delegated power of the Servants of Christ. “I besought thy disciples to cast him out and they could not<sup>196</sup>—therefore Lord have thou mercy on my son”—The “strong man armed” had siezed on the child none but a stronger than he could disposses him. O Lord Spiritual wickednesses are ever ready to invade our Souls—all human help is insufficient—thy mercy, combined with thy power can alone effect our deliverance “Bring thy Son hither<sup>197</sup> if thou canst believe, all things are possible to him that believeth”<sup>198</sup>—tears of penitential sorrow burst from the anxious suppliant “Lord I believe, help thou my unbelief,”<sup>199</sup>—The youth is brought in the midst—the Devil is rebuked and driven out.—

The disciples troubled at their own want of success anxiously enquire the reason little imagining that they should hear their unbelief

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<sup>193</sup>Cf. Rev. 14:13.

<sup>194</sup>John 14:1

<sup>195</sup>Mark 9:14-29

<sup>196</sup>Mark 9:17-18

<sup>197</sup>Mark 9:20

<sup>198</sup>Mark 9:23

<sup>199</sup>Mark 9:24



assigned as the cause of their disappointment. Had they not been deficient in faith they had not been deficient in power<sup>200</sup>—Meanwhile they must pray to God that they may have the victory; they must fast to make this prayer more effectual. Our God hath not withdrawn from his servants the means of quenching the fiery darts of the wicked. If we are invested with Christian armour, Jehovah will fight for us—Satan cannot prevail against us—

### Bethesda<sup>201</sup>

The miraculous waters of Bethesda fixed on their brink a multitude of sufferers—There in anxious expectation they waited for that moment which should bring comfort to one—disappointment to multitudes[.] when the troubled state of the waters announced that the heavenly visitor had bestowed on them their medicinal virtue they rushed forward with eager impatience in hope of that gift of healing which awaited him who first plunged into the stream.<sup>202</sup>

—Among these companions in misery, our Saviour beholds a wretched man who for eight and thirty years<sup>203</sup> had supported life under circumstances which seemed to render it almost an intolerable burden. Vain were the attempts of one bowed to the earth by personal infirmity, in a trial the success of which depended on personal speed and activity. In the accents of loving kindness and tender mercy the Saviour addressed him as one that was touched with the feeling of his infirmities, nor did he kindle the spark of hope in the sufferers breast in vain—Christ the power of God, said unto the sick man “Arise”<sup>204</sup> and he arose.

And wilt thou then be made whole?—Look unto Jesus the author and finisher of our Faith, and thou shalt be saved. Come to that living fountain which is opened for sin and for uncleanness. Approach the

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<sup>200</sup>Cf. Mark 9:28-29.

<sup>201</sup>John 5:1-18

<sup>202</sup>Cf. John 5:7.

<sup>203</sup>John 5:5

<sup>204</sup>John 5:8

well spring of life, those never-failing streams whose virtues are not temporary, whose blessings are not confined to one competitor “Who-soever will, let him come and take of the waters of life freely. In my Fathers house are many mansions.”<sup>205</sup> Come unto me All ye that labour and are heavy laden and I will give you rest.”<sup>206</sup>

do you complain of the blindness of your ignorance?—here shall ye receive clearness of sight, of the infirmity of your best resolutions, here ye shall obtain a fresh supply of grace—of the tumultuous frenzy of passion, here is peace to the troubled Soul—of the cold and withered languor of your zeal and piety, here is life and strength and activity freely offered to your Acceptance—Whatsoever sickness, whatsoever danger, whatsoever sorrow there be, come to your Saviour and be healed.

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### The Power of Conscience<sup>207</sup>

The wretched criminal standing in the midst of an indignant multitude awaits her sentence with all the horror and consternation of guilt—The Pharisees as lovers of chastity and haters of licentiousness bring to the Saviour a woman convicted of the heinous crime of adultery. “Moses in the law commanded that such should be stoned—but what sayest thou?”<sup>208</sup> They have recourse to our Saviour’s Authority which they impiously disregarded, that from his exercise of it they might find a new subject of accusation.

O the folly of vain man seeking to beguile wisdom itself. At first silence and neglect shall confound them—at last the word shall be spoken to their conviction Our Saviour stoops down, and with his finger traces characters on the ground<sup>209</sup> as tho’ he heard not their malicious cavals—the more reluctance they observe in Christ the more do they

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<sup>205</sup>John 14:2

<sup>206</sup>Matt. 11:28

<sup>207</sup>John 8:1-11

<sup>208</sup>John 8:5

<sup>209</sup>Cf. John 8:6.

press him with wearisome importunity. At length compelled to speak, he raises himself and since their vehemence will not bear denial answers them with a rebuke stronger than a thousand witnesses, and the voice of God more than a thousand consciences “He that is without sin among you let him first cast a stone at her”<sup>210</sup>—

These Scribes and Pharasees noted for their extraordinary piety and unexampled holiness cannot conceal their latent wickedness from the searcher of all hearts. Those offenses which from length of time are forgotten even by ourselves, are held in fearful remembrance before God. “These things hast thou done and I kept silence, and thou thoughtest wickedly that I was even such an one as thyself; but I will reprove thee and set before thee the things which thou has done.”

These zealous assertors of the law ashamed and self-convicted “went out one by one beginning at the eldest even unto the last.”<sup>211</sup>—He whose substitute is placed in our bosom directs it to accuse there is no denial when we are thus declared guilty—no wicked man need to seek out of himself for a judge, an accuser, a witness, a tormentor—

Jesus is left alone<sup>212</sup> the Scribes and Pharasees are departed in guilty consternation from the temple—Blind Pharasee what dost thou do—whither goest thou? In him we live and move and have our being<sup>213</sup>—Thou mayest banish thyself from his mercy—from his judgements thou canst not escape.—The wretched woman might have retired like her accusers—none constrained her stay—but that which sent them away rivitted her to the spot Conscience—

The Saviour enquires “Where are thine accusers?—hath no man condemned thee?—Neither do I condemn thee, Go and sin no more.”<sup>214</sup>—Not that he would palliate the enormity of guilt—he came not to destroy the body but to save the Soul

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<sup>210</sup>John 8:7

<sup>211</sup>John 8:9

<sup>212</sup>Cf. John 8:9.

<sup>213</sup>Acts 17:28

<sup>214</sup>John 8:10-11

In thy first coming O Saviour, thou wouldst not enter into judgement with thy Servants—At thy Second Advent a World shall stand before thy tribunal.—Happy are they, who convinced of their necessity can at once betake themselves to that Judge, who is their Advocate, their Surety, their Ransom, their Peace,—That we may not hear thy terrible voice speaking to us “Go Ye Cursed,” let us now hear thy voice of mercy, “Go and Sin no more.”<sup>215</sup>

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### The Thankful Penitent<sup>216</sup>

While the Saviour of Mankind was imparting his instructions and suiting them to the capacity of his hearers, behold, “a woman that was a Sinner”<sup>217</sup> approached that threshold, where, but for the presence of Jesus, she had little to expect save the extreme of rigorous Justice. No disadvantage can deter the penitent Soul from a speedy recourse to Christ—We are not worthy of the comfort of thy presence O God of our Salvation if we do not seek thee and hasten to implore thy Mercy.

Whence was this zeal this fervency. Doubtless she had heard from Christ in his divine admonitions to the people many gracious invitations to the troubled and afflicted Soul. She had noted many acts of his transcendent mercy.—Deep contrition is in her heart—She comes and finds the Redeemer whom she sought—She comes with the oblation of a penitent and grateful heart. To testify her reverential devotion she brings an alabaster box<sup>218</sup> pure and costly fit for the reception of those precious odours which she had prepared for her Saviour.

O Saviour if we have devoted a portion of our days to sin, to vanity, to folly, lo, we now turn unto thee with contrite hearts and earnestly implore forgiveness. Teach us henceforth to employ all our time, all our abilities to thy glory—weak and inadequate are our best

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<sup>215</sup>John 8:11

<sup>216</sup>Luke 7:36-50; cf. Luke 10:38.

<sup>217</sup>Luke 7:37

<sup>218</sup>Cf. Luke 7:37.

endeavours, to testify our sense of thy mercy and our own unworthiness.

The heart which had been devoted to sin, now melts with grief and contrition—whence was this change but from the secret workings of the Spirit of God? He smote the rock, and the waters gushed out.<sup>219</sup> The feet of the Saviour are bedewed with penitential tears. “Blessed are they that mourn for they shall be comforted.”<sup>220</sup> they have sown in tears—they shall reap in joy<sup>221</sup>—their abhorrence of those sins which they have renounced shall be succeeded by a plenteous increase of happiness and glory.—

Turning his face to the poor penitent (as one who regarded a true humiliation for Sin more than the highest vaunts of affected holiness) the Saviour bestows on her that solemn absolution which she had asked with tears, but which her voice had not dared to implore. “Her Sins, which are many are forgiven.”<sup>222</sup> Not more powerful was that word, when in the first confusion of universal nature, God spake, “let the Earth bring forth grass”<sup>223</sup>—when in a moment the face of creation assumed its new luxuriance—bursting forth into leaves and buds, and blossoms and fruits. When the ear heard thee O Saviour then it blessed thee—and when the eye saw thee it gave witness unto thee. her former tears said, “Who shall deliver me from the body of this death”<sup>224</sup> Those she now sheds say, “I thank God, through Jesus Christ my Lord.”

*Seldom* do we find so perfect a penitent—seldom so gracious a dismissal—What can be wished by any mortal but remission, safety, faith, peace! All here combine to make a contrite Soul happy. Remission the ground of her safety—faith the ground of her Peace—Salvation the consequence of her pardon—and the effect of righteousness, imputed through Christ, quietness and assurance forever. “If thou Lord, should be extreme to mark what is done amiss, O Lord who may

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<sup>219</sup>Ps. 78:20

<sup>220</sup>Matt. 5:4

<sup>221</sup>Cf. Ps. 126:5.

<sup>222</sup>Luke 7:47

<sup>223</sup>Cf. Gen. 1:11.

<sup>224</sup>Rom. 7:24-25

abide it? But there is mercy with thee—therefore shall thou be feared.”<sup>225</sup> —

Martha and Mary<sup>226</sup>

Our Saviour was in his progress to Jerusalem, to some holy feast, in his way (assured of a grateful welcome) he turns aside to the village of Bethany.<sup>227</sup>—We have seen him the guest of a contrite publican,<sup>228</sup> and of a rigid Pharisee<sup>229</sup>—We now behold him under that roof where his benignant Spirit partook of the innocent delights of holy Friendship. There dwelt the devout Sisters of Lazarus, and their brother whom Jesus loved.<sup>230</sup>—O Holy and blessed family how should we envy your felicity, were we not even now partakers of your high privilege! When we extend our charity and hospitality to one of the least of our Brethren<sup>231</sup> we do it to our Saviour. If he is hungered we feed him if he is thirsty we give him drink<sup>232</sup>—Nay more when our faith and piety hath its perfect work, we abide in him and he in us. “If a man love me he will keep my words—and my Father will love him, and we will come unto him and make our abode with him.”<sup>233</sup> Be it unto us O Lord according to thy word<sup>234</sup>—enter in and abide with us<sup>235</sup> not for a limited time, but through the ages of eternity. Satisfy our Souls with thy presence, speak that gracious work “here is my rest forever—here will I dwell for I have a delight therein.”

No sooner is Jesus within the friendly mansion of Lazarus than he begins to impart his heavenly instructions. How dear how precious is every word that fell from those sacred lips. every moment he

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<sup>225</sup>Ps. 130:3-4

<sup>226</sup>Luke 10:38-42

<sup>227</sup>Cf. Luke 10:38.

<sup>228</sup>Cf. Luke 19:5.

<sup>229</sup>Cf. Luke 7:36.

<sup>230</sup>Cf. John 11:5.

<sup>231</sup>Cf. Matt. 25:40.

<sup>232</sup>Cf. Matt. 25:35.

<sup>233</sup>John 14:23

<sup>234</sup>Cf. Luke 1:38.

<sup>235</sup>Cf. John 4:12.

accounted as lost wherein he promoted not the Salvation of Mankind. "My meat and drink is to do the will of him that sent me, and to finish his work."<sup>236</sup>

Domestic avocations occupy one of the Sisters of Lazarus—the other remains at the feet of Jesus, in fixed composure and submissive attention to his heavenly doctrine. the one desirous to express her thankfulness for the presence of so blessed a guest by more than common solicitude for his entertainment the other unwilling to lose one accent of that voice which was able to make her wise unto Salvation.<sup>237</sup>

Martha blames Mary for her piety "Lord dost thou not care that my sister has left me to serve alone?"<sup>238</sup>—Martha doubtless entertained the hope that her sister would be dismissed with rebuke, herself with thanks—but though she be not directly reproved she hears the just tribute of preference bestowed on Mary "Thou are careful and troubled about many things but one thing is needful."<sup>239</sup> Our Saviour was not insensible of the courtesy, which sought to give him grateful welcome—but he will not overlook her errors, or justify her weak misapprehensions—No obligation should so far weigh with us as to prevent us from discovering and reproving the faults of those we love. Those are base and servile spirits who refuse to utter a word in due season. "Admonish thy friend—it may be that he hath not done it, or if he hath, that he do it not again."—In some degree our care must necessarily extend to earthly things Religion is not confined to duties merely speculative; nor must we be so far lost in contemplations, however sublime as to forget those concerns which belong to this our state of warfare, till our change come. but our care must be free from distraction, free from distrust—from distraction that it interfere not with the due exercise of piety and charity—from distrust, that while we use our best endeavours, we may still rely upon the Providence and blessing of God

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<sup>236</sup>John 4:34

<sup>237</sup>Cf. Luke 10:39-40.

<sup>238</sup>Luke 10:40

<sup>239</sup>Luke 10:41

—O why are we not as ready to depend on our Heavenly Father, as he is to exert his power and mercy in our behalf. “One thing is needful—and Mary has chosen that good part which shall not be taken away from her”<sup>240</sup>—Earthly duties must not set aside those of a temporal nature. If without attention to the former we cannot live temporally, without regard to the latter we cannot live eternally. Both are necessary in their degree—there is no opposition between these but a just subordination. The body and soul should be friends, not rivals: the Christian should remember that he is a man—the man, that he is a Christian—

O blind and senseless vanity, which, neglecting that one thing necessary affects so many things superfluous—which considers nothing as needless but that which is indeed of the utmost importance—which loses an inestimable treasure it knows not how to value, while it cares unduly for the fleeting and unreal pageantry of a transitory World!

The freedom of our Will remains inviolate, though the grace of God alone bringeth Salvation. Mary hath chosen the good part—there is no force no compulsion—Good and evil is set before us—we are in possession of perfect freedom through the mercy of him who hath set us free. We are called to Christian liberty; happy are we, if we can improve it to the benefit of our Souls!

The stability and perpetuity of good adds much to its value. Martha’s part was soon gone—but Mary’s shall not be taken away from her.<sup>241</sup> the act of her hearing was transient the fruit is permanent. what she now receives into her ear is grafted inwardly on her heart, and shall remain there forever.

What couldst thou hear, O Mary, from those sacred lips which we hear not still—that heavenly doctrine is still the same, nor more subject to change than the author of it. Its benefit and virtue are as inseparable from our Souls, as the Souls of the faithful from God. The grass withereth, the flower fadeth, but the word of the Lord endureth forever<sup>242</sup> and this is that word which by the Gospel is preached unto

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<sup>240</sup>Luke 10:41-42

<sup>241</sup>Luke 10:42

<sup>242</sup>Isa. 40:8



us. In the tempest of affliction in the night of sorrow it shall adhere steadfastly to us; and till death, in death, after death shall make us happy.—

The Waters of Siloam.<sup>243</sup>

“Jesus passing by, saw a man which was blind from his birth.”<sup>244</sup>  
The case of such a sufferer requires not merely art, but power,—a power no less than infinite, no less than divine. Nature presupposes matter, though without form—art looks for matter formed to our hands. God regards not either—his omnipotent word alone can create—he calleth those things which be not, as though they were. Great is the Lord, and great is his power, yea and his Wisdom is infinite. Such as this object of compassion appeared to our Saviour, such are we with respect to all Spiritual things. We want not only sight but eyes—it is his grace and mercy which makes us capable of receiving illumination—

Jesus passed by; but his eye was fixed on the helpless sufferer—His goodness anticipates our Solicitations—he knows our necessities before we can express them—he gives us those things which for our unworthiness we dare not, and for our blindness we cannot ask. If we suffered, and our God regarded not, we should indeed be the victims of despair—but his eyes are on the ways of men their sorrows are all in his sight.

The Disciples as well as Christ behold the blind man, but with different impressions. “Master who did *sin*, this man or his parents that he was born blind?”<sup>245</sup> the answer is direct and positive—there was an higher cause, the glory which would redound unto God by this demonstration of mercy.<sup>246</sup> The divine visitations are not all punishments—some are for our trial, our warning, or our reformation—all shew forth the power, the Justice, and the goodness of God.

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<sup>243</sup>John 9:1-34

<sup>244</sup>John 9:1

<sup>245</sup>John 9:2

<sup>246</sup>Cf. John 9:3.

He who first made man out of the clay, with clay anoints the eyes of him that was born blind, and sends him to the pool of Siloam for the completion of his recovery.<sup>247</sup> All things receive their virtue from divine institution. How could bread and wine strengthen and refresh the Soul—how could water avail to the mystical washing away of sin, but for the blessing annexed to it from above? on this depends all their use and all their efficacy. Jordan can heal the leper and Siloam give light to the blind. “He went his way and washed and came, Seeing.”<sup>248</sup>

O Lord what were the thoughts of this object of thy compassion when his eyes were now first given him. Into what a world of wonders did he find himself transported—With what sensations O Blessed Saviour will thine happy Servants enter into the joy of their Lord.<sup>249</sup> how will they be affected when the darkness of mortality being done away, they shall behold thy presence in righteousness—when they shall be called on to witness the felicity of that other world—the exaltation of thy Saints and Angels—the incomprehensible brightness of thy glorious Godhead. O my Soul accustom thy thoughts to a foretaste of that heaven to which they should aspire—there is no glory to be compared with “that true Glory which excelleth.”—

If any man be in Christ he is a new creature—old things are passed away—behold all things are become new.<sup>250</sup> We find the man who once sat and begged, witnessing a good confession before the assembled Pharisees “Why herein is a marvellous thing, that ye know not whence He is—and yet He hath opened mine eyes. Since the World began was it not heard that any *man* opened the eyes of one that was born blind. If this man were not of God, he could do nothing.”<sup>251</sup>—We see him a resolute confessor suffering excommunication for the name of Christ and maintaining the innocence, the honor, the divinity of his benefactor.

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<sup>247</sup>Cf. John 9:6-7.

<sup>248</sup>Cf. John 9:15.

<sup>249</sup>Cf. Matt. 25:21, 23.

<sup>250</sup>Cf. Rev. 21:4.

<sup>251</sup>John 9:30, 32-33

O Blessed and zealous Servant of thy Master, how valiant art thou for the faith of that God who helpeth them that are fallen—that God who giveth sight to the blind. From thy state of poverty and wretchedness thou art exalted [to] be an advocate for thy Saviour. thy Father and thy Mother forsake thee but the Lord taketh thee up<sup>252</sup>—thou art rejected by hypocritical Sinners—thou art received with a gracious Welcome by the God of Glory

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The Wife of Zebedee<sup>253</sup>—

The misapprehension of this anxious mother must not be concealed—but her faith makes atonement for her error—When the sound of ignominy, suffering, and death was in her ears—she talks to Christ of his G[l]ory—While he points out his cross she looks forward to his crown and requests distinction and preeminence for her children in the Kingdom of Jesus—this argues a degree of constancy no less deserving of wonder than of praise. When in the hour of adversity and of sorrow we can believe and hope, and rejoice, our Piety is so much the more exalted as our difficulties are greater. Blessed was that Servant who when he was in sackcloth and ashes—exclaimed with rapturous fervency, “I know that my Redeemer liveth.”<sup>254</sup>

Though our Lord had not where to lay his head<sup>255</sup>—though he was despised and rejected of men<sup>256</sup>—though he could not without a miracle pay the Accustomed tribute, the holy Matron pervades this obscurity and in the person of Him who made himself of no reputation and took upon himself the form of a Servant,<sup>257</sup> she acknowledges the Messiah, the King of Glory.

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<sup>252</sup>Cf. Isa. 49:15; cf. John 9:20-23.

<sup>253</sup>Matt. 20:20-23

<sup>254</sup>Job 19:25

<sup>255</sup>Cf. Matt. 8:20; cf. Luke 9:58.

<sup>256</sup>Isa. 53:3

<sup>257</sup>Cf. Phil. 2:7.

Behold her in the lowest gesture of a suppliant at the feet of her Lord,<sup>258</sup> but yet she hesitates—when our desires are not corrected by reason we are afraid, and ashamed to clothe them in language. But the prayer of Faith and love approaches with boldness to the throne of Mercy. When we know that our requests are holy, we cannot come with too much <holiness> confidence into the presence of Our God.

He who knew the thoughts of this Mother, and of her sons asks “what wouldst thou.”<sup>259</sup> Emboldened by the condescension of her Lord the suit is no longer delayed. “Grant that these my two sons may sit the one on thy right hand the other on thy left in thy Kingdom”<sup>260</sup>—O Lord be it our Ambition to enter into the joy of our Lord,<sup>261</sup>—and for the rest “deal with us according to thy Name for sweet is thy Mercy.”

The Mother makes her request—the Sons have the answer. “Ye know not what ye ask.”<sup>262</sup> To convince them of their unfitness for glory they are told of their inability to suffer. “Are ye able to drink of the cup that I shall drink of,”<sup>263</sup> and to be baptized with the baptism that I am baptized with.”—Blessed Lord what cup was ever so full of bitterness as thine? The portion tendered thee by thine enemies though mixed with vinegar and gall what was it when compared to that cup which could not pass from thee<sup>264</sup>—which for our sakes thou didst drink to the very dregs.—We will endeavour O Lord, we will endeavour as far as our mortal weakness will permit to walk in thy footsteps—we cannot be thine if we partake not of thy cup—thro’ much tribulation shall we enter into the Kingdom of God. In vain shall we expect to pass, by a sudden transition from luxury and base indulgence to celestial glories—If *they* were scarcely able to do it, who had been so long blessed with his presence and informed by his doctrine, how shall our imperfect minds support the conflict. Blessed Saviour

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<sup>258</sup>Cf. Matt. 20:20.

<sup>259</sup>Matt. 20:21

<sup>260</sup>Matt. 20:21

<sup>261</sup>Cf. Matt. 25:21, 23.

<sup>262</sup>Matt. 20:22

<sup>263</sup>Matt. 20:22

<sup>264</sup>Cf. Matt. 26:39.

what can we do, what can we suffer without thee? If thy strength be not made perfect in our weakness,<sup>265</sup> how shall we sustain our trial. Cover thou our heads in the day of battle—we can do all things through the aid of thine Omnipotence.

Even holy men of God may be in an error as to their own degree of Christian perfection the Sons of Zebedee accept of the conditions “We are able.” Alas how different are sufferings in speculation and in practice! how near was that hour in approach wher[e]in all the disciples James and John among their number forsook their Master and fled<sup>266</sup>—forsook him in the moment when he was surrounded by his implacable enemies who thirsted for his life. O Lord let us ever humble ourselves under a due sense of our own insufficiency—let us ascribe all glory to thee, and take nothing to ourselves but our infirmities!

“Ye shall indeed drink of my cup—ye shall be baptized with my baptism—but to sit on my right hand and on my left shall be given to them for whom it is prepared of my Father”<sup>267</sup> O Blessed Lord surely that which thou dost grant was equal in value to that which thou didst refuse. to be thus associated with thee was a dignity as great as that which the anxious Mother solicited in vain. If we suffer with our Master, we shall also reign with him.<sup>268</sup> If we are faithful unto death, we shall obtain the crown of Everlasting life

—therefore let us faint not<sup>269</sup>—but let us run with patience the race that is set before us—looking unto Jesus the author and finisher of our faith, Who—for the joy that was set before him endured the Cross—despising the shame and is set down forever at the right hand of the throne of God.<sup>270</sup>

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<sup>265</sup>Cf. 2 Cor. 12:9.

<sup>266</sup>Cf. Matt. 26:56.

<sup>267</sup>Cf. Matt. 20:23.

<sup>268</sup>2 Tim. 2:12

<sup>269</sup>Cf. Isa. 40:28.

<sup>270</sup>Heb. 12:1-2

As the stream runs more widely the nearer it approaches to the ocean into which it flows, so doth the Saviour of Mankind work more powerfully as he draws nearer to his Glory. The restoration of Lazarus from death was one of his last, and greatest miracles. None but he who created man, could thus make him anew. The Earth from which thou didst raise his body—the invisible world from which thou didst summon back his Spirit, are equally under thy controul my Saviour.

Lazarus *whom Jesus loved* is sick.<sup>272</sup> Doubtless Martha and Mary thought that they had secured the recovery of their Brother when they sent unto Jesus. yet the Lord of life suffers the friend so dear to sicken, and even to die without interposing in his behalf. “This sickness,” however outward appearances indicate the contrary “is not unto death, but for the glory of God, that the Son of God might be glorified thereby.”<sup>273</sup> To die was appointed to the Son of Man—to raise from death and corruption was the prerogative of the Son of God.

Our Saviour “Friend Lazarus sleepeth; but I go to awaken him out of his sleep.”<sup>274</sup>—O Merciful Saviour dost thou describe the separation of the Soul from the Body under the gentle and tranquil image of sleep? Thou who are the great author of life and death canst not be unacquainted with the Nature of both. It is enough that thou hast said it—let not our fears or our infidelity mislead us—while thy Wisdom hath implanted in thy creatures a natural and necessary love of life thy mercy hath disarmed death of its most excruciating torment—hast made it an entrance into the joys of immortality—thou hast converted a merciless enemy into a salutary faithful friend. Who shall fear to take his rest by night, after the wearisome toils of the day? What can be so refreshing to the exhausted traveller as the comfort of repose? let us but be prepared by faith and repentance, and if he come

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<sup>271</sup>John 11:1-16

<sup>272</sup>Cf. John 11:3.

<sup>273</sup>John 11:4

<sup>274</sup>John 11:11

“at even, or at midnight,<sup>275</sup> or at the cock crowing,<sup>276</sup> or in the morning” we shall be prepared to meet the Bridegroom. We will lay us down in peace and sleep, for it is thou Lord only that makest us to rest in safety.

—Lord from this sleep thy voice will awaken us, as it did thy Lazarus “In our flesh we shall see God.”<sup>277</sup> It is our comfort and security against the terrors of death, and the powers of the grave that our resurrection depends on the Omnipotence and immutability of God.

“Lazarus is dead nevertheless let us go to him.”<sup>278</sup> What should separate if death cannot. Friendship itself can but dismiss the lifeless remains to their tomb, attending them thither with pious sorrow, and committing them to their silent dust. but here is an unshaken friend, whom the grave itself cannot sever from us—O Love stronger than death,<sup>279</sup> love triumphant over corruption. Lord even these our Earthly tabernacles shall hereafter be Members of that mystical Body where thou are the Head.

—O Saviour death cannot hinder our approach to thee, or thy return to us—the hour cometh, when all that are in the graves shall hear thy voice and go forth<sup>280</sup> to meet their God. Awake and sing ye that dwell in the dust<sup>281</sup>—for thy dew is as the dew of herbs, and the earth shall cast out her dead. The ransomed of the Lord shall return and come to Sion with songs and everlasting joy shall be on their heads—they shall obtain gladness and joy—and sorrow and mourning shall flee away.

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<sup>275</sup>Cf. Matt. 25:6

<sup>276</sup>Cf. Matt. 26:74.

<sup>277</sup>Cf. Job 19:26.

<sup>278</sup>John 11:14

<sup>279</sup>Cf. Song of Songs 8:6.

<sup>280</sup>Cf. John 5:28-29.

<sup>281</sup>Isa. 26:19

The words of Martha when she came forth to meet her Saviour are not the words of one who sorrowed without hope. "Lord if thou hadst been here my Brother had not died—but I know that even now that whatsoever thou wilt ask of God, God will give it thee."<sup>283</sup> Joy was wont to possess her Soul at the arrival of so blessed a guest—She now receives him as one whose grief was sanctified by faith and piety. And when he whom God sent spake the words of God "I am the Resurrection and the life—he that believeth in me tho' he were dead yet shall he live,"<sup>284</sup> she replied with rapturous fervency "Yes Lord,—I believe that thou art the Christ the Son of God, who should come into the World."<sup>285</sup> In language worthy of the Holy Ghost which inspired it\*, she bears testimony to the power and Godhead of the Messiah, and to the certainty of a future Resurrection. \*See 1st Corinthians 12th and 3rd.

The hostile Edict of the Jews aimed at the liberty if not the life of Jesus, and was doubtless the subject of public rumor—therefore she speaks secretly to Mary "The Master is come and calleth for thee."<sup>286</sup>

that word suspends all her sorrows—the friends of Mary supposed she was going to her dead Brother—she repaired to a living Saviour. The world whether from Jealousy or unkindness is too apt to misconstrue both the actions and the situations of the Servants of God. they think them sorrowing when in fact they are rejoicing—dying, when, behold they live—having nothing, while they are possessing all things.

In the true gesture of a Suppliant, Mary falls down at the feet of Jesus and worships tho' no less than excommunication was pronounced against all them who confessed him to be the Messiah.—her bended

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<sup>282</sup>John 11:17-44

<sup>283</sup>John 11:21-22

<sup>284</sup>John 11:25

<sup>285</sup>John 11:27

<sup>286</sup>John 11:28



knees and uplifted hands speak no less plainly than the accents of her Sister “Thou art the Christ the Son of God.”<sup>287</sup>

—The passionate grief of Mary, the weeping of her surrounding friends, and above all, the cause of their sorrow, awaken our blessed Saviour to the tenderest pity “He groaned in spirit and was troubled.”<sup>288</sup> He would no longer delay that manifestation of his power, which should turn this heaviness into joy, but before he can arrive at the place where those dear remains are deposited his own example consecrated those tears, which are every way compatible with the most duteous Resignation. Infidelity hardens the heart and bids us with dry eyes, and sullen apathy, submit to the evils of a rigorous destiny. The doctrine of Christ leaves us in full possession of those sensibilities, which are an honor not a disgrace to human Nature. “Jesus wept.”<sup>289</sup>

The Sepulchre of Lazarus was a cave, on the top of which a mossy stone had been placed as a covering.<sup>290</sup>—We are all buried O Saviour in the grave of our sins. The stone of obduracy must be taken away from our hearts, before we can attend to thy reviving voice,—then shall it be heard even in the region of corruption—and we shall not be exhorted in vain, “Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.” The Faith which for a while led the Sister of Lazarus even against hope, to believe in hope, now seems to have withdrawn itself from her Soul. Unwilling to disturb the sacred repose of death, she urges that the body of Lazarus, who had been dead four days, would be noisome and pestilential.<sup>291</sup> Alas how does the weakness of our mortal nature throw obstacles in the way of heavenly mercy, and oppose even that power which alone can rescue us. “Said I not unto Thee that if thou wouldst believe, thou shouldst see the glory of God.”<sup>292</sup>

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<sup>287</sup> John 11:27

<sup>288</sup> John 11:33

<sup>289</sup> John 11:35

<sup>290</sup> Cf. John 11:38.

<sup>291</sup> Cf. John 11:39.

<sup>292</sup> John 11:40

The stone is removed—the Saviour addresses the Almighty by the name of Father—that claim, which his enemies judged to be blasphemy worthy of death is made publicly before a cloud of witnesses. Then lifting up his voice with divine authority, he cried aloud: “Lazarus come forth.”<sup>293</sup> O glorious representation of that majestic Sound wherewith the last Trumpet<sup>294</sup> shall address all that Sleep and shall awaken them from the dust!<sup>295</sup> It is thy voice O Saviour which we shall hear sounding into the recesses of the Tomb—that voice which shall pierce the Rocks—and divide the mountains, and summon the dead from the lowest deeps—that voice, whereby a World was made, and whereby it shall be dissolved—that voice which called time into being, and which, when time is no more, shall declare the approach of Eternity

—It shall then shake the canopy of Heaven and move all the foundations of the Earth. Once it shook the Earth “Yet once more I shake not the Earth only, but also Heaven.”<sup>296</sup>

Lo the Almighty Word hath loosed those bands whereby the beloved Lazarus was holden.<sup>297</sup> With what joyful embraces did the happy Sisters receive him from the grave—What extacy was in their hearts! what Adoration of that God and Saviour who recalled him to life—

“Henceforth I call you not Servants—ye are my *Friends*, if ye do whatsoever I command you”<sup>298</sup>—O happy and honorable distinction far exceeding all human desert, worthy of the most animated exertions of the Christian, to obtain and to preserve! If God be with us who can be against us?<sup>299</sup> If he be our friend what shall we fear, though evil men and evil spirits are our enemies.

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<sup>293</sup>John 11:43

<sup>294</sup>Cf. Rev. 11:15.

<sup>295</sup>Cf. Dan. 12:2.

<sup>296</sup>Cf. Job 9:6.

<sup>297</sup>Cf. John 11:44.

<sup>298</sup>John 15:14-15

<sup>299</sup>Rom. 8:31

# The Agony<sup>300</sup>

The Saviour of Mankind is entering into the dark cloud of Anguish “He began to be sorrowful and very heavy.”<sup>301</sup> Many anxious thoughts for those whom he came to redeem had on former occasions been subdued by his divine fortitude—At last his grief is too great to be concealed “My Soul is exceeding sorrowful even unto death”<sup>302</sup>—Blessed Lord what must thou have felt at the moment of thy complaining—Where is that *comforter* which thou didst promise to send to others—Where is thine Eternal Father—the Father of mercies and God of all comfort.<sup>303</sup> O Lord thou couldst not thus have suffered, had not the face of thy God been for a while withdrawn from thee that thou mightst tread the wine-press alone<sup>304</sup>—It was night as in the material World, so in thy Soul. It was the hardest portion of thy misery, that thou wert disconsolate

Thousands of thy blessed martyrs have welcomed the most exquisite tortures, and triumphed in the midst of sufferings which were thought intolerable—If their weakness could thus prevail, how could thy power fail of the victory—but thine was the grievous weight of the sins of a guilty World which thus pressed down upon thy Soul; and wrung from thee these affecting lamentations,—“O my Father if it be possible remove this cup from me”<sup>305</sup>

—didst thou suffer ought from thy Father but what thou hadst consented, had determined to suffer? was this cup placed in thy hand by accident or by compulsion?—these are the mistaken suppositions of ignorance and frailty—thou camest to suffer, and didst embrace the whole of our human nature, sin only excepted—since it is human and not sinful, for the heart to recoil at suffering—thou wouldst both shew what the nature which thou hadst assumed would wish, and what in

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<sup>300</sup>Matt. 26:36-46

<sup>301</sup>Matt. 26:37

<sup>302</sup>Matt. 26:38; Mark 14:34

<sup>303</sup>2 Cor. 1:3

<sup>304</sup>Cf. Isa. 63:3.

<sup>305</sup>Matt. 26:39

regard to the Salvation of Mankind thou hadst deliberately fixed on. “Not as I will but as thou wilt.”<sup>306</sup>

—Now thou awakened the vigilance of thy disciples—now thou returnest to thy ardent prayer—again thou art prostrate on thy face—thy soul as well as thy body is brought low even to the Earth—it cleaveth to the dust.<sup>307</sup>—As thy sorrows increase, so does the vehemence of thy supplication “Being in an Agony he prayed more earnestly” “and his sweat was as it were great drops of blood falling down to the ground.”<sup>308</sup>—What were those sufferings which in one tremendous hour made atonement for a guilty world.—Gracious Redeemer teach us to abhor our wickedness and to devote all the powers of our Souls to love and to serve thee—

O ye glorious Spirits,—With what astonishment de ye behold the object of your Adorations thus “Acquainted with grief”<sup>309</sup>—In the wilderness after he had been assaulted by Satan ye came and ministered unto him<sup>310</sup>—and now after an harder combat ye appear to strengthen him. O marvellous dispensation of the Almighty—The son shall suffer, the servant shall bring consolation. The God of Angels is overwhelmed with sorrow—the Angel of God appears unto him strength[e]ning Him. Behold tho’ thy cup shall not pass from thee its bitterness shall be diminished—tho’ thou see not the face of thy Father, the hand of his Mercy is upon thee—what could that Spirit have done but under the sanctification of the God of Spirits—O Father of Mercies<sup>311</sup> thou mayest bring thy servants into agony, but thou wilt not give them over unto despair. Whatever are the means of our support we acknowledge and adore the Author. “In the multitude of the sorrows I had in my heart, thy comforts have refreshed my Soul.”<sup>312</sup>

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<sup>306</sup>Matt. 26:39; Mark 14:36; Luke 22:42

<sup>307</sup>Cf. Matt. 26:40–44.

<sup>308</sup>Luke 22:44

<sup>309</sup>Isa. 53:3

<sup>310</sup>Cf. Matt. 4:11; cf. Mark 1:13.

<sup>311</sup>2 Cor. 1:3

<sup>312</sup>Cf. Ps. 23:3.

The less comfort we meet with on Earth—the more we seek—the  
more we find Above—

—Christ Before Caiaphas<sup>313</sup>

Behold the Lord of life contemptuously dragged thro' the streets of Jerusalem, to Annas,<sup>314</sup> to Caiaphas,<sup>315</sup> to Pilate,<sup>316</sup> to Herod,<sup>317</sup> while the base and inconstant multitude follow him with expressions of insult and contumely.

It is now resolved that he shall die—pretences are sought that he may appear worthy of death—the priests<sup>318</sup> and scribes and elders have paid the price of his blood and they look on Jesus as their own. the convention is held in the hall of Caiaphas. False witnesses<sup>319</sup> are sought for, and receive their instructions, yet the accusers agree not but shame themselves and their suborners—God hath set a mark upon falsehood—he hath stigmatized it with dissonance and distraction. Blessed Saviour what purity was in thy doctrine, what holiness in thy life that malice itself, when it sought thy destruction could not so much as devise what to slander. Infinite Wisdom well knew how little satisfaction there could be in his reply where the sentence was determined. “Jesus held his Peace.”<sup>320</sup>—A solemn adjuration shall make it unnecessary to have recourse to the testimony of accusers “I adjure thee by the living God, that thou tell us, whether thou be the very Christ the ‘Son of God.’”<sup>321</sup>—Now if Jesus holds his peace he incurs the guilt of disregarding that awful name—if he speak he is ensnared.

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<sup>313</sup>Matt. 26:57-66

<sup>314</sup>Cf. John 18:13.

<sup>315</sup>Matt. 26:57; John 18:24

<sup>316</sup>Matt. 27:2; Mark 15:1; Luke 23:1; John 18:28

<sup>317</sup>Luke 23:7

<sup>318</sup>Matt. 26:14; Mark 14:10; Luke 22:3-5

<sup>319</sup>Matt. 26:60

<sup>320</sup>Matt. 26:63; Mark 15:5

<sup>321</sup>Matt. 26:63

there is a time to keep silence, and a time for speech<sup>322</sup>—Christ the wisdom of *God*, hath given us an example of both. We must not speak, as to give advantage to cavils, we must not be silent as to betray the truth. ‘Jesus saith unto him ‘thou hast said’”<sup>323</sup>—O Caiaphas no longer shalt thou complain of a speechless prisoner—thou shalt hear more than thou demandest “Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of Heaven.”<sup>324</sup>—Now in an affected zeal for the honor of Religion Caiaphas rends his garments,<sup>325</sup> and addresses them, as one jealous for the insulted majesty of his God. “What further need have we of witnesses Behold now we have heard his blasphemy. What think ye?” and they answered and said, “he is guilty of death.”<sup>326</sup>

—Now O blessed Lord, is the fury of thy malignant enemies let loose upon thee. Well spake the Holy Ghost of thee by the mouth of Esaias. “He was despised and rejected of men, a man of sorrows, and acquainted with grief—for the transgression of my people was he smitten”<sup>327</sup>

### The Crucifixion.<sup>328</sup>

The sentence of death is past—and now the spotless victim must be led to instant Slaughter. All the streets are full of gazing spectators waiting for this mournful sight. At last O Saviour thou comest out of the gate of Pilates house, bearing the engine of death. to expect thy cross was not torment enough, thou must carry it and be an agent in thine own sufferings. thy merciless enemies have made thee half dead already, yet now as if thy had done nothing they begin afresh, and will force thy weakened and fainting nature to new tasks of pain—Blessed Lord teach us to imitate thy divine fortitude—with meekness and

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<sup>322</sup>Eccles. 3:7

<sup>323</sup>Matt. 26:64; Luke 22:70

<sup>324</sup>Matt. 26:64; Mark 14:62

<sup>325</sup>Cf. Matt. 26:65; cf. Mark 14:63.

<sup>326</sup>Matt. 26:65-66

<sup>327</sup>Isa. 53:3-5

<sup>328</sup>Matt. 27:32-56; Mark 15:21-41; Luke 23:18-49

resignation to submit to thy correcting hand—write thine own words on the tablet of our hearts “If any man come after me let him deny himself, and take up his cross and follow me.”<sup>329</sup> —

When thy loss of blood, and excess of pain caused thee to faint under the weight of this burden—when thy feeble paces were too slow for their purpose—Simon of Cairina<sup>330</sup> is deputed to bear thy cross—O Simon hadst thou done this out of choice which thou didst out of constraint, thus to bear the cross would have been more honorable than to receive a Scepter—when weighed in the balance with this high privileges—earthly glories had been less than nothing—the mere vanity of vanities

If while the Saviour of Mankind passes alone the malicious Jews, and cruel soldiers railed on him his faithful servants are no less vehement in their cries and lamentations. The divine sufferer cannot be unmoved at the anguish of his blessed Mother and her zealous associates—his ears are ever open to the voice of grief—his heart feels the tenderest pity “Daughters of Jerusalem weep not for me, but weep for yourselves and for your children”<sup>331</sup> —

Shame is succeeded by torture. Now do these barbarous executioners fasten the Saviour of Mankind to his Cross—now do these iron nails passing through the palms of those sacred hands fix him to the accused tree; which being suddenly raised up, is settled in the earth by a vehement concussion. Blessed Jesus how are thy limbs and joints and sinews torn by this horrible distension! how does thine own weight torment thee, while thy whole body rests upon this forced and painful hold, thy nailed feet bearing their part in this tortuning support? How did the iron enter into thy Soul, while passing through these exquisitely sensible parts of thy body it rivitted thee to thy cross?

—There O blessed Saviour art thou lifted up in the sight of thine enemies, naked, bleeding, forlorn, despised, the Spectacle of miseries, the scorn of men—

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<sup>329</sup>Matt. 16:24; Mark 8:34; Luke 9:23

<sup>330</sup>Cf. Mark 15:21; cf. Luke 23:26.

<sup>331</sup>Luke 23:28

[The Crucifixion II]

But alas how trifling were these Sorrows in comparison with that inward torment which thy Soul felt when thy Father turned his face from thee, tho' but for a moment this, this, was worse than death—No marvel if darkness was upon the whole earth when thy Fathers countenance was hidden from thee by the interposition of our sins. That word of thine O Saviour, was enough to bring the Sun from Heaven and to dissolve the face of Nature when thou criest out “My God my God why hast thou forsaken me?”<sup>332</sup>

—How is it then O Saviour, that thou makest this agonizing complaint? Hath thy God left thee? Art thou severed from him? Far, far be this thought removed from the hearts of thy servants. No more can thy blessed Father be separated from thee than from his own essence—His union with thee is eternal—but he would, for a season withdraw from thy human nature the influence of his comfort. Thou didst bear my sins in thine own body that we being dead to sin,<sup>333</sup> might live unto righteousness of God in Thee—

But while we are full of the sense of thy sufferings let us not forget the riches of thy Mercy. Thy enemies rejoice in thy Death, and triumph in thy misery—Thou implorest the compassion of Heaven in their behalf “Father, forgive them for they know not what they do”<sup>334</sup>—Lord, what offence should we be unwilling to remit, when Thou while hanging on thy Cross, couldst thus pray for thy murderers and blasphemers—

O Blessed Saviour thou art drawing nigh the end of thy painful sufferings, when, exhausted with labour and torment, thou criest out “I thirst”<sup>335</sup>—how couldst thou do otherwise? the night had been spent in watching, in prayer, in agony, in thy conveyance from the garden to Jerusalem, from Annas, from Caiaphas, from Caiaphas to Pilate, in

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<sup>332</sup>Matt. 27:46; Mark 15:34

<sup>333</sup>Rom. 6:11

<sup>334</sup>Luke 23:34

<sup>335</sup>John 19:28



tyrannous and unjust examinations, in buffetings and stripes. the day had been spent in thine arraignment, in thy removal from place to place, in scourgings, in shame and contumely, in loss of blood, in fainting under thy Cross, in woundings and distensions, in pain and passion—Yet was there more in this drought than the mere cravings of Nature—It was no less requisite that thou shouldst thirst than that thou shouldst die—Both were fortold by the same prophetic voice—both rested on the same Authority—Now is that word accomplished, “All my bones are out of joint—My heart is like wax, it is melted in the midst of my body. My strength is dried up like a potsherd [potsherd], and my tongue cleaveth to my gums, and thus has brought me into the dust of death.”<sup>336</sup> Alas what could it avail thee to confess thy misiry to insulting enemies—Would they who pitied not thy *bloodshed*, pity thy *thirst*? Not so thou speakest—not as expecting any favour, but as confirming the word of thy Servants, and establishing thy sacred word and truth.

And dost thou complain of the want of a few refreshing drops—blessed Lord, who sendest the springs into the rivers which run among the hills, who makest the waters that are above the firmament, and those which are beneath it?<sup>337</sup> O grant us to thirst after those never failing streams of heavenly grace, let the water which thou shalt give us, be unto us the well-spring of life eternal.

O Lord, wonderful are the dispensations of thy providence—thy murderers, bear testimony to thy divine mission, and to the truth of thy word. “In thy thirst they gave thee vinegar to drink.”<sup>338</sup> this draught completed the sorrows thou wert to endure and the prophecies thou wert to fulfil.

—Now all thy labours are ended—the full consummation of all predictions, of all types and ceremonies, of all suffering, of all atonement, is effected, and immediately proclaimed. Nothing now remains, but a voluntary, sweet, and heavenly resignation of thy blessed Soul

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<sup>336</sup>Ps. 22:14-15

<sup>337</sup>Cf. Gen. 1:7.

<sup>338</sup>Cf. Ps. 69:21; cf. John 19:29.

into the hands of thine eternal Father and an instant entrance into rest, triumph, Glory. “When Jesus had recieved the Vinegar, he said ‘It is finished! Father, into thy hands I commend my Spirit.’ and he bowed his head and gave up the Ghost.”—

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[The Crucifixion III]

O Saviour, shall we not strive for the Mastery. Thou beholdest us from thine heaven—the reward is prepared; the day of deliverance is appointed, the hour of Redemption draweth nigh. We who now go forth weeping shall come again with joy<sup>339</sup> to the mansions of everlasting rest. The ransom is paid<sup>340</sup>—there is neither accusation, nor Judgment, nor eternal death for them that repent and Obey, <the gospel.> thy Word. It is God that justifieth, who is he that condemneth?

Let us follow thee O Saviour whether in life or in death. In our last moments let us remember thine. Teach us to commit our departing spirits into the hands of a faithful creator and most merciful Redeemer<sup>341</sup>—shall we consider death only as an object of horror when thy sufferings have taken away its sting and removed its malignity

Happy are they, who during their life so walk with God, as to resign themselves to his guardianship, with humble confidence in the day of their dissolution.—Fearful and misirable is the state of that man who must part with his Soul to go he knows not whither. Surrender it he must—if Evil has possessed it during life, and he hope that God will receive it, at its departure? “The Soul that Sinneth it shall die”<sup>342</sup>—

Lord while our Souls dwell on Earth, they are subject to infinite miseries—distempered by passion—assaulted by sin—vexed by temptation. Above in the cloudless regions of joy are none of these

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<sup>339</sup>Ps. 126:6

<sup>340</sup>Cf. Isa. 40:2.

<sup>341</sup>Cf. Luke 23:46.

<sup>342</sup>Ezek. 18:4

enemies to our Peace. How should it be otherwise? this is the place of our pilgrimage—that, our Home: this our wilderness, that our Land of Promise. This our house of bondage—that our glorious Kingdom where the Servants of Christ shall reign with their Love forever and ever—

O God let our Souls glorify thee on Earth—let us finish the work which thou givest us to do. then let us in humble tranquility surrender into thine hands that immortal gift which we recieved from thee—so shall we behold thy presence in Righteousness and when we awake up after thy likeness we shall be satisfied with it—

### The Resurrection<sup>343</sup>

The devout women who had wept at the cross of Jesus passed their Sabbath in grief, and hope, and wonder—They had followed him in his Sufferings when the deciples left him—they attended him to his cross—they went with him to his grave, and beheld how Joseph had laid him—even there they leave him not, but return once more to pay the last tribute of their duty.<sup>344</sup> had they been aware that Jesus was alive—how would they have hastened with Redoubled Ardour! We know that our Redeemer liveth,<sup>345</sup> We know where he is. O Saviour how cold how heartless is that love to thee, if we do not make speed to find thee, in thy word and Sacraments—if our Souls do not fly up to thee in all holy Affections, and seek thee where thou mayest be found—

“Who shall roll away the stone.”<sup>346</sup> How well do we succeed when we go faithfully in the discharge of our duty, and leave the event to God. (they meant the inner grave-stone which Joseph fitted to the mouth of the tomb—the weighty load, the seal, the guard, was the private plot of the Jews and Pilate,<sup>347</sup> (and came not within their knowledge.) Lo, his power has removed all obstacles—God sends an angel

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<sup>343</sup>Matt. 28:1-5; Luke 23:49-56

<sup>344</sup>Cf. Luke 23:49-56.

<sup>345</sup>Cf. Job 19:25.

<sup>346</sup>Mark 16:3

<sup>347</sup>Cf. Matt. 27:62-66.

from above<sup>348</sup>—the earth quakes beneath<sup>349</sup>—the soldiers escape in terror and astonishment<sup>350</sup>—the tomb is opened,<sup>351</sup>—Christ is risen.<sup>352</sup>

What a lively image of the dreadful majesty of the general Resurrection and thy second Appearance? then not the earth only, but the powers of heaven shall be shaken—not some few graves shall be opened<sup>353</sup> and some Saints appear, but all the bars of death shall be broken, and all that sleep in their graves shall awake,<sup>354</sup> and stand up from the dead before thee—not some one Angel shall descend, but thousand thousands of these glorious Spirits shall attend on thee, the great Angel of the Covenants—If these soldiers were so filled with terror at the earthquake and the appearance of an Angel that scarcely any breath remained in them, how shall the unfaithful, O Lord abide that day when the Earth shall reel to and fro, the elements shall be in flames around them, and the heavens shall be wrapped together as a scroll?—

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[The Resurrection II]

“Go to my Brethren and say, I ascend unto my Father and your Father to my God and your God.”<sup>355</sup>

Blessed Saviour who were thy brethren had not these men forsaken, denied, abjured thee? O infinite Mercy! at first they were thy servants—afterwards thy *friends*.—(*“Henceforth I call you not Servants ye are my Friends if ye do whatsoever I command you.”*<sup>356</sup> O happy and honorable distinction far exceeding all human desert,

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<sup>348</sup>Cf. Luke 24:4.

<sup>349</sup>Cf. Matt 28:2.

<sup>350</sup>Cf. Mark 16:1-8.

<sup>351</sup>Matt. 28:2

<sup>352</sup>Matt. 28:6; Mark 16:6

<sup>353</sup>Cf. Matt. 27:52.

<sup>354</sup>Dan. 12:2

<sup>355</sup>John 20:17

<sup>356</sup>John 15:14-15

worthy the most animated exertions of the Christian to obtain and to preserve If God be for us who can be against us?<sup>357</sup> If He be our Friend what shall we fear, though evil men and evil spirits are our enemies)—*Now disregarding their imperfect services, thou dost condescend to call them Brethren.* When we consider our offences we must tremble—but when we look at thy mercy “Who shall separate us from the love of Christ.”<sup>358</sup> Yet even now, as sinners we are thy Brethren—brethren in thee who art Ascending for us—in thee who has made thy Father our Father, thy God our God.

[The Resurrection III]<sup>359</sup>

What wonder if at the end of their journey they are loth to separate from the heavenly Stranger,—to hear Christ preach Christ, to hear him expound, apply, interpret the mysteries, the types, the prophecies of himself<sup>360</sup>—surely never was he more confessedly than at that moment the *Power of God*, and the *Wisdom of God*. Had the road been Jerusalem to Emmaus been thrice three score furlongs, in such company ye had trodden it with delight, neither had ye complained of the length of the way.

—Thy Gospel, O Saviour, presenteth itself to the unlightened Soul, as she goeth the *pilgrimage of Life*/ wilderness wearied with the labours and cares of a toilsome Journey—She receiveth thee, perhaps as a stranger, and thy reproofs tho’ salutary, are severe. but when wisdom entereth into the heart, and knowledge is pleasant unto the Soul, when the power of Grace hath its perfect work, and when the understanding is opened to discern the Scriptures then under thy guidance and support she passeth chearfully through this Vale of tears; and at the close of life cannot endure the thought of parting from thee.

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<sup>357</sup>Rom. 8:31

<sup>358</sup>Rom. 8:35

<sup>359</sup>Luke 24:13-35

<sup>360</sup>Luke 24:25-27

“Abide with me,”<sup>361</sup> she crieth “my Lord and my God,”<sup>362</sup>—it is towards evening; the day is far spent.<sup>363</sup> Yet a little while longer lift up the light of thy countenance upon me, and suffer me not at my last moments to fall away from thee—in the hour of death, in the day of Judgement, leave me not, neither forsake me, O God of my Salvation.”—

O blessed proclamation of Peace and joy! “The Lord is risen indeed.”<sup>364</sup> Why art thou cast down O my Soul, and why art thou disquieted within me?<sup>365</sup> O death where is now thy sting? O Grace where is now thy victory?<sup>366</sup> “The Lord is risen indeed.”<sup>367</sup>

“The Lord is risen indeed, and hath appeared unto *Simon*.”<sup>368</sup> Blessed Jesus, thou [k]newest the sincerity of thine erring Apostle, and would not refuse thy gracious pardon to him, whose penitent tears called loudly for comfort, peace, absolution—thou like a mighty Sovereign didst deliver fresh credentials to thine Ambassador, in the room of those he had forfeited—miracle of condescension and love proceeding from divine unbounded mercy—

O my Saviour with what wonder and joy were thy Apostles filled when thou removed the mist from their eyes, the veil from their hearts that they might see thee at once and know Thee! What though thy glorified body be now in heaven, yet art thou as virtually present with the worthy receiver of thy holy *Sacrament* as thou were with these thy favoured disciples. he seeth thee with the eye of faith, *And thou are known to Him in breaking of Bread.*<sup>369</sup>—

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<sup>361</sup>Luke 24:29

<sup>362</sup>John 20:28

<sup>363</sup>Luke 24:29

<sup>364</sup>Luke 24:34

<sup>365</sup>Ps. 42:5, 11

<sup>366</sup>Cf. 1 Cor. 15:55.

<sup>367</sup>Luke 24:34

<sup>368</sup>Luke 24:34

<sup>369</sup>Luke 24:35

The Ascension<sup>370</sup>

—The hearts of many had been troubled, and thoughts of diffidence has seized the holiest breasts—the Saviour therefore remained on earth, till his disciples had received such proofs of his Resurrection as infidelity itself could neither gainsay nor resist.

Of all this period O Saviour thou only canst give an account—it is not for our sinful nature to trace the ways of immorality. Yet often wert thou pleased to manifest thyself unto men, not only Appearing to thy disciples, but renewing to them the familiarity of thy wonted intercourse, walking, eating, conferring with them and teaching them the things which concerned the Kingdom of God and at last before thy departure, assembling them for a solemn and affectionate benediction. “When he had spoken these things while they beheld a cloud received him out of their sight”<sup>371</sup>—

Lord Thou are gone up in Triumph and hast demonstrated thine universal dominion. The Earth confessed thee her Lord, when at thy voice she restored thy beloved Lazarus,<sup>372</sup> when she trembled at thy passion, and surrendered the bodies of thy departed Saints—the Sea bare witness to thee, when it hushed its waves in obedience to thy word, when it yielded its abundant stores at thy command, when it became a pavement to thy feet, and to the feet of thy disciples, Hell found and acknowledged Thee, in that thou didst vanquish the Prince of darkness, even him that had the power of death<sup>373</sup>—It now remained that as Lord of Heaven thou shouldst pass through the various regions of the air, to the habitation of thy holiness and of thy Glory; that as all power was given unto thee, so every tongue might confess thy Supremacy in heaven, in Earth, and under the earth.<sup>374</sup>

—As Thou didst exalt thyself thou wilt hereafter exalt thy faithful people. Thou shalt change this vile body, that it may be made like unto

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<sup>370</sup>Luke 24:50-52; Acts 1:6-11

<sup>371</sup>Acts 1:9

<sup>372</sup>Cf. John 11:43.

<sup>373</sup>Cf. Exod. 14:15-15:19.

<sup>374</sup>Cf. Phil. 2:10-11.

thy glorious body, according to the mighty working whereby thou art able to subdue all things to Thyself.—

What a sight was this of joyful assurance, of Spiritual consolation! Behold the Saviour of Mankind rising insensibly from Mount Olive—taking leave of his disciples with gracious looks, with uplifted hands, and heavenly benedictions. O how unwelcome was that cloud which interposed itself between them and their Blessed Master<sup>375</sup>

—and Oh what tongue of the highest Archangel can express the Welcome of Thee the Lord Omnipotent into the blessed regions of Immortality.—If the heavenly host rejoiced at the moment of his Birth on his entrance into that State of humiliation and infirmity—with what Congratulations did they receive the Conqueror of Hell and Death, returning from the complete achievement of Man's Redemption? "Life up your heads, O ye Gates, even lift them up yet everlasting doors—and the King of Glory shall come in."<sup>376</sup> "Thousand thousands ministered unto Him ten thousand times ten thousand stood before Him."<sup>377</sup> "Worthy is the Lamb that was Slain, to receive power, and riches and Wisdom and strength, and honor, and glory, and blessing. Blessing and honor and glory and power, be unto Him that sitteth upon the Throne, and to the Lamb, for ever and ever."<sup>378</sup>

Why are we not filled with transports of holy joy to behold our human Nature, thus associated with the Divine, to see the son of Man exalted above all the powers of Heaven, adored by Angels and Archangels, crowned with inexpressible and eternal Majesty.<sup>379</sup>

Lo, Thou art entered into thy Glory and preparest the way for thy Servants. How studiously should we follow Thee in Faith and Love, in humility and long suffering—how ardently should we aspire after the mansions of bliss! O teach us to follow thee in the conflict, that we may partake of thy Triumph and may sit down with thee on thy Glorious Throne.<sup>380</sup>

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<sup>375</sup>Cf. Acts 1:6-11.

<sup>376</sup>Ps. 24:7

<sup>377</sup>Dan. 7:10

<sup>378</sup>Rev. 5:12-13

<sup>379</sup>Matt. 24:30; Luke 21:27

<sup>380</sup>Matt. 19:27



While thou wert on Earth, Thou didst pray to thy Father that they whom he had given thee might behold thy majesty—though we cannot follow Thee now, yet we shall follow Thee afterwards.<sup>381</sup> In the assured hope of future blessedness, we are filled with joy unspeakable and full of glory. This is our God—we have waited for him, and he will save us. This is the Lord—we have waited for him—we will be glad and rejoice in his Salvation.

“Ye men of Galilee Why stand ye gazing up into Heaven?”<sup>382</sup> O ye blessed Spirits, what eye could but be intent on the path whereby the son of God was ascended to his Throne—Never could they have gazed so eagerly as now. Their Treasure was in heaven—their heart was there also.<sup>383</sup> but Ye would have them still behold him with the eye of faith and of hope, and of joy. “This same *Jesus* who is taken up from you into Heaven, shall so come, in like manner as ye have seen him go into Heaven.”<sup>384</sup> Look not after him O ye wondering disciples as so departed that ye shall see him no more. If he be gone, he is not lost those as in heavens which have received him shall restore him. Ye have seen him ascend on the chariot of a bright cloud<sup>385</sup>—and in the clouds of heaven ye shall see him descend at the last day<sup>386</sup> to judge the World—He is gone—rejoice that ye have an Advocate in Heaven—if His absence be grievous, his return shall be happy and glorious.

Even so Lord Jesus come quickly! in the mean time neither can heaven separate thee from thy children, nor can earth detain them from thee—raise up their Souls to a life of faith with Thee—let them ever enjoy thy communion while they expect thy return. “Holy, holy, holy Lord God of Hosts! Heaven and Earth are full of the Majesty of thy glory.”<sup>387</sup> When Thou hadst overcome the sharpness of death, thou didst open the Kingdom of Heaven to all believers.”—

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<sup>381</sup>Cf. John 13:36.

<sup>382</sup>Acts 1:11

<sup>383</sup>Cf. Matt 6:21.

<sup>384</sup>Acts 1:11

<sup>385</sup>Cf. 2 Kings 2:11.

<sup>386</sup>Cf. Ps. 96:13; cf. Ps. 98:9; cf. Acts 17:31.

<sup>387</sup>Isa. 6:3.

**8.25 Notebook of Psalm 23  
and Rev. John Henry Hobart's Sermons<sup>1</sup>**

Psalm XXIII

- 1 The Lord is my shepherd I shall not want.
- 2 He maketh me to lie down in green pastures: he leadeth me beside the still waters.
- 3 He restoreth my soul. He leadeth me in the paths of righteousness for his name's sake.
- 4 yea though I walk thro' the valley of the shadow of death, I will fear no evil for thou art with me, thy rod and thy staff they comfort me.
- 5 Thou preparest a table before me in the presence of mine enemies. Thou anointest my head with oil, my cup runneth over.
- 6 Surely goodness and mercy shall follow me all the days of my life and I will dwell in the house of the Lord forever.

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Blessed Psalmist of Israel! Thy harp was indeed touched by the spirit of God—when it poured forth this divine strain.

—Who can read this tender and sublime Psalm without being affected by the strong and affecting exhibition which it affords of the mercy, the power, and love of Jehovah the everlasting shepherd, in his superintending and bounteous care of believers the “Sheep of his Pasture.”

—If the holy David or any other righteous man under the *law* could rejoice in Jehovah as his Shepherd, with how much greater propriety can Christians take up the exulting strain whom Jesus the great Shepherd<sup>2</sup> of Souls hath gathered into that fold the christian church of which the Jewish Church both in its nature and privileges was but a shadow and type. —

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**8.25 AMSV N/P110: M. II, R2**

<sup>1</sup>Some pages in this notebook are blank. When the Setons sailed for Italy in 1803, Elizabeth Seton took this notebook containing her transcriptions of sermons by Rev. John Henry Hobart, one of the priests at Trinity Episcopal Church. Hobart was a friend and mentor of Elizabeth who was deeply moved by his sermons.

<sup>2</sup>Cf. John 10:11.

Hast Thou by lively penitence, by faith unfeigned, by active love, by zealous obedience secured that interest in the mercy of the Redeemer in the love and favour of God, to which the baptismal covenant entitled Thee? If lamenting thy sins, deprecating the divine displeasure due to them and penetrated with the all sufficiency of the mercy and grace of God in Christ Jesus, thou hast returned unto the great Shepherd of Souls making him thy hope and trust and submitting thyself to his gracious guidance—*thine* with joyful confidence may be the exalted triumph of the Psalmist—"The Lord is my Shepherd: I shall not want."

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What language can express the endearing attributes of that character under which God here condescends to reveal himself to the Christian—Jehovah restrains the thunders of his wrath<sup>3</sup>—he calls back the terrors of his justice, he veils that glorious majesty which repulses the most exalted cherubim—waters of Salvation are open to the fainting and thirsty soul. Refreshed, strengthened and defended by divine Grace, the sheep of God's hand repose joyful and fearless of danger in this heavenly Pasture—

Bless the God of thy Salvation<sup>4</sup> who thus abundantly supplies thy Spiritual wants—Preserve by lively Penitance and Faith thy communion with his church, love the habitation of his house, the place where his honor dwelleth<sup>5</sup>—seek there the light of his reconciled countenance

Implore the succours of his Grace—Replenish thy Soul with the Bread of everlasting life, the waters of Salvation<sup>6</sup> here dispensed to penitant Believers, adoring the fulness of divine love—the exhaustless succours of divine Grace—Thou shalt triumph with holy gratitude in the guidance and tender care of thy heavenly Shepherd.—

"He maketh me to lie down in green pastures—he leadeth me beside the still waters.—"

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<sup>3</sup>Cf. Exod. 9:28-33.

<sup>4</sup>Cf. Ps. 18:45.

<sup>5</sup>Cf. Ps. 26:8.

<sup>6</sup>Cf. John 6:35, 48.

[3rd] “He restoreth my Soul: he leadeth me in the paths of Righteousness for his name’s sake”—

are not Believers on hearing these words ready to burst forth in devout acknowledgements of the wondrous things which God hath done for their souls?<sup>7</sup> When they had strayed from his fold, when they had renounced his guidance when obstinately chusing to follow the bent of their evil inclinations, they had resisted his repeated warnings and affectionate calls, and well nigh become a prey to the destroyer, the tender mercies of their God could not be quenched by their ingratitude—He mourned over his perverse and rebellious flock, and stretched out to them the arm of his Salvation—He sent forth his only Son<sup>8</sup> to redeem them from error and Sin—to pay by his Sufferings and death the infinite ransom of their captivity to their Spiritual enemies—to restore them by his Grace to the paths of Righteousness—to those eternal glories which they had forfeited—sold to sin and death—even when they were enemies God reconciled them to Himself—

Ascribe to Him then the glory of thy Salvation<sup>9</sup>—Triumph in the confidence that his Grace will enable Thee to overcome the obstacles that oppose thy progress to persevere in his Service and finally to obtain the crown of Glory

—Adore his gracious name—his infinite love that suggested and will compleat thy redemption thro’ Jesus our Saviour by whom alone we have access to his mercy and grace—

4th “Yea tho’ I walk through the valley of the shadow of death I will fear no evil for Thou art with me Thy rod, and Thy staff comfort me.”

—Triumphant and glorious Assurance—Entering on this dark valley the Christian carries with him the Cross of Christ—its glory enlightens before him his path. The Specters of death behold in it the grace and power of that Almighty conqueror who hath despoiled their dominion and they flee at its approach—He marches in Triumph thro’

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<sup>7</sup>Cf. Ps. 72:17; 86:10; 119:18.

<sup>8</sup>Cf. Matt. 21:37; Gal. 4:4; 1 John 4:7,10,14.

<sup>9</sup>Cf. Ps. 29:2; 96:7-8.

their domains and emerging from the “dark valley,” he enters on the heavenly mount—he is welcomed to its eternal Glories by Jesus the Almighty King by whose grace he has conquered, and by the host of the Redeemed who shout forth the praises of his Victory.

.....

Think on the pangs of that moment when the Soul is torn from the body with which it has been entwined—when it is to be wrested from all the endearments of friendship and kindred—and to enter on that future shrouded in awful gloom where an unknown and eternal fate awaits her—and bless thy Saviour who hath enlightened before Thee the “dark valley of the Shadow of death”

—Yes my Saviour! awful are the Shadows of the Grave thro’ which I must pass—fearful to my frail nature the gloom that reigns in the region of death—but while I *cling to thee* “I will fear no evil.” my guide, my preserver my Redeemer, the rod of thy Grace shall chase away my spiritual foes, and in the moment when my fainting soul is sinking in the agonizing conflict with my last enemy thy staff shall revive and comfort me —— “Tho’ I pass thro’ the dark valley of the shadow of death I will fear no evil for Thou art with me, thy rod and thy staff, they comfort me.”

.....

[5th] “Thou preparest a table before me in the presence of mine enemies—Thou anointest my head with oil, my cup runneth over”

The table which infinite love hath spread for the Christian where he revives and strengthens his soul by the sacred pledges of the mercy of his Saviour, where he feasts on the excellence of God’s law, on the riches of redeeming grace—on the joys of a good conscience, on the comforts of God’s favor, on the glories of his heavenly inheritance, this table the Christian enjoys in the presence of his Spiritual enemies who are tormented at the view of privileges and blessings of which, assured to him by God, their impotent malice cannot deprive him—the unction of the Holy Spirit like oil shed over him cleanses and sanctifies his Heart inspiring him with joy and gladness.

Let the Christian revere the mercies that daily crown his lot in life—the blessings of Salvation—the full supply of the Spiritual necessities which issues from the exhaustless fountain of Redeeming

love, and he must exclaim in the fervors of devout gratitude—"my cup runneth over"—and confiding in the care and continued mercy of his heavenly Shepherd resolutely devote his life to him who protects and redeems him and indulge in the joyful expectation of being exalted to that blessed State that temple eternal in the heavens where he will drink of the rivers of Salvation at the throne of God.

[6th] "Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever."

Let this be thy joyful confidence while thou dost continue in the fold of thy Heavenly Shepherd—his truth will enlighten and instruct thee, his "goodness and mercy" evermore protect and bless Thee—Glory then in the Service of this gracious Master—"Dwell in the house of the Lord," tell there the wonders of his Grace—return his unexampled and infinite love by the ardent emotions of a heart devoted to his service—The fold in which thy Gracious shepherd now protects and saves thee, shall be exalted to heaven—There thou shalt "dwell in the house of the Lord forever"—Sin shall never approach this sacred mansion—Satan and death are enchained never to be loosed again—Jehovah will pour into thy Soul his ineffable glories—into his eternal fold shall be gathered the faithful in every age and nation who shall unite in celebrating the praises of the Lord. "They shall hunger no more nor thirst any more, neither shall the Sun light on them nor any heat but the Lamb which is in the midst of the throne shall feed them, and lead them to fountains of living waters."<sup>10</sup>

—Who shall be thought worthy of partaking in this exalted glory with those only who on earth have submitted to the guidance and authority of their heavenly Shepherd.

Sinners what will be your destiny After having displayed the glories of Gods mercy—must I unfold to you the awful Abyss of his Justice? Rather let me supplicate thy mercy, O Thou great shepherd of Souls! Holy Jesus! for the sheep who have strayed from thy fold—let not those perish for whom Thou has shed thy precious blood—They will not come to Thee—seek them, O Thou compassionate Redeemer and awaken them to Penitence by the resistless beams of thy love, and

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<sup>10</sup>Cf. Rev. 7:16-17.

so fetch them Home to thy flock that *we-may-be-all-one-fold*, under one Shepherd—Jehovah our God.

Habakuk 3[r]d chap[ter]:17-18

Altho' the fig tree shall not blossom—neither shall fruit be in the vines—the labor of the olives shall fail, and the fields shall yield no meat—the flock shall be cut off from the fold—and there shall be no herd in the stalls: Yet I will rejoice in the Lord—I will joy in the God of my Salvation

—If the review of the many wonders and deliverances which God wrought for his people Israel in their journey from Egypt to the promised land could excite in the Holy Prophet this triumphant confidence in the God of his Salvation how elevated and unshaken should be the trust of Christians in Jehovah their Saviour when they review the victories and triumphs of his Grace, by which he wrought their Spiritual and everlasting redemption. The infinite love which God displayed in the Salvation of our fallen race is calculated to fix on the firmest basis our holy trust in him and to excite and cherish its most exalted fervors—In the gift of the eternal Son to be our guide and redeemer was virtually contained all the blessings which infinite love could suggest, or infinite power procure—These offers of mercy and grace God assures to the penitent Believers and pledges to make all things work together for good to those that love him<sup>11</sup> and seek the glories of that inheritance which he has prepared for them<sup>12</sup> beyond this transitory and perishing scene.

—secure your title to this mercy, to the protecting aid of this grace and love, to the inestimable privileges of this great Salvation, and your confidence in God will be established on a foundation that the revolutions of time cannot affect

the tempests of adversity may direct on your devoted bosom their combined wrath—the judgments of Heaven may sweep the Earth with desolation—still in the lowest depths of misery which imagination can paint, there will be *within you*, a source of divine light <in your bosom> that will dart consolation on the black tempest around

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<sup>11</sup>Cf. Rom. 8:28.

<sup>12</sup>Cf. 1 Cor. 2:9.

the mercy and grace of God—the glories of his presence will awaken the joyful song of triumphant praise “Altho’ the fig tree shall not blossom” etc. etc.

.....

Yet I will rejoice in the Lord I will joy in the God of my Salvation—

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Behold the grounds of this exalted confidence in God in the lowest state of human wretchedness in the following considerations—

I. The miseries of life however severe cannot deprive us of the inestimable privilege of access to the throne of grace—

II. They are <designed by God> to be considered as parts of that gracious discipline whereby God designs to reclaim us from Sin, and restore us to his favor—of establishing holiness in our hearts, and thus introducing us into more exalted communion with Him—

III. The miseries of life however severe cannot wrest from the faithful their title to that everlasting bliss which as it infinitely surpasses their conceptions,<sup>13</sup> and deserts, will infinitely more than repay all their Sufferings.

[Does] the resistless hand of affliction that extinguishes the sources of earthly comfort oppose at the same time an impenetrable veil, to the beams of celestial consolation. Were the harrassed Soul denied the refuge which with agonizing solicitude she seeks in the bosom of her God, well might the sufferer vent her despairing murmurs “My punishment is more than I can bear”

Prosperity cannot <produce> confer happiness nor the loss of temporal comforts necessarily produce misery—the soul that is at Peace with God, that enjoys the light of his reconciled countenance, that can hold communion with the eternal source of bliss and goodness, that sanctified and redeemed by the Spirit of divine love is agitated by no inordinate passion—the soul which is the happy subject of divine mercy and grace will condemn the unsatisfying streams of earthly felicity while she can drink at the fountain of eternal love—will defy the blackest tempests of Adversity while irradiated by the beams of

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<sup>13</sup>Cf. Eph. 3:19; Phil. 3:8.



divine Peace. Destitute of the favor of her God, the Soul will be miserable altho' the world pours upon her the profusion of enjoyment and blessed with his enlivening smiles she will be happy tho' the world has closed upon her every source of terrestrial hope—

Tho' the arm of adversity may paralise the most vigorous enjoyments of life, it is unable to shut up against the child of affliction the way of access to his God. The tender and humble spirit struggling with the blasts of affliction is an object of peculiar complacency to the Father of mercies who beholdeth his helpless creatures with the merciful eye of an Affectionate Parent—the weary heavy-laden soul will find in the bosom of its redeemer unalloyed and everlasting Peace.

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25th December 1802 [Saturday]

Isaiah 9th 6th

“For unto us a child is born, unto us a son is given, and the government shall be upon his Shoulder: and his name shall be called wonderful, counsellor, the mighty God, the Everlasting Father, the Prince of Peace.”

When we contemplate the wretched destiny that awaits <man-kind> human nature destitute of a Saviour and consider the precious and everlasting Salvation which the divine person who this day assumed our nature atchieved for us—we must be sealed to incurable blindness and insensibility if we do not with grateful fervor take up the exulting language which the Prophet furnishes us—“Unto us a child is born” etc.

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In the Infant whom the church this day presents to the adoration and faith of her children, born to all the pains and sufferings of fallen human nature, does the eye of faith behold the splendor, the power, the everlasting glory, the fulness of the godhead—The second person of the adorable Trinity, the only begotten Son of [the] Father unites himself to human Nature to be its instructor, its guide, its atoning mediator, its Almighty comforter—Scorner! does this adorable mystery call forth the foul venom of thy blasphemous ridicule? Go, direct thy

scorn against every truth that baffles thy feeble grasp—canst thou by searching find out God—canst thou explore the recesses of thy own nature—canst thou satisfactorily explain the clod of earth on which thou dost erect thy proud step—The union of the divine and the human nature is inscrutable, shew me the tie that binds together thy etherial Spirit and the inert mass that enshrouds it.

.....

call not on us to surrender this exalted mystery till thy mighty arm<sup>14</sup> has removed the impenetrable veils that now arrest the researches of reason—call not on us to relinquish this precious pledge of our everlasting hopes<sup>15</sup> til thou canst disclose to our trembling souls any other way of access to the offended majesty of Heaven but thro' a divine mediator whose all perfect atonement has vindicated the divine holiness and satisfied the claims of divine justice—call not on us to renounce our enlivening and consoling confidence in our divine Redeemer, till thou canst stay our hearts on some other mediator who allied to us by a sensibility to the infirmities and sorrows of our suffering nature, is armed with Almighty power to console and remove them—we repel the puny weapons of thy corrupt reason—adoring the infinite mercy of God in the rich provision he has made for our restoration from the ruins of sin, with holy and unshaken ardor we exult in the birth of our Almighty Saviour—unto us a child is born etc.

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In the eternal counsels of the ever blessed Trinity for the restoration of the world it was decreed that a spiritual heavenly everlasting Kingdom should be established, by whose Almighty power the empire of Sin should be destroyed—the rebellious heart of Man Subdued, redeemed, and prepared for everlasting blessedness.

—The sacred scriptures represent God the Father instituting the Son Jehovah Jesus, the mediator as the head of this spiritual Kingdom.

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Turn your view from the wretched manger to the glories of that throne where he sits invested with all power in heaven and in

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<sup>14</sup>Cf. Ps. 89:10.

<sup>15</sup>Cf. Ezra 7:50.

earth—Behold Behold him coming in the clouds of Heaven to the ancient of days receiving dominion, glory, and a Kingdom that all people nations and languages should serve him<sup>16</sup>—contemplate this Almighty King clad in the armour of vengeance going forth to atchieve the glorious triumphs of Salvation, breaking the fetters of sin, hurling the strong one the great adversary from his usurped throne binding death to his triumphal cross—

Behold this Almighty King establishing laws of eternal justice and truth, sending forth his Spirit to invest his followers with invincible armour, to lead them triumphant over their most malignant foes<sup>17</sup>—

.....

In the person of Him who as the Lamb of God loaded with the sins of the world<sup>18</sup> treads the wine press of the wrath of Almighty God—adore that sovereign judge who is to come on the clouds of Heaven with power and great Glory to decide the eternal destinies of men—thousand thousand standing before him, ten thousand times ten thousand ministering unto Him, having on his vesture and thigh *a name* written—King of Kings and Lord of Lords<sup>19</sup>—

Holy Jesus! on this holy festival which celebrates thy humble advent we offer thee homage as our Lord and our God, thy name, thy divine and ineffable nature none knoweth but thyself.

Wonderful art Thou whether we consider the dignity and glory of thy nature, the astonishing mystery of thy incarnation, the resplendant triumphs of thy grace—In thee we behold an emanation of the eternal mind—the incomprehensible *Word* that proceedeth from the Father, the infinite and eternal *councillor* holding in thy hand the will of Jehovah. We bow before thee as the *mighty God*, coequal in power and glory with the *everlasting Father*. Jehovah, Lord of Lord and King of Kings, we hail thee most holy Jesus! as the *Prince of Peace*, the messenger of reconciliation to a guilty world speaking Peace by thy blood,

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<sup>16</sup>Cf. Dan. 7:13-14.

<sup>17</sup>Cf. Eph. 6:10-13.

<sup>18</sup>Cf. John 1:29.

<sup>19</sup>Cf. Rev. 19:16.

calming by thy Peaceful and consoling Spirit the tempest of passion,  
the overwhelming billows of Adversity—

.....

If infinite goodness, if boundless love, if Almighty power, can  
have any claim to your *Obedience* you owe its most exalted acts to  
him in whom dwells the fulness of the Godhead.

.....

Shall this sacred festival return time after time and still find you in-  
sensible to his love, deaf to the Solicitations of his Mercy, and  
attatched to <the> perishing pleasures <of> and neglecting those im-  
mortal glories that he hath brought down from heaven for you—care-  
less and impenitent souls every return of this festival when the  
affecting claims of the Saviour <s claim> to your homage and  
obediance are presented anew to you, aggravates your guilt and ingrati-  
tude, increases the stores of wrath that will overwhelm you in that aw-  
ful day when the Saviour laying aside the vestments of mercy assumes  
the throne of judgment.—

Oh! let not, the joy of the pious and faithful Servants of Christ who  
on this triumphant festival celebrate that infinite love which has pur-  
chased for them immortal glories, be embittered by the reflection that  
you, heirs of the same precious and inestimable mercies, willfully and  
obstinately renounce your title to them—

The Saviour whom we call upon you to serve is a gracious and  
compassionate Saviour ever willing to recieve and pardon those  
[who] truely turn to him, to renew their sinful natures by his grace, to  
protect them by his Providence, to console them by his love, to reward  
them with everlasting joy—His Kingdom is a Spiritual Kingdom,  
Righteousness Peace and joy in the Holy Ghost.

—Till the empire of this Prince of Peace be established in your  
hearts—till your affections are ruled in purity and love by the sceptre  
of his grace, you may cry Peace, Peace, but their is no Peace<sup>20</sup> your  
joys are delusive and transitory. Forsaking you when you most need  
their aid, they will pierce you thro' with many Sorrows<sup>21</sup>—Oh then be

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<sup>20</sup>Cf. Jer. 6:14; 8:11.

<sup>21</sup>Luke 2:35

persuaded to drink never fading bliss at the fountain of living waters<sup>22</sup>—

—Ye faithful and devoted Servants of the holy Jesus, who prize above every other blessing his cleansing mercy and saving grace, lift up your hearts<sup>23</sup> in triumphant and grateful adoration. He whom on this day you hail as the Son of the most Highest is your ever present and invincible Redeemer. *Wonderful*, the *Councillor* the *Mighty* God, the *Everlasting* Father, all the attributes of Jehovah are engaged in the person of your Saviour for your defense, your comfort, and Salvation—The adorable Prince of Peace through his Almighty mediation you can approach with boldness the throne of offended Justice,—clinging to the Sceptre of his mercy you find a refuge thro' all the painful conflicts of this weary and sinful pilgrimage to the everlasting repose of his heavenly Kingdom.

—O then let the voice of Praise on this hallowed day, ascend to this glorious and almighty Prince of Peace. In the fervors of a holy joy which his redeemed people alone can feel send forth the triumphant exultation “unto us a child is born, unto us a Son is given” etc.—

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Behold! the Church invites you to the feast of his holy Supper, to seal these your vows of grateful love, to devote yourselves anew to him who for your sakes became an infant of days and bought you with his precious blood. —

Go and in the emotion of deep contrition behold your Saviour Sacrificed for you, Go and in the fervours of devout gratitude adore his wonderful love—Go, *Humble*, *Faithful*, and *Obedient*, and recieve the precious mercy and favor of the Prince of Peace—when he invites us to commemorate that infinite love that cloathed him, for our redemption with the suffering veil of mortal flesh, must he witness any of those for whom he made this infinite stoop of mercy turning with indifferent levity and cold neglect from the precious memorials <of his love> and pledges of his mercy.

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<sup>22</sup>Cf. Jer. 2:13.

<sup>23</sup>Cf. Lam. 3: 41.

Penetrated with the guilt of thus long contemning their Saviour, Awakened to an ardent desire for that divine blessing which alone can save their perishing Souls, let them advance and seal their pardons in the Pledges of his love.—

Let the timid, the doubting, the depressed Spirit whose fears have hitherto kept her <back> from this sacred table, emboldened by the infinite condescension of the Saviour which this days mystery affords advance with grateful and humble confidence in her compassionate Lord, and receive divine consolation in the rich banquet of his flesh and blood.

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As the disciples of a Saviour of divine Benevolence and mercy you hail with sacred triumph the glorious morn of his birth shall no fruits of love worthy your profession be poured forth as a grateful offering to the new born Saviour—Ah think of the children of poverty and wretchedness in administering to whose wants he devoted his benevolent life and whom he hath left to your charge beseeching you by every tie of gratitude and love, every motive of present enjoyment and future Peace to succour and console them.

For them we solicit a portion of your abundance <that no> to relieve their pressing wants that at this hallowed season no voice but the voice of joy may be heard in their dwellings.

—Present your bounty as a tribute of love to your divine Redeemer—Holy Jesus! accept the offering, and do thou who during thy sojourn among us encountered all the bitterness of human woe have compassion on the children<sup>24</sup> of Sorrow, and pour into their bosoms thy heavenly consolations—

Jan[uar]y 30th 1803

Matthew 8th 25th verse<sup>25</sup>

“And his disciples came to him and awoke him saying, Lord, save us, we perish.”

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<sup>24</sup>Cf. Matt. 15:32; Mark 8:2.

<sup>25</sup>This is the Gospel for the fourth Sunday after Epiphany in the *Book of Common Prayer*. This collection of scriptural texts and prayer arranged according to the liturgical seasons is the official prayer book of the Anglican Church.

A violent and furious storm threatened to overwhelm in the bosom of the agitated Ocean the bark which was carrying Jesus and his chosen band of disciples!<sup>26</sup>

alarmed at the immediate destruction which threatened them [they] fled with importunate cries to their Master who lay asleep in the vessel "Lord, save us, we perish."

Their conduct while it displayed a degree of confidence in their divine Master whose Almighty power they had so often seen exerted betrayed also some inexcusable timidity, for while they were under the protection of him whose command universal nature obeyed the most furious war of the elements should not not in any degree have dismayed them—their timidity met with the *gentle but* just reproof from the Saviour—"Why are ye fearful O ye of little faith."<sup>27</sup> But his Almighty power was immediately exerted to compose their Apprehensions—"he arose rebuked the winds and the sea and there was a great calm."<sup>28</sup>—

This interesting scene may be considered as a striking illustration of a subject of the highest moment to us—the application which we are to make to the Saviour in order to awaken his mercy and power for our Salvation —

like the disciples contending in a frail bark with the overwhelming waves of an enraged Ocean, we are exposed to the violent billows of temptation and to their destructive force can only oppose a weak and disordered nature. From the sweeping blasts of temptation, from the storm which Sin rouses in the Soul, like the disciples about to be swallowed up in the bosom of the ocean we have only one refuge, "Him who is mighty to save."<sup>29</sup> it is his Almighty voice alone which can arrest the impetuous career of Sin, and the powerful Agency of his Grace compose our bosoms tost by the mad fury of the passions into tranquility and rest—To this merciful and compassionate Savior let us be excited to apply and let our application be founded on an urgent sense

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<sup>26</sup>Cf. Matt. 8:24-27.

<sup>27</sup>Matt. 8:26

<sup>28</sup>Matt. 8:26

<sup>29</sup>Cf. Isa. 63:1.

of our danger—let it be fervent and importunate, let it express full confidence in his Almighty power and mercy. Blessed are they who thus seek to awaken the compassion of the Savior for he will arise in the fulness of his power, he will rebuke the winds and the sea, and will introduce into their Souls a holy and celestial calm.

“The whole need not a Physician but they that are sick,”<sup>30</sup> they who are insensible of danger cannot be roused to seek for aid—occupied only with worldly concerns, flattered with the destructive and degrading idea that their only business in the world is to press forward in the world[,] is to press forward in the career of wealth, honor, and pleasure, while they banish from their minds the sense of their obligations to God, of the holy strictness of his laws, of the penetrating scrutiny of his divine Justice, you behold them indifferent and callous to the remonstrances, the warnings, the persuasives, that would impress upon them the awful necessity of making their Peace with <God> their offended God—they will mock as idle and visionary dreams the threats and terrors of divine Justice.

They must be roused to contemplate their guilt and danger before they can be induced to flee for refuge to the hope set before them in the gospel. they must feel the vanity of all earthly enjoyments before they will earnestly seek <a better and> an enduring <substance> and satisfying good. they must feel the enormity and guilt of sin before they can value the atonement that has been made for it. they must tremble under the apprehension of the divine indignation their sins have provoked before they will grasp the Almighty arm<sup>31</sup> that is stretched out to save them. like the Disciples tost upon the boisterous Ocean they must consider themselves in immediate and awful danger before they will approach the Savior in the language of importunate supplication Lord, save us, we perish—Against this conviction of his guilt, his danger, his impotency to his own Salvation—his need of a divine and Almighty Savior the proud heart of man may revolt. You may consider the representations which would force it upon you as the exaggerated

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<sup>30</sup>Luke 5:31

<sup>31</sup>Cf. Deut. 4:34; Ps. 10, 13; 136:12.



coloring of a wild imagination, the unmeaning rhapsody of a mind tinged with gloomy enthusiasm

—Be yourselves then the Judges—make the appeal to your hearts, but make it with that Sincerity, that Honesty, that awful impartiality which are due to an enquiry on which hang the issues of eternity . . . .

Your unwilling Souls *must* enter on an unchanging destiny—your trembling Spirits *must* press the judgment seat of God. From the overwhelming flood of wrath there will *then* be no escape. *Now* the Savior is ready to shield you from its exterminating sweep—He is ready to pour upon you the beams of his love—to lead you to the renovating sunshine of Eternal Peace. Without his mercy you will enjoy no rest, without his grace you perish forever—Apply then to Him with fervent importunity—Lord Save us; we perish.

—We seek not deliverance from the tempests that w[oul]d overwhelm only our perishing bodies—but from the storms that will pour destruction on our immortal Souls: We seek deliverance from those guilty fears and apprehensions that thrill with agony every nerve of the heart <from> those furious passions that heave the bosom with feverish delirium—We seek deliverance from that wrath which as it will increase thro' eternity the sensibility of the Soul to suffering, will thro' eternity increase the flame that consumes her—and are these dangers from which we should implore deliverance with feeble, languid indifferent supplications

Again—we implore not the ease and sunshine of worldly Prosperity, not the calm and quiet of sensual indolence—we implore the vivifying light of Gods reconciled countenance, the beams of that love which will pour upon the Soul, pure, ardent, undecaying bliss: we implore that Holy quiet of conscience—that serene calm of the passions which enables man to present an impregnable breast to the fury of surrounding storms. We seek a place in those celestial courts which the tempests of this lower world cannot approach, where the unclouded beams of divine glory are poured forth forever.

.....

Our Divine Redeemer who is to dispense to us these rich blessings is infinitely worthy [of] our adoration and love—The chief among ten thousand—Divine glories rest upon his head—the robes of celestial

mercy shed around him the most attractive luster— He bears the cross, the emblem of his sufferings, the memorial of his love to us—the sceptre with which he discomfits our spiritual foes he extends to us as the pledge of his everlasting favour—

O can we approach Him thus glorious thus merciful, with cold and unaffected hearts. Place a man in the midst of imminent danger, pour upon him the conflicting fury of the elements—let him behold the billows of Death heaving over him—how agonizing will be his cries for succour—present him as the agent of his deliverance a person endued with *supernatural* strength to rescue him from destruction, and power to afford him serenity and peace—how supreme and fervent will be his adoration—how eager his grasp for the promised deliverance—this glorious and miraculous <del> agency we behold displayed by the blessed Jesus.

.....

Faith humble ardent and supreme will translate us from the agitated sea of sin and sorrow into the Peaceful and eternal light of his love. Let not then distrust palsy the ardor of your applications for his mercy.

Apply to him as a Redeemer infinite in compassion and mighty to save, whose glorious arm has wrought salvation—whose tender mercy<sup>32</sup> ever prompts him to bless with the rich fulness of his redemption the humble and penitent.—Place all your hopes of Salvation on his victorious arm, supplicate his Almighty grace in the language of full and ardent Faith Lord save us: we perish.

Peace, joy, and bliss unutterable are the blessings he dispenses. Imploping with importunate solicitude and lively Faith his mercy and grace, he will bless you with an everlasting redemption—What danger should awaken such solicitude as the danger of eternal death. while the storm of divine wrath gathers round you can you slumber in careless repose when everlasting Salvation is offered you can you receive it with contemptuous indifference Flee O flee to him who is a hiding place from the tempest and a covert from the storm—

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<sup>32</sup>Cf. Luke 1:78.

and do thou Almighty Savior arise, rebuke the winds and the Sea, and restore the tost and agitated bosom, to celestial Peace, and everlasting repose.

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23d. Sept[embe]r 1803

.....  
Consecration the church Du St. Esprit<sup>33</sup>—

Exodus 20: part of 24th verse—

In all places where I record my name, I will come unto thee, and I will bless thee. Almighty God, whose sacred name we have invoked, whose infinite mercies are our only trust! With deep reverence, with ardent and confident desire we wait the display of thy power and mercy.—The memorials of thy grace are here erected—the precious and saving NAME OF JEHOVAH THE SAVIOR is recorded on these hallowed walls—

Descend O Lord our God in the awful majesty of thy power—in the illustrious radiance of thy mercy, and from the throne of Salvation here established, dispense the inestimable treasures of thy blessing to the congregation of thy Worshipers—

Brethren—If the Service of God who rules and governs the universe is at once the highest duty and the inestimable privilege of man—If the celestial hopes which religion lights up in the soul are calculated to inspire the most noble and exalted virtues to transfuse into all the virtuous enjoyments of life an immortal and imperishable principle—If the arm of mercy which religion reveals be the only refuge of the guilty, and pointing to brighter and celestial abodes darts the only ray of consolation that can penetrate the gloom which envelopes the children of affliction; If religion be thus the source of all those virtues that exalt the nature of man—the only basis of his social comforts the only Spring of his eternal hopes—the dedication of a temple from whence this hallowed religion may diffuse its divine and renovating power is an event that should excite the most sublime and interesting sensations.

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<sup>33</sup>This notation appears in the upper left corner in a box of broken lines.

When the authorised servants of the most high open in the Sanctuary the living fountains of Salvation when they unfold those Ordinances that are the hallowed Channels of divine mercy and grace, when we behold the subjects of Sin, the children of wrath, the heirs of mortality, translated by the regenerating sacrament of Baptism into that sacred fold where the mercy of God encircles them where the grace of God conducts and protects them— When we behold them installed in their celestial privileges, and advanced to still higher degrees of Grace in the sacred ordinance in which they personally seal their baptismal vows—above all when we behold the rich banquet spread where the faithful under the <faithful under the> most lively symbols commemorate the stupendous sacrifice of the cross, and participate in that life giving Body and Blood which transfuses into their souls heavenly grace and immortal pleasures—when we behold this ineffable display of divine mercy, these consoling and invigorating marks of his power reverently but triumphantly <adore> hail the presence of Jehovah in his holy <temple> Sanctuary.

It is the object and it is the inestimable tendency of prayer and praise to conform us to the divine image, to exalt us into an holy resemblance to the God whom we worship, to lead us on from strength to strength till we reach the perfection of grace and glory—In the services of the Sanctuary the devout worshipper beholds Jehovah encircled with glory holiness and mercy so attractive and exalted that every desire of his soul is awakened “As the Hart panteth for the water brook, so pants his soul for the Living God,”<sup>34</sup> and despairing of ever attaining the desire of his Soul in the Sanctuary on Earth, he eagerly aspires after that sacred vision and enjoyment of God that constitute the hallowed and eternal bliss of the Church Triumphant<sup>35</sup>—

The spirit of our Almighty Creator moved on the primeval chaos, and from the dark profound elicited a world robed in order in beauty and glory<sup>36</sup>

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<sup>34</sup>Ps. 42: 1-2

<sup>35</sup>Church Triumphant is a theological reference to the communion of saints united to God in heaven.

<sup>36</sup>Cf. Gen. 1:1; Ps. 93:1.

It is from the contemplation of this stately and beautiful fabric of the universe, of man the noblest work that adorns it, and of that imperishable and etherial spirit which gives to man his mounting and vigorous faculties that reason pursuing the light of revelation ascends to the throne of God, and prostrate at his footstool adores him as the Sovereign Maker and Lord of the Universe—

And do Thou Sanctifier of the faithful Holy Spirit! ever accompany by thy powerful blessing the ministrations of this Sanctuary, devoted to thy hallowed name—By the holy and ardent graces thou wilt here enkindle, O! let this temple ever be a memorial of thy regenerating and sanctifying power—Descend here Sacred Spirit! with thy manifold and divine gifts and train up converts to thy Grace who shall celebrate thy power in the celestial strains of a Sanctuary not made with hands eternal in the Heavens.<sup>37</sup>

25th Sept[embe]r 1803 [Sunday]

Psalm 94th: 19 verse

In the multitude of the sorrows that I had in my heart thy comforts have refreshed my soul.

That the comforts of Religion are a resource against despondency and affliction is the animating truth contained in my text.—Subject as we all are to cares and sorrows, disappointed as we assuredly shall be in every scheme of happiness that rests upon this World, let me point out to you an effectual resource against every misfortune—that you may be partakers of a hope which will make you condemn the changing and impure streams of worldly pleasure, and lead you to the eternal and unchanging fountain of perfection and Bliss.—What course would the world point out to the afflicted; whither w[oul]d she direct them for rest and consolation—to her circles of dissipation—her vanities and pleasures—Baneful and destructive Syren! who would lead the children of sorrow from their only comforter and supporter God, who [would] lure them by her shortlived and disappointing hopes to certain and irremediable ruin—Not so Religion divine Instructress! directed by her animating consoling voice the suffering and dejected

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<sup>37</sup>Cf. 2 Cor. 5:1.

Spirit is led to the mercy and favour of God, as their sure and eternal support—to that Almighty Father who will prove to them a COVERT from the tempest and a hiding place from the storm. Cast thy care upon God, and he will sustain thee—Tarry thou the Lords leisure, be strong and he shall comfort thine heart.<sup>38</sup>

Why do we see the voteries of this world and its pleasures, ever eager, ever toiling, ever pursuing and yet never grasping the object<s> of their pursuit, never gratified, never experiencing true tranquility and Peace, but on the contrary the victims of disappointment the prey of corroding anxiety and chagrin.

—Why—alas—they are ignorant of the only true and satisfying good—destitute of that divine Faith, love, and peace which are the only refreshing enlivening unfailing supports of the Soul.—they are left without hope and consolation under the lash of disappointment and affliction because they have sought that happiness in the creature which is to be found only in the creator—they place that confidence in the world and its enjoyments which is due only to the Supreme and ALMIGHTY JEHOVAH.

—therefore distress and anguish come upon them—God in his just judgments leaves them to their own devices, and to eat of the fruit of their own way<sup>39</sup>—

The vigorous, Capacious and aspiring Soul of Man was never designed to be satisfied with the sordid and perishing gratifications of this world—God who made it, endued it with the powers of knowing, of loving, of serving Him He implanted in it that active and vigorous desire after happiness which can never be satiated and which will never permit the soul to be at Peace, till its affections and wishes <are> center in God. “Who will shew us any good Lord lift Thou the light of thy countenance upon us.”<sup>40</sup>

He alone can put satisfying joy and gladness into our hearts<sup>41</sup>—joy and gladness to which the men of the world are strangers when their

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<sup>38</sup>1 Pet. 5:7; Ps. 27:14

<sup>39</sup>Cf. Prov. 1:27, 31.

<sup>40</sup>Cf. Ps. 4:4.

<sup>41</sup>Cf. Ps. 51:8.

corn, and their wine, and their oil<sup>42</sup> most abound. His divine comforts will refresh the soul<sup>43</sup> of his faithful Servants, of all those who have sincerely sought him and made Him their portion—

Behold, here the unfailing resource which religion offers against despondency and sorrow. Reclaiming us from the vain pursuits of unsatisfying pleasures, changing the bent of our views and desires from the world to God—reconciling us to Him and exciting our supreme and ardent desire to be perfect as he is perfect,<sup>44</sup> Religion fills up the void in the soul which all created enjoyments leave and fixing our hopes on the infinite source of perfection and Bliss—satisfies us—even with the fulness of God—Transformed into new creatures, and made partakers of the divine nature, we are partakers also of a divine and ineffable Peace. This elevates us above the desponding fears of frail nature—every hope is completed; every desire gratified in the fruition of God. Loving him supremely our souls are in the enjoyment of that infinite Good for which they were destined—with Him for our portion our all in all, what can we hope for, what can we fear from the creatures infinitely inferior, and subject to his controul—“*Lord what wait I for?*” exclaims the soul that is partaker of the divine comforts—“*My hope is in Thee*”—In meditating on Thy law,<sup>45</sup> in adoring thy perfections, in exercising on Thee the holy fervors of faith, of love, of Hope and trust—The light of thy gracious countenance dispels from my soul the shades of darkness—with Thee is the fountain of Life,<sup>46</sup> “the comforts of thy Mercy invigorate enliven and support me, Thy favor is life, thy loving kindness is better than life.”<sup>47</sup> The law of thy mouth is better to one than thousands of gold and silver—In the multitude of the sorrows I have had in my heart, thy comforts refresh my Soul<sup>48</sup>—

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<sup>42</sup>Cf. Jer. 31:12; Hos. 2:22.

<sup>43</sup>Cf. Ps. 23:3.

<sup>44</sup>Cf. Matt. 5:48.

<sup>45</sup>Cf. Ps. 1:2.

<sup>46</sup>Cf. Ps. 36:9.

<sup>47</sup>Cf. Ps. 63:3.

<sup>48</sup>Cf. Ps. 23:3.

Could we be assured that thro' this pilgrimage of disappointment and sorrow there was a friend present with us on whose sympathy, power, prudence and wisdom we could perfectly rely—could we be assured that there was an infinitely merciful and powerful Protector to shield and sustain us—to guide our erring footsteps, and strengthen our feeble spirits—could we be assured that he would permit no affliction to approach <him> us but with some gracious and merciful purpose, to awaken us from the dangerous delusions of pleasure—to excite in us an earnest solicitude for our Salvation—to reclaim us from error, to subdue some favourite passion—to strengthen some grace and virtue which neglect or temptation may have weakened—Could we be assured that subject to <this> the control of this Almighty guardian all his dispensations towards us, were designed to establish our faith, to increase our humble dependence, to perfect love, and fortify our Patience—to make us meet by suffering for the inheritance of glory. These blessed assurances would enlighten our most desponding moments and cheer us under our heaviest afflictions.

—Behold the unfailing resource which religion offers—uniting us to God thro' penitence and Faith in Christ Jesus it conveys to us the unfailing assurance that all things shall work together for our good. The Truth and Power of Jehovah become engaged for our defence and support—cleansed from the guilt of sin by the precious blood, and redeemed from its dominion of sin by the grace of the Redeemer, the sincere believe in *Him* can constantly Solace himself with the love of his reconciled Father, with Faith, with trust, with hope in Him. When beset with difficulties, borne down with sorrows, so that he becomes even weary of himself he flies with humble Faith to the arms of his heavenly Father ready to receive, Protect and Bless him, he pours out his Soul in earnest supplication to the Father of his Spirit on whose wisdom and goodness he confidently reposes. resting on the bosom of his compassionate Lord; every care is soothed, every grief allayed; every affliction lightened—the refreshing and enlivening streams of divine comfort are shed upon his soul and fill it with celestial joy and Peace.—The Lord is his Shepherd he shall not want.<sup>49</sup> The Lord is on

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<sup>49</sup>Cf. Ps. 23:1.



his side, he will not fear what man can do unto him—he preserveth the souls that love him they shall not be moved forever. Light is sown for the Righteous,<sup>50</sup> and joy for the upright in heart. Return unto thy rest then O my soul, for the Lord hath dealt <bountifully> graciously with thee.<sup>51</sup> O Lord my trust is in thy mercy—my heart is joyful in thy Salvation—I will sing of the Lord because he hath dealt bountifully with me,<sup>52</sup> I will praise the name of the Lord most high.<sup>53</sup> The Lord is my light and my Salvation whom then shall I fear, the Lord is the strength of my Life, of whom then shall I be afraid<sup>54</sup>—my soul shall make her boast in the Lord,<sup>55</sup> he is my help and my shield,<sup>56</sup> he is the God of my Strength—unto thee will I go my exceeding joy—my meditation of him shall be sweet, I *will* be glad in the Lord<sup>57</sup>—Thou art my God forever and ever, thou wilt be my guide even unto death—whom have I in heaven but Thee—there is none upon earth I can desire in comparison of Thee—my flesh and my heart faileth but God is the strength of my heart and my portion forever<sup>58</sup>—happy is the man who hath the God of Jacob for his help whose hope is in the Lord his God<sup>59</sup>—All expectation from the creature is vain Thou Thou alone art the fulness of joy—Lord what wait I for—My Hope is in Thee.<sup>60</sup>

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<sup>50</sup>Cf. Ps. 97:11.

<sup>51</sup>Cf. Ps. 116:7.

<sup>52</sup>Cf. Ps. 13:6.

<sup>53</sup>Cf. Ps. 7:17.

<sup>54</sup>Cf. Ps. 27:1.

<sup>55</sup>Cf. Ps. 34:2.

<sup>56</sup>Cf. Ps. 33:20.

<sup>57</sup>Cf. Ps. 32:11.

<sup>58</sup>Cf. Ps. 73:26.

<sup>59</sup>Cf. Ps. 146:5.

<sup>60</sup>Cf. Ps. 39:7. Mother Mary Fuller, S.C., of Mount St. Vincent, New York, archivist, historian, and Seton scholar, wrote on page 43 of this notebook: "This is the same kind of paper as used for the diary [Italian Journal—November 17th 1803—January 4, 1804] Watermark—TERRAZZO on crest F B. Dates in this book: 25th December 1802; January 30th, 1803; 23rd September 1803; and 25th September 1803."

13th Sept[embe]r 1802<sup>61</sup>

This day I trust is noted for me in the Book of Life<sup>62</sup>—Oh that the blessings recieved and the gracious privileges I have enjoyed in it may be the incitement to a faithful discharge thro' divine grace of every duty which my dear and gracious master may give me to perform—that it may make me his own in thought, word, and deed, forever, leading me to the Supreme good the blessing of losing myself and all things in Him<sup>63</sup> —

Sunday 12th Sept[embe]r three weeks and two days after the birth of my *Rebecca*<sup>64</sup> renewed my covenant that I would strive with myself and use every earnest endeavour to serve my dear Redeemer and to give myself wholly unto Him—

Monday 13th Began a new life—resumed the occupations and duties which fill up the part he has assigned me, and with a thankful heart adored him for the opportunities of doing some small service for his sake—was called on by a *Sufferer* to help her in preparing her Soul which seemed on the point of departure to answer the call of its creator. her Body which had been long in the struggles of nature now relieved from pain had the foretaste of its rest, and left her soul at liberty to seek the strength of the Redeemer and to desire the refreshment <of> he has provided for the sick and troubled spirit—*These hands* prepared the blessed table while my soul and that of my “Soul’s Sister”<sup>65</sup> joined with hers in joyful praises for our precious privilege, the purchase of Redeeming love.

The *Chosen Blessed* ministring Servant bids us to the feast, calls<sup>66</sup> on us the blessing of our heavenly Father that “he would pardon and

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<sup>61</sup>There is another manuscript containing the same material as the last section of this notebook in ASJPH 1-3-3-3:8. In that version “Protestant Communication” is written in the top left corner, probably by Rev. Simon Bruté.

<sup>62</sup>Cf. Phil. 4:3.

<sup>63</sup>Cf. Matt. 16:26; Phil. 4:13.

<sup>64</sup>Rebecca was the youngest daughter of Elizabeth and William Seton.

<sup>65</sup>Rebecca Seton (1780-1804), Elizabeth’s sister-in-law, was the daughter of William and Anna Maria Curson Seton. A dear friend and confidante of Elizabeth, she died within a month of Elizabeth’s return from Leghorn [Livorno], Italy. Elizabeth often referred to Rebecca as her “soul’s sister.”

<sup>66</sup>The ASJPH version omits “calls . . . everlasting life—He.”

deliver us from all our Sins, confirm and strengthen<sup>67</sup> us in all goodness”—and bring us to everlasting life—He gives the departing Soul its “Passport to its Home”—to me, the Seal of that covenant which I trust will not be broken in life nor in death in time nor in Eternity<sup>68</sup>—

Sweet, sweet Communion of Souls—Gracious Lord—may it be as endless as thy mercy—may it be perfected in *Thee*—sustained in thy truth, and sanctified by thy Spirit that growing in thy likeness and raised up in thine image we may be *one* with Thee, eternally.

## 8.26 Pyamingo Reflections

### Pyamingo Reflections<sup>1</sup>

3d the temple of God is an abode of peace and charity<sup>2</sup>—the Kiss of peace is carried even to the holy mysteries,<sup>3</sup> to signify that all animosity and disunion must disappear in the presence of the God of peace who became a Victim of reconciliation between heaven and earth, and in whom the heart of every christian should be united in the peace of

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<sup>67</sup>Cf. Dan. 11:1.

<sup>68</sup>Cf. 1 Cor. 3:22.

#### 8.26 AMSV N/P 110: M, II, R1 and ASJPH 1-3-3-29:6 (Souvay Typescripts)

<sup>1</sup>This journal constitutes a series of small notebooks begun by Elizabeth while sailing on the *Pyamingo* from Leghorn (Livorno), Italy, to New York in 1804. Her reflections on spiritual subjects center chiefly on the sufferings and death of Christ with applications to the life of the Christian. Internal evidence suggests that the material was probably copied from spiritual writers of the period, some from after her conversion.

<sup>2</sup>This small note “3rd the temple of God...” is on a loose scrap of paper found at the beginning of the *Pyamingo Reflections*. Following this text are the words, possibly written by Sister Elizabeth Boyle: “by our venerated Mother Seton.”

Sister Elizabeth Boyle (1788-1861) was a convert to Catholicism. From Baltimore, she was admitted to the novitiate of the Sisters of Charity March 16, 1810, and pronounced vows July 19, 1813, after completing the first novitiate. She served as the assistant to Elizabeth Seton and also in orphanages in Philadelphia and New York. In 1846 when some of the sisters on mission in New York formed the Sisters of Charity of St. Vincent de Paul of New York, Elizabeth Boyle became the first superior (1846-1849). She died in New York at the Roman Catholic Orphan Asylum June 21, 1861, and is buried in the community cemetery at Mount St. Vincent in the Bronx.

<sup>3</sup>The early celebration of the Eucharist included a ceremonial kiss exchanged as a sign of unity. This practice has been reinstated in the revised Roman Rite adopted by the Second Vatican Council.

the holy Spirit whose <two> essential fruits are joy and peace flowing from Charity<sup>4</sup>

### Prayer of our Lord<sup>5</sup>

I. Reflect on our Adored Master in the Garden of Gethsemany<sup>6</sup>—Prepared to consummate by a painful and ignominious death the work of our Redemption, he prays, not once, but thrice, not for a few moments, but for three hours, and the only subject of his reiterated and lengthened prayer was Father “not my Will, but thy will be done”—notwithstanding the revolts of Nature in his Soul and her agonizing pleadings that “this cup might pass,” the Superior efforts of Grace prevail and regardless of her cries, exclaim “thy will not mine be done”<sup>7</sup>—In this hour of horror every passion of Sorrow and dismay had arisen against him and the pangs of his soul and strength of his agony were so great as to occasion the bloody sweat which fell from his Body to the earth—abandoned apparently by Heaven as well as by mankind he addresses himself to his Father, but his Father answers not.

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<sup>4</sup>Cf. 2 Cor. 1:3.

<sup>5</sup>The portion of the document beginning “Prayer of Our Lord” is an original manuscript. A typed note with this document states in part: “These booklets are in Mother Seton’s handwriting. The paper is watermarked: GEORGE SMITH-LONDON. The only indication of the time of writing is the entry, ‘28th April, *Pyamingo*,’ on page 19 of booklet I. (*Pyamingo* is an Italian form of *Flamingo*). These booklets contain reflections on various spiritual subjects, perhaps original, perhaps copied from books received from the Filicchi family.” The note was probably written by Mother Mary Fuller, S.C. The sections of the document “Prayer of Our Lord,” “Return of St. Peter,” and “Treason of Judas” are translated extracts from Louis Bourdaloue, S.J., *Oeuvres Complètes de Bourdaloue* (Lyon, 1864), Tome Troisième—Exhortations. Cf. Charles I. White, *Life of Mrs. Eliza A. Seton, Foundress and First Superior of the Sisters or Daughters of Charity in the United States of America* (New York: Edward Dunigan and Brother, 1853), 106ff., hereafter cited as White.

Charles I. White (1807-1878), the son of John and Nancy Coombs White, was ordained a priest of the archdiocese of Baltimore in 1830. He was editor of the *Catholic Almanac* (1834-1857) and the first biographer of Elizabeth Seton. His biography was republished in new editions ten times over the next fifty years. White became pastor of St. Matthew Church, Washington, D.C., in 1857 and died in that city in 1878.

Louis Bourdaloue (1632-1704) was a French Catholic spiritual writer whose collected sermons delivered in Paris fill dozens of volumes.

<sup>6</sup>Cf. Matt. 26:36-45; Mark 14:32-42; Luke 22:39-46.

<sup>7</sup>Matt. 26:39; Luke 22:42

The three Apostles who accompanied him were sleeping and left him <alone> to solitude and darkness an angel from heaven was sent to him to strengthen, but not to console him—(St. Augustin)<sup>8</sup> and thus he submitted not only to the Sacrifice but to all the circumstances that was to attend it, not only to what God required but to the manner in which he required it, not only to the cross but to all the shame and ignominy attached to it—

Whilst we have no enemy to vanquish, no victory to obtain, in the fervours of devotion it is easy to exclaim thy will be done, but in the ardors of passion when the powers of the soul are disordered and confused, and reason and reflection <are no longer heard> only add to our pain, then in the midst of this tempest of discord and commotion, to tear self from self to renounce it, and fall before God, and say to him “*not my but thy will be done*” Lord consider not my desire or what <is> appears just and reasonable to me, but judge thou for me, it is enough—happy happy for me if sharing my Saviours agony and covered like him with my blood I may a thousand times repeat with Him *thy will not mine be done*.<sup>9</sup>

Too long and too often O my God have I listened to the false pretexts and pleas of my corrupted mind and followed the dictates of ingratitude and disobedience—but after thy example my soul desires humbly and blindly to submit—to submit in the most contradictory circumstances and painful reverses, in necessities, in crosses, under all the miseries of life—notwithstanding all repugnances and oppositions of the heart, and rebellion of the passions—in the midst of darkness discouragement and desolation, to submit wholly, intirely to thy dispensation, even in the least particular, for this Lord is the submission I owe thee, and from which I cannot depart without forgetting who thou art, and what I am—it is indeed very difficult and I find in myself many oppositions, but with the assistance of thy Grace O Lord, and the force of Religion and reason I trust that these corruptions will be repressed if not silenced, and without listening to their

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<sup>8</sup>St. Augustine of Hippo (354-430), one of the most influential Christian apologists and writers

<sup>9</sup>Luke 22:42

murmurs I shall still without ceasing repeat to thee, *thy will not mine be done*

—If I seek only the repose of my Soul, it is thus alone I can find it for thou Lord art my peace and separate from thee I have no hope—the misery of condemned souls is having a will opposed to thine, and the happiness of the blessed in Heaven is in being conformed to Thee—if any of them desired a degree of glory beyond that which they have received they could not be happy O then = graciously strengthen me to imitate them, and to submit my whole Soul to thy will and every action to thy appointment ————— each day we say “thy will be done on earth as it is in Heaven” and yet we depart from that Divine Will, and live in the frequent and sometimes intire omission of its dictates, and thereby make a phantom of the most sacred and solid virtues of Christianity—We may humble ourselves at the altar of God, we may acknowledge him the sovereign creator and Lord of all things, and engage ourselves to him by the most specious and animated Protestations—these are only words and simple compliances, which separated from works produce nothing, and cannot be accepted or accounted before God as a real submission—shall he who so justly demands our service and obedience find us only ready when he does not prove us, and only willing when it is easy to obey; shall he be conformed to our dispositions and accommodate to us not we to him—No Lord why should I submit less tomorrow than today, on this occasion more than in that, am I not always equally dependent on thee, art thou not always the same God, and thy Will an eternal will whilst I am instability itself—but my instability must be fixed by thy unchangableness, thy law imposes always the same obligations and thy supremacy the <the> same obedience—

Let us retire <in> within ourselves and faithfully enquire in what respects we are least conformed to the will of God, and in what instances we particularly deviate from the duties he has prescribed to us—is it in the exercises of Piety, of prayer, of penitence?—the use of his Sacraments, and divine mysteries?—or in temporal cares, domestic conduct, education of children etc.—in what occurrences or events of our life are we most apt to yield to murmurs and complaints? is it in sickness, disgrace, or persecution, in humiliations or fatigues that

overpower us—whatever they are let us recollect them in the presence of God and receive them from his hand, and when we must bow our head and carry our cross, deny ourselves and submit to contradictions, Let us imagine ourselves in the place of the three disciples of our Lord, who marching before us and leading the way continually call to us, come on christian Souls, do not delay a moment, this is the hour in which God calls you, and you must follow—it is on this occasion, in this action, that you are to show your love, your attachment, your obedience, and give the surest proof. let not negligence surprise you, or the wavering <Spirit> of uncertainty, the indolence of repose or allurements of pleasure,—follow on remember the greatness of the Master whom you serve, the glory that awaits you and the reward you will receive, remember that God is you[r] witness your overseer and judge—remember that on *this* may depend your eternal Salvation that there may be attached to it the most precious gifts of his grace, that failing in this submission, you may be deprived of the most distinguished favours and abundant <graces> Blessings?—follow on, our Saviour invites and solicites us—what stronger motives can we have to determine us—resolved to submit to the will of our Lord let us exclaim with St Paul *Lord what w[oul]d thou have me to do?*<sup>10</sup> whatever it is I consent, I hold out my arms to Thee and my heart is ready, let me be transformed by an intire and inviolable conformity to thy will that I may aspire to thy glory and be received in thy Kingdom—through the righteousness of Jesus Christ our Lord.

can I employ my life better than in paying continual homage to my dear Master? = If he does not listen to me at least he suffers me to be in his presence—If he does not think of me at le[a]st he permits me to think of him—and though my sins are crimson and scarlet before him<sup>11</sup> where shall I go but to him who is the giver of life<sup>12</sup> and gave his life for us = therefore will I plead his holy name his merits and righteousness

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<sup>10</sup>Cf. Acts 22:10.

<sup>11</sup>Cf. Isa. 1:18.

<sup>12</sup>Cf.. John 6:68.

that through them I may obtain a clean heart—that he will make a right spirit within me<sup>13</sup>

*Return of St Peter*<sup>14</sup>

Shall we say that when St. Peter denied his master and his faith, the Grace of God had forsaken him, rather let us say his presumption was punished in not relying sufficiently on that Grace, and depending on the certainty of his *own* fidelity without looking to that help which alone could strengthen him—he was permitted by his blessed master to fall, as we permit a dear child to feel it cannot stand alone, that it may cling faster to the hand of its parent—St. Peter denied his master—but by a quick and sincere repentance prevented the consequences of his infidelity—in his fall we see an example of human infirmity, and <of the> a sorrowful picture of what passes in us every day—We, too deny our master happy for us if our return to him was as immediate and sincere as that of St Peter—

We renounce our divine Master by following a conduct quite opposed to his example = in the usual course of our life we reject what he sought, fly from what he loved <and> treat with inattention and careless neglect his most precious and salutary gifts—and voluntarily submit to the customs and maxims of the world which are directly contrary and incompatible with his Spirit—can we say that we follow *Jesus* Christ poor, and the lover of Poverty—Jesus Christ humble, and the lover of humiliation and obscurity, Jesus Christ the enemy of the world, its falsity and vanity—

the cross of Christ was to the Jews a stumbling block and to the greeks foolishness<sup>15</sup>—to us it is often both together—far from seeking that cross we use all our wisdom and address to fly from and avoid it—and when we are obliged to carry it we make it a scandal by our murmurs and complaints, <and> when an affliction is sent us by God to unite and associate us with Jesus Christ suffering and crucified, we

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<sup>13</sup>Cf. Ps. 51:10.

<sup>14</sup>Cf. Matt. 26:69-75; Mark 14: 66-72; Luke 22:54-62; John 18: 25-27.

<sup>15</sup>Cf. 1 Cor. 1:23.



fall in the excess of desolation and despair It is in vain to repeat, this is but a portion of the cross of Christ—it is insupportable—and altho' presented by the hand of the Son of God himself we reject it with horror =

Lord it is too true you bore the contradiction of sinners for our sake—for your sake we do nothing as we ought to do—with confusion and sorrow I acknowledge—we contradict your law, and your example and oppose all the offers of infinite mercy O Lord I know that I must be conformed to your will or renounce my present *Peace* and eternal Salvation—for what can I expect in renouncing my Lord but eventually to be myself renounced by Him

Jesus Christ is to us, as to the Pharasees that Mysterious Stone which if it falls on us must grind us to powder."<sup>16</sup> and on whom will it fall?—on those who have been in Israel but have not lived in Israel"—those who haveing been enlightened by the light of Faith have not been followed that light, who having known God, have not glorified him as God,—and the reason is just and explains itself—those who have been most rebellious to Christ, shall feel the most powerful effects of his vengeance—those who have proved most ungrateful shall experience the most rigorous Chastisement; those who have enjoyed the knowledge of the law, shall be judged according to the severity of the law—Christ visited Bethsaida only once, and how many times have we been blessed with his presence—he preached but once in Corozain,<sup>17</sup> and have we not heard him a thousand times—What shall a Christian answer when Christ says, Go wretched creature and number the mercies you have recieved from me of what avail has been the counsel, the instructions, and knowledge with every other means of salvation bestowed upon you—all these call on me for Justice against you—and that Justice shall be measured according to my mercy—as my mercy for you has known no bounds, learn now what my justice requires—To be judged by the law of Jesus Christ, a law the most Holy, most pure and equitable, a law which containd, (if we

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<sup>16</sup>Cf. Matt. 21:44.

<sup>17</sup>Cf. Matt. 11:21.

had followed its dictates) the principle of life to us, must now become our eternal condemnation—

Let us make the same Protestation to our Lord with St Peter—“Lord I will rather die than denie thee”<sup>18</sup>—but let us make it with more humility than he did, that it may be more constant and efficacious—Lord I am unfaithful, or rather, I have been unfaithful, and will be so no more, your mercy is infinite to pardon all my disobedience—and whatever may happen or whatever it costs me I will renounce you no more = at the peril of my life, the loss of my goods—the price of my blood I shall be more than repaid Lord, and infinitely recompensed by beings acknowledged in Heaven after confessing you on Earth, and <bing> admitted to the glory of *the Inheritance of the Faithful*

*Treason of Judas*<sup>19</sup>

Blessed are they who shall dash thy little ones against the stones<sup>20</sup> = these expressions we are told by St Augustin are figurative of the passions of man,—in their first beginnings before they have gained strength *then* they must be broken, destroyed, and rooted out = but if we permit them to strengthen and establish themselves, from *habits* they become *masters*, and until the last breath of life maintain their cruel dominion, and disorder all the better powers of the soul = “Blessed then are they who shall dash their little ones against the stones” =

It is but bad reasoning to say that by Gods grace we are little subjected to the common *passions* of mankind; it is only one we have yielded to = what is the difference if we die from a complication of maladies or if our death is occasioned by one only—one passion alone permitted to rule within us is capable of leading us from the way of our Salvation and destroying the soul, because one only is necessary to produce all the rest if they are of use in accomplishing its purpose. If

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<sup>18</sup> Mark 14:31

<sup>19</sup> Cf. Matt. 26:14-25, 47-50; Luke 22:3-4, 21-23, 47-48.

<sup>20</sup> Cf. Ps. 137:9.

the best and most virtuous of men should listen to the solicitations of passion he becomes capable of the most enormous crimes, <and> endangers the loss of conscience, and the intire ruin of his soul, for each passion of human nature contains even seperately a poison sufficient to destroy the principles of our Spiritual Life =

What prayer then should we make more ardently to God than that of the royal prophet—"O Lord let me not become as the beasts that perish"<sup>21</sup>—Lord I know and acknowledge that a thousand times I have deserved in my revolts against thee, that I should have been given up <to> to the revolts of my own destroying passions <against> they have become my torments, and it is but just that a soul disobedient to thy laws, should not be obeyed by its own unruly desires—but still O my God, if I must be chastened let it not be by delivering me up to them "let me not become as the beasts that perish"—tho! I must combat and resist them by the most painful efforts, and live in continual care and unceasing watchfulness, renouncing and tearing myself from myself this is my due, and if this is all that is required of me I will bless thy mercy, and adore thy justice, But if Lord thou shouldst leave me and deliver me over to the desires of my own perverse nature, what will become of me—any other correction O Lord my soul with submission will recieve, but from thy mercy it will never cease to implore this Grace that it may not become as the beasts that perish

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—can it be believed that the author of Sin may likewise be the author of repentance and that repentance which should reconcile God to man, may also lead him to a greater distance from him—this mystery was accomplished in the repentance of Judas<sup>22</sup> which was suggested by the Devil and regulated by him = his repentance was sincere since he truly repented what he had done and concieved a lively sorrow for his sin, it was much more efficacious than ours generally is, Since he went to the chief Priests and attested the innocence of Jesus Christ, and restored the unjust wages he had recieved but still it was a

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<sup>21</sup>Cf. Ps. 49:12-20.

<sup>22</sup>Cf. Matt. 27:3-6.

which should recall our wanderings and by leading us to sincere repentance and conversion restore *to us* the grace and favour of God.—Yes Lord I have sinned, and the traitor who betrayed thee has he sinned more than me—I have dishonored thy name I have violated thy law,<sup>26</sup> and abused thy grace neglected thy sacraments if I have not profaned them—that Soul which thou has bought with thy blood I have sacrificed to my passions, and I plead no excuse O my God but like Judas stand condemned before thee, but not despairing like him for altho' I have sinned against thee I will not cease to hope in thee—I have sinned but as thy mercy surpasses thy Justice so it surpasses all my sins and those of the whole world—I have sinned, but thy promises encourages my hopes, and thro' the righteousness of my redeemer I will not cease to plead for thy mercy.

#### God's Judgment<sup>27</sup>

While we are on earth, God graciously unites his mercy with Justice, mercy precedes Justice and is never separated from it, Often he exercises mercy alone but in no instance according to the sacred Scriptures has his Justice acted without mercy—*Now* mercy tempers Justice—but the day of Vengeance comes when the Judge and arbiter of his own cause must Satisfy his Justice—and that which we have most to fear in this day is not the majesty of the Judge, nor his power, but his truth that truth which will rise up against us, convince us, confound and condemn us—that immutable truth of God which cannot be either disavowed, contested, or eluded—against this truth <of> o my God, what shall I say what shall I do a miserable sinner a worm of the earth—if I should undertake to contend with it says Job,<sup>28</sup> of the thousand crimes it w[oul]d reproach me with I could not answer for one. If I sh[oul]d undertake to justify myself, my own justification w[oul]d condemn me—If I believed myself innocent that belief w[oul]d render me culpable, if there appeared some ray of <Justice as> reason to

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<sup>26</sup>Cf. Luke 15:18.

<sup>27</sup>Cf. Rev. 20:11-15.

<sup>28</sup>Cf. Job 9:3.

excuse me that human reason enlightened by the light of God's truth would be effaced and disappear. O Lord thy truth can never be resisted, how adorable is that truth but o how terrible ———

It is not necessary that we should wait that last day when the Son of God seated on the Throne of his glory shall bring the doom of Life or death; for this exterior and publick judgment will add nothing to the secret and internal Judgment of our own Conscience which from the bottom of our Souls, <will> arises to condemn us, for if we judge ourselves according to this secret intelligence we shall leave only to the Saviour of the world to bring to light the hidden things of darkness ——— and therefore the Apostle speaking of the last day calls it the day of the manifestation of hearts, the day of revelation, when the book of consciences will be opened, as if the Judgments of God consisted in opening this book and in showing Us that we are already judged by ourselves and within ourselves. the judgments of God do not yet appear nor will they be reward[ed] until the consummation of time, but without appearing it is already within us and only waits a manifestation for already we recieve its instructions and de<s>cisions ——— With what attention with what fear and sacred respect should we listen to the voice of conscience since it is the voice of God himself—that voice which not only threatens us but also is our Judge—

————— But after all may not conscience be perverted, may it not decieve us?—yes sin may blind us—and conscience become corrupt, experience proves to us that its tranquillity may be destroyed that it cannot stand the proof either of the terrors of death or the calamities of life which is one of the strongest proofs and most incontestable evidences of the Judgments of God and the severity of his Justice ———

[Preparation for Holy Eucharist]

Whatever purity of life our lord requires of us <to> as a preparation for recieving the Holy Eucharist, it can never be in itself an excuse for not recieving it frequently—because our obligation to partake this sacred mystery with purity of heart, does not alter the design of Jesus Christ in the institution of it, which was that we sh[oul]d make it a general practice this was his desire, and to this he has invited us and daily

calls us to his altar by the words of his spirit <unclear> “come, present yourselves in my sanctuary, sit down at my table, you have a right to partake for I myself invite you, and desire that you should receive”—

and do not say that your life is too imperfect and impure—but rather reflect, that you must amend and perfect the habits of your life—that you must communicate often in order to receive the spirit of Christ and make a right use of the blessing which he offers you and not to forego the estimable advantages attached to it—and altho’ we can never do too much in preparation as it respects the dignity of the sacrament *itself*, which must always be beyond our most exalted dispositions, still we must not insist on a perfection which excludes our human weakness, for which our Lord himself has a tender pity and desires to strengthen and correct it by his sacrament. are you sick, he has felt your infirmities and knows your weakness, and for this expressly calls you to the Physician of your Soul to be healed, and strengthened,—when our Lord sent out to the streets and highways to bring in guests to his feasts it was not only the rich and the great, but the poor the infirm, the blind, the lame<sup>29</sup>—one of our errors in even the best intentions is to confound precepts with advice, and not distinguishing between indispensable obligations and those which are not, we confound the dispositions <with> which w[oul]d make communion a sacrilege, with those which only diminish the merit and fruit—we must remember that Christ came not to call the righteous, but sinners to repentance, that he did not make man for the Sacraments but the Sacraments for man<sup>30</sup>

2d—Of all the Sacraments, none other can produce the same effects as the Holy Eucharist—which impresses on the Soul that receives it the dispositions of purity and holiness—for this reason that

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<sup>29</sup>Cf. Luke 5:31; 14:15-24. The theme of this meditation frequently appears in spiritual writings with which Elizabeth was familiar; for example, John Baptist Saint-Jure, S.J., *Union with Our Lord Jesus Christ in His Principal Mysteries for All Seasons of the Year*, which contains a similar treatment of the need to prepare well, but not to demand impossible purity of oneself, in order to receive Communion. His discussion refers even to the identical parable in Luke 14 used by Elizabeth. Several works by Saint-Jure, including *Méditations . . . de la foy* (Paris, 1654), *Le Maître Jésus Christ* (Paris, 1649), and *Le livre des élus* (Paris, 1643), are known to have been in the Bruté library, which was used extensively by Elizabeth.

<sup>30</sup>Cf. Luke 5:32.

it contains within itself the source of all graces—the other Sacraments operate by virtue of an emanation from Jesus Christ, but in the Holy Eucharist we receive Jesus Christ himself—and as fire heats Bodies immediately applied to it, much more powerfully than when it passes through <an> other <Body> mediums, thus Jesus Christ who is the author of all heavenly gifts<sup>31</sup> and source of all graces expands them more abundantly in our hearts when <we> he unites us to him by himself, and gives us his own proper substance—which is the distinguishing and incontestable privilege of the sacrament of the Eucharist—for this Body is a nourishment and the nourishment of our Souls, and instead of the spirit giving life to the flesh as in the general course of things, Here the flesh <gives> by a miracle beyond all power of comprehension gives life to the Spirit—*my flesh is meat indeed*<sup>32</sup> <Hourly> <“my body is life”> This Sacred flesh was sacrificed for our Sins to destroy in our Soul the empire of our *mortal* enemy, to fortify it against temptation, against example, against the world and all human considerations, and against all that the powers of darkness can effect for its destruction—it fills the Soul with a powerful grace, which enables it to triumph over all the perverse inclinations of our nature; it is the flesh of a God which will disengage the affections from all earthly objects and <fix> elevate them to God by inspiring them with sentiments and views worthy of God—one single word from this Saviour God has driven Legions of spirits from the Body they infested, what then will he do when he participates himself, dwelling within you in the sovereignty of his power.—thus he is compared to that leaven of which the Apostel spoke, that leaven of righteousness which leavens the whole lump<sup>33</sup> that it communicates itself to every power of the interior man to animate and vivify it—also to fire which penetrates iron itself, <which becoming heated consumes that which it embraces> for as iron by being heated changes its original form for one more perfect and becomes even as fire <itself>,<sup>34</sup> so

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<sup>31</sup>Cf. Acts 3:15.

<sup>32</sup>Cf. John 6:55.

<sup>33</sup>Cf. 1 Cor. 5:6; Gal. 5:9.

<sup>34</sup>Cf. Sir. 2:5; 1 Pet. 1:7.

by an near and frequent communion with Jesus Christ We are changed to a likeness with him and live in him as well as by him, and he lives in us—other nourishment we make use of, is changed into our substance—but this of the Body of our Lord changes us into itself—O my God how glorious and beneficial is this change for me, from being made up of sin and unrighteousness only, from a being of nothing, and having nothing in myself, *I* now becoming one with thee and being in thee as much as I can be, I acquire Whatever I had not, and which I can only obtain by thee—being weak, I become strong, I was blind, and now I see, I was a sinner and by the most happy transformation I become Holy—I go to thee trembling, but yet with confidence—

Thy Sacred divinity concealed within thy Sacrament fills me with religious dread, whilst thy infinite goodness so abundantly dispensed in this same mystery animates me with filial confidence—in the sense of our unworthiness we cry out with St Peter “depart from me O Lord for I am a sinner, and nothing more,” and still with the same Apostle relying on thy grace we draw near to thee, for where can we go Lord but to thee, thou hast the words of eternal life?<sup>35</sup>—thou wilt receive us, come to us, and communicate thyself to us, until we can without a veil contemplate thee face to face,<sup>36</sup> and possess thee in an eternity of happiness.

### [Perfection in Ordinary Duties]

Our Perfection in the sight of God does not depend on doing extraordinary things—This was the error of Martha which Jesus Christ condemned<sup>37</sup>—There are many Saints exalted in the sight of God who passed their lives in obscurity and solitude but God rewarded their fidelity in small and apparently unimportant actions by <a supply> the Treasures of infinite Grace—and nothing can be more consolatory to us than the reflection that we may find our perfection even within ourselves,—in the obligations and duties of every day, those annexed to

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<sup>35</sup>Cf. Luke 5:8; John 6:68.

<sup>36</sup>Cf. 1 Cor. 13:12.

<sup>37</sup>Cf. Luke 10:38-42.



our station and condition and conigned by those which God particularly requires from us; and are appointed by him for our Sanctification. it is his will alone gives a price to all that we do, without a respect to that the greatest actions can have no real merit, and therefore I can only be perfected before God by the accomplishment of the most common actions of my life according to his Will—Our blessed Lord passed thirty years of his life without any remarkable action in the sight of men, and in their sight his condition was low and debased - that he might, as he informs us himself, “do all things according to the Will of his Father in heaven,”<sup>38</sup>—this humility so despicable before man, was most acceptable in the Sight of God—and the most distinguished exertions, which impede the performance or interfere with the accomplishments of our ordinary duties are misapplied and irregular, and never can find acceptance with God; for they are productive of pride and the source of a thousand errors—while on the contrary a conformity to our ordinary and necessary duties is approved by God and edifying to man, it gives credit to virtue, maintains good order, and is free from vanity—but to these ordinary actions on which our perfection is founded we must <extend> add the necessary conditions which are absolutely *essential* for it is not sufficient *only* to do the duties of our station, our calling, and profession, but so to do them that it may be said of us in our proportion as was said of our great and divine example “he has done all things well”<sup>39</sup>—and to do all things well, they must be done with exactness, fervor, and perseverance—with exactness as it relates to time, place, and manner, as the omission of this order is a diminition of their perfection—and with exactness so as not to omit the least part or circumstance of them—with fervor although perhaps not with pleasure for we may be fervent in the accomplishment of an action to which we are naturally averse—and it is then that our fervor is more real and meritorious when it acts <with> resolution and determinately notwithstanding our repugnance and distaste—they must also be done in the spirit of perseverance, which is of more value than all—for we may find many who do well on certain

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<sup>38</sup>John 4:34

<sup>39</sup>Mark 7:37

occasions and at times when they are most sensible of their obligations—but when we find one who is uniform and regular at all times, without variety nor subject to alterations, who does the same things to-morrow with equal assiduity as to-day, certainly we esteem their conduct a miracle—nor is this all, for there is a degree of perfection we may give to our actions which are as the life and soul to the Body, that inward spirit and principle of religion which vivifies, animates, and consecrates them by the motive that leads us and the end we propose—for to act from human caprice, inclination, custom, ostentation or interest is not to do them for God, nor in the sight of God—and if he has no part in them how can they be of any value they must be viewed by him at best with indifference—nor can they be of any benefit independent of him—If every action is reviewed by this test, and weighed in this ballance, how many shall I find on which I may account?—for tho' in the exterior I act as others, in Prayer, in work, and occupations is not too often with the spirit of carelessness and dissipation, or through the blindness of habit or by necessity and constraint—and in how many instances by a vain desire of distinction all which before God can never be acceptable. = yet of these my life is chiefly composed—that is I act, as if I do nothing, and all that I do adds no more to my perfection than if I did nothing.—The more to be condemned as even the least action might be consecrated to God and when referred to him w[oul]d have some merit with him—for <what> God considers *the spirit* of our actions more than their importance and in this proves the wisdom and mildness of his Providence—he has not given the same talents to all, nor appointed to all the <the> same employments; but as he has called all to perfection he has willed that no actions should be so low or depased, as not to be exalted by purity and uprightness of intention—

Therefore I may well tremble at my poverty in Spiritual Grace when it has been in my power to add to it daily—every action of my life might have been <of use to me> to my advantage and I know not if even one has found favour with God or advanced my own Salvation—  
this loss must be repaired by unremitted attention for the future—

[Living in the Presence of God]<sup>40</sup>

Of all the exercises in a christian Life there are none more strongly recommended or more carefully practiced by the Saints of God, than that of a constant sense of his presence—Our obligation for this practice is founded on two principles of Faith—God is every where, and sees every thing—God is every where <the> therefore every where I owe him respect, and should remember his pre-eminence, and my dependance—The Majesty of his presence consecrates every part of the universe, and wherever I am, I may say with Jacob “This place is Holy” and I knew it not,<sup>41</sup> or rather I do not consider—thus the recollection of Gods presence is the lawful homage and faith I owe to his immensity—St. Augustin figured it to himself a vast Ocean wherein all creatures are inundated and penetrated with the <p> essence of God without ever being able to escape or detach themselves from him because they are present with him by the necessity of their nature. is it not then just that man as an intelligent and reasonable being should make it a duty of religion to be also with him in heart and mind—always considering himself in God and God in him as there is such essential connection between God and him.—

At the same time God is every where, he sees every thing. I sh[oul]d then endeavour never to lose sight of him and to remember that he witnesses not only my Actions but my most secret intentions<sup>42</sup>—that God whose penetration is infinite, to whom I must always be present and from whose knowledge nothing can be secreted or hidden—“Where shall I go Lord from thy presence or Where from thy Spirit if I ascend to heaven thou art there, If I go to <the deep> Hell

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<sup>40</sup>This section on the presence of God is probably an indication of the influence of St. Francis de Sales on Elizabeth. She received a copy of his *Introduction to the Devout Life* from Filippo Filicchi while she was in Italy. Cf. especially Book 2, chap. 2, “A Short Method of Meditation, and First of the Presence of God, which is the First Point of the Preparation.”

Francis de Sales (1567-1622) was bishop of Geneva, Switzerland, and author of many spiritual works, including *Introduction to the Devout Life* (1609) and *Treatise on the Love of God* (1616). He co-founded the Order of the Visitation (1610) with St. Jane Frances de Chantal. De Sales was a friend of St. Vincent de Paul and greatly influenced his spiritual development. Elizabeth also often refers to his writings and his influence on her spirituality.

<sup>41</sup>Cf. Gen. 28: 16-17.

<sup>42</sup>Cf. Ps. 139:2-4.

thou art there, if I take the Wings of the Morn. and go to the uttermost parts of the earth <thou art there also> thy hand shall lead me, I say peradventure the darkness shall hide me, but the darkness is no darkness with thee the day and the night to thee are both alike.”<sup>43</sup>

What can so powerfully preserve me from Sin as this sense of the presence of my God—what more efficacious to repress the motions of passions and allay the violence of temptation, what consideration can be so forcible as that I am <in the pre> before my Judge—before him who is ready to pronounce my Sentence if I should dare to commit a wilful sin—if we were so impressed as to act constantly from this conviction how seldom we should sin, for tho to sin against God is a crime, to sin in the view of God and under his eye is an aggravation of sin which few would <accuse a> be guilty of—God sees me was the Self reproach of the prodigal, when he said in the Sorrow and bitterness of his Soul My Father I have sinned against Heaven and before Thee<sup>44</sup>—God <directed> commanded Abraham to walk in his presence <with a perfect heart> and he should be perfect<sup>45</sup> for true christian perfection is to do all things well <without> with fervour and application and what can inspire greater fervor in action, or more effectually correct a negligent life, than the conviction of the immediate presence of God—with this certainty can we be careless or negligent in his service: besides which the presence of God is to the souls of the Just the Most consolatory support thro the difficulties and trial of their spiritual warfare for what is more comforting than the reflection God is with me although he is God, he, cares for me he will not forsake me—Is not this thought *more than* enough to soften every pain and to strengthen me in <every> all combats to which I may be exposed. and let the righteous rejoice, and how can they do otherways since “they always see the face of God and are always in the presence of God”<sup>46</sup>—Our care then should be carefully to avoid those things which hinder the presence of God in us, and faithfully to seek and

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<sup>43</sup>Ps. 139:7-12

<sup>44</sup>Cf. Luke 11:21.

<sup>45</sup>Cf. Luke 15:21; Gen. 17:1.

<sup>46</sup>Cf. Ps. 68:8.

encourage those means which shall acquire and preserve it[,] to avoid the obstacles, is to forsake the vain amusements of the world by<sup>47</sup> which the heart is too much dilated, <and> those pleasures which dissipate the mind, <and> those societies which withdraw us from our duties, those extravagant affections which prefer the creature to the creator, excessive desires which mislead and agitate the <Soul> Vehement passions, useless conversations, which engage the mind with trifles, superfluous cares, too constant and oppressive occupation[s] a thousand affairs and distractions which we draw upon ourselves—all these must be retrenched because they are incompatible with the presence of God in us. and this O my God is but just and right for as thy <gracious> Divine presence is the most precious treasure to me, there is nothing which I ought not to forsake for obtaining it nor can it be purchased at too dear a price—Blessed shall I be if I may possess it and <by> renouncing all things else be thus united to thee and anticipate the felicity of heaven—the sure means of acquiring and <finding> preserving this inestimable Blessing is earnest prayer, constantly demanding this rich gift in the words of the Royal Prophet “Lord direct my way in thy Sight,” and never let me wander from my God,—

Silence, and retirement, regular hours of communion with God and separation from the tumult of the world. Order in action <s>, doing nothing but in the spirit of obedience to God and the accomplishment of his good will and pleasure seeking God in things the most indifferent, <and> considering the creature *only* as his image and mirrors to represent to us his perfections—the heavens as the throne of his glory, the earth as his footstool,<sup>48</sup> mankind as the ministers of his providence, prosperities as the effects of his liberality, and adversities as the chastisements of his justice.—this is the secret of finding God in all things and every where

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<sup>47</sup>A cross is drawn above this word.

<sup>48</sup>Cf. Isa. 66:1.

[Holy Indifference]

It is not sufficient in order to become a real Christian that I should be in a state of holy Indifference in regard to every thing that is not God, I must also attach myself absolutely and resolutely to those means which Jesus Christ himself has pointed out as the most efficacious and infallible, and consider the choice which he has made as the most indispensable and the only one capable of conducting me to that perfection which he requires of me in <thy> my <character> *character* of christian — and on this principle I must without hesitation give the preference to poverty, that is the poverty of a humble heart, to all the goods of this World—esteem myself happier in being detached from <the goods of this world> *them*, than in possessing them, more happy in dispising, than in enjoying them, because a detachment and indifference to the goods of this world, is the first means proposed to me by Jesus Christ for honouring God.<sup>49</sup> and consequently I should prefer <a life of austerity> an austere and penitent life, to a life of ease and convenience because it was the Judgement and practice of Jesus Christ himself who instead of temporal happiness “endured the cross and despised the shame”<sup>50</sup>—he came as a Saviour to restore sinful man, to reform the world and correct its disorders and he knew that a life of ease and indulgence was the empoisoned source of all its corruptions, for which penance and severity was the only remedy and by which alone the Justice of God c[oul]d be appeased—therefore I sh[oul]d be persuaded of those truths so common in the Scripture and familiar to the apostles, that it is not sufficient to carry my cross, but I myself sh[oul]d take it upon me that it is not sufficient to submit to bear it but I must love it and glory in it<sup>51</sup>—that otherways I cannot honor God as he requires me to honor him, that I must crucify my flesh if I w[oul]d belong to Jesus Christ, that to become one with him I must partake of his sufferings<sup>52</sup>—and

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<sup>49</sup>Cf. Phil. 3:7-8.

<sup>50</sup>Heb. 12:2

<sup>51</sup>Cf. Matt. 16:24.

<sup>52</sup>Cf. Rom. 6:6; Phil. 3:10; Gal. 5:24.

therefore—so far from flying abjection and humiliation<sup>53</sup> I sh[oul]d accept, and wish for them more than all the greatness and honors of the world, since they are the means appointed by Jesus Christ to glorify God, and restore him that Obedience from which we had fallen. Pride, elevated Man against God, <and> humility alone can repair the indignity and is the indispensable means of obtaining his <Divine> grace

In examining myself on these means without which Jesus Christ has declared there is no Salvation for me, how do I stand—am I <humble of heart, poor in Spirit,> poor in Spirit lowly, mortified, and circumcised in heart,?—if I am not, what am I in the sight of God? What is my life but a shadow of christianity which must be rejected by God,—I cannot alledge my ignorance to him or question why I had not a certain knowledge of my duty, for Jesus Christ has sufficiently explained it, and this is the sum of all his instructions. O my God what shall I do in that day when I shall be judged according to thy holy <gospel> Law what can I answer Thee at this time when my conduct agrees so little with that law—that law can never change and therefore it is my conduct, my life that must be changed—for which end I beg thy grace and blessing through the righteousness of Jesus Christ. —

Come learn of me—I am meek and lowly of heart—and you shall find rest to your Souls—for my yoke is easy, my burden is light<sup>54</sup> —

[Charity of Christ—gentle, benevolent, universal]

This is my commandment that ye love one another as I have loved you<sup>55</sup> —

The charity of our Blessed Lord in the course of his ministry had three distinct qualities which should be the model of our conduct—it was gentel benevolent and universal—its gentleness appeared in his exterior manner, and in his forbearance and moderation in all

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<sup>53</sup>The word *abjection* is peculiar to Salesian thought and spirituality. Cf. *Introduction to the Devout Life*, 3, chap. 6, “Humility is true knowledge and voluntary acknowledgement of our abjection.”

<sup>54</sup>Cf. Matt. 11:28-30.

<sup>55</sup>John 13:34. The following meditation is a translation of extracts from Bourdaloue’s *Retrait Spirituelle* (7 day, 1st Meditation). Cf. *Oeuvres Complètes de Bourdaloue*, vol. 6. A similar but not identical translation of this meditation is found in ASJPH 1-3-3-3:38.

things<sup>56</sup>—for what had he not to endure from the grossness and ignorance of those to whom he taught his divine truths with what condescension he managed their opposite spirits and accommodated himself to persuade and gain them—to how many rebukes and contradictions did he submit without complaining—his apostles unlearned, uneducated, and without intelligence were often unable to comprehend his instructions obliging him to repeat and reexplain the same things—often they contended and disputed together and he made peace among them by his mediation—he lived with them conversed with them and patiently accommodated himself to their tempers — Thus he might justly say to us “come learn of me for I am meek and lowly of heart”<sup>57</sup> = and am I as my blessed Lord—have I learned to bear the weakness of others—often they must bear with mine and how can I require indulgence from them if I am unwilling to allow it in return. their faults should perfect and purify my charity, rather than lessen it, for if I only exercised it on the faultless it w[oul]d then be no charity at all, for there are no persons without faults, if I communicated only with angels a mild and gentle conduct would not be requisite, but <as> I must live with beings who have each their peculiarities of disposition caprices prejudices and errors as every human creature has, nor can I expect to change them as power is not given me and I can never accomplish it, therefore it is absolutely necessary for obtaining Peace and perfecting Charity that I accommodate myself to them as much as possible and conciliate them by gentleness and kindness—“Blessed are the meek for they shall inherit the earth.”<sup>58</sup> that is they shall conciliate all hearts,—am I of this number—or rather how many times have I to reproach myself, how many times instead of a charitable consideration for my neighbour I have shown pride, resentment, and disdain. how many times I have used sharp words quick replies or contempt without the least sense of my improper conduct or consideration of my fault; happy if I have not vainly applauded and <justified> commended it as a justification of myself—

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<sup>56</sup>Cf. Phil. 4:4-5.

<sup>57</sup>Matt. 11:28

<sup>58</sup>Matt. 5:4



2nd The same charity which Our Lord exercised to those with whom he conversed and lived, <provided> called forth the effects of his Divine power in actions of tenderness and mercy, for such was the warmth of his Benevolence that it led him over towns and villages, going about from place to place doing good to every one; casting out Devils, comforting the afflicted, healing the sick, <and> raising the dead, preaching the Kingdom of God, and continually working for the Salvation of Souls<sup>59</sup>—I am not enabled as Jesus Christ to do miracles for others, but I may constantly find occasions of rendering them good offices and exercising kindness and good will towards them—these are the fruits of Christian charity—but am I not among the number of those indifferent Souls who think only for themselves and who will not suffer any inconvenience for others, or if I am under a particular obligation to help them or administer to their necessities how do I perform it—exactly willingly and affectionately? at least am I so charitable as to wish them good, if I cannot procure it, am I interested for them sharing in their sorrow, compassionating their pains or <partaking> rejoicing in their joy—for *Christian charity requires all this* of me But have I not trespassed a thousand times in this—too much interested when myself is in question, thinking that the duties of charity can never extend too far as relates to my own wants, or if I think they are denied me—are not all things <a> trouble to me that I must do for others, do I not often obstruct their happiness instead of depriving myself, do I not often deprive them, instead of lessning their pains do I not add to them? and Our Lord has expressly forwarned us that we shall recieve from his father according to what we have done to our Brethren and his, and therefore how can I hope that God will bestow on me his graces and benefits if my heart is shut up from his members and children—

3rd Also the Son of God and after him his disciples has recommended the practice of *universal* charity as the most essential obligation—expressing in common terms love your Brethren, love your neighbour—If you do good only to those who do good to you, says our

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<sup>59</sup>Cf. Matt. 4:23-24.

Lord, do not even the publicans the same<sup>60</sup> but Evangelical charity sh[oul]d have a character distinct and Holy, raising it above that which is purely human as was that of the publicans, and is still that of the world, therefor our Lord in commanding us to love one another which he called his precept and his law, comprehended even those who have turned against us and from whom we have recieved the greatest injuries—“Bless them that curse you do good to them that hate you pray for them that dispitefully use and persecute you”<sup>61</sup>—how rare and how eminent is this degree of charity—yet rare and exalted as it is—still it is our duty, and Christianity and consequently religion can acknowledge no other <charity> as genuine and true, nor will any other be recompensed by God.

Give me O my God this patient and unalterable charity—this Benificent Charity which refuses nothing this universal charity which excepts nothing. O Lord however patient my Charity may be towards my Brethren it can never be compared with that which thou has shewn me, never can I have so much to bear from them as thou hast still to bear from me—whatever I have to do for them or that I desire to do for thy sake can never be equal to what I have recieved from thy boundless liberality—and can I account it much to extend my Zeal to those with whom I live and the objects that surround me when thou fillest the whole earth with thy mercy—and extended thy love even to those who have crucified thee—If then in the Charity I owe my neighbour as well as in all other I consider thee, I may well be confounded at the little resemblance that I bear to thee—but my shame is redoubled when [I] consider my coldness and negligence in the exercise of that Charity which thou art ready to accept as done to thyself, when thou hast even presented thyself as the motive, promised to account it and make it meritorious in thy Sight—Ah my God if indeed I love thee how can I do otherwise than love those thou hast substituted for thyself—are they not my Brethren—do I not love Thee in loving them—what I <give> do to them is it not done to thee and surely this consideration is enough to soften the most insensible heart—

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<sup>60</sup>Cf. Matt. 5:46.

<sup>61</sup>Cf. Luke 6:28.

[Hatred of Sin]

Lord I am encompassed with evils; my sins are gone over me and are a burthen too heavy for me to bear, they are more in number than the hairs of my head and my heart hath failed me<sup>62</sup>—and if such was the Sorrow of the Holy prophet—what should be mine in the retrospection of a life full of evil and imperfection—if I should endeavor to calculate the many sins that escape me and if God should enable me to see them where would their number end—I do not see them, but God sees them and I know that they are numberless—for how many are my Sins of ignorance caused by the forgetfulness of my duties—<of negligence> by <my> negligence in gaining instruction, by indocility in being taught, by presumption, and self will—how many sins of imprudence and carelessness, from thoughtlessness of disposition, liberty of speech, hastiness in judging, and uncharitable suspicions—how many sins of fragility and weakness occasioned by the habits of constant indulgence, from <unrestrained> unlimited and irregular <desires> inclinations, and permitting myself to live without restraint—also how many have been my willful Sins committed against the checks and remorse of my conscience and under the plea of being only venial offences to which God has not annexed eternal punishment, and by which I have too much <proved> evidenced my indifference for Him—it is true that it is not possible to live in this world and to be free from the commission of venial sins—melancholy certainty which made even Saints tremble and desirous of death, which made St. Paul cry out “who shall deliver me from the body of this death”<sup>63</sup> still how many might I prevent, and by a careful attention diminish their number—while instead of lessning their number I constantly increase them—and though venial sins are so little attended to, they as certainly lead to mortal sins as sickness does to death and should be avoided with the same precaution by the soul who fears to offend God, and is zealous to avoid its own distruction for what

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<sup>62</sup>Cf. Ps. 40:12.

<sup>63</sup> Rom. 7:24

sickness is so fatal as sin to the soul which is productive of that second death, a thousand time more <to be feared> dreadful than the death of the Body— = whoever neglects venial sins, much more those who are fearless of them, will infallibly fall into mortal sins which by degrees we get accustomed to, altho at first we regard them with horror—and too often these degrees are almost imperceptible—and we are on the brink of the precipice without knowing our danger—besides which When they appear but venial to us, before God they may be <both> grievous and mortal under all circumstances I know that I am weakness itself, and it is the greatest presumption to flatter myself that I shall always keep within bound and not offend mortally, especially in those sins where the impression of nature is strong and powerful, and particular Grace from God is necessary to support me—and we are assured that God often denies those graces as a punishment to us, and even the general grace which is necessary to our Salvation *and* leaves us to the wanderings and miseries we have chosen—

—Give me O my God that tenderness of conscience which will dread even the shadow of sin, make in me, or help me to obtain that severity and uprightness of soul will not allow nor forgive in itself any thing that offends thee. this inflexibility will be my security it is true I must deny myself, <and deny> retrench ma[n]y things agreeable to my inclinations; and, <forbid myself> refrain from many gratifications which seem even innocent—in many circumstances I must humble my Spirit, <con> surpress the sentiments of my heart, weigh my words restrain my eyes, and mortify my senses—But Lord can I purchase too dear this double advantage of offending thee less and <better guarding> preserving my Soul—the happiness of pleasing Thee and the Peace of my conscience, will make amends for all and supply the place of all——

## PASSION WEEK<sup>64</sup>

Jesus our Victim—to pray especially that his Priests may become true Victims—to read some part of his passion and meditate on it every day—renew all the affections of our Soul to his sufferings—in the Spirit of the church which veils even his material representations to look within and fix our thoughts on things invisible<sup>65</sup>—in the Same Spirit to mourn in deep contrition for our Sins, and renew in earnest our Spirit of Penance. — to stay with Mary at the foot of the Cross<sup>66</sup> in continual Offerings to the eternal Father of this Victim of our Salvation for the Sins of the whole world as well as Our Own.

### THE PASSION OF OUR LORD

1st Who is it that Suffers?—it is Christ the king of Glory, the Lord of heaven and earth the holy of holies, the Son of the living God, God himself—him in whom his Father is well pleased<sup>67</sup> our Saviour, our redeemer, our Lord our all—and for whom does he Suffer—for me—a worm of the earth<sup>68</sup> deserving only to be trodden under foot—a miserable Sinner deserving of every torment even perhaps of his anger and vengeance a Victim torn from Hell, deserving a thousand times to have been plunged in it

2nd And what does he Suffer, every torment interior and exterior, weariness, sadness, fears desolations, mortal agony, affliction of Soul an ocean of Sorrows which overwhelmed him contempt, Shame perfidy, pains in every part of his adorable Body, infamous blows, cruel

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<sup>64</sup>The remainder of this document is a transcript by Rev. Charles Souvay, C.M., located in ASJPH 1-3-3-29:6. No original is extant. Eight of the following meditations appear in a copybook in AMSV in Sister Elizabeth Boyle's handwriting. Elizabeth Seton sometimes allowed others to copy her notebooks. This may be the case with this material.

Rev. Charles Souvay, C.M., (1870-1939) was a Vincentian priest and scholar who worked extensively with the writings of Elizabeth Seton. He was superior general of his congregation from 1933 until 1939 when he died.

<sup>65</sup>Cf. 2. Cor. 4:18. Prior to the Second Vatican Council, statues and crucifixes were covered with purple cloth for the last two weeks of Lent.

<sup>66</sup>Cf. John 19:26.

<sup>67</sup>Cf. Matt. 3:17; 12:18; 17:5.

<sup>68</sup>Cf. Ps. 22:6.

flagellation ignominious crowning with thorns, a bloody crucifixion and the most painful Death and I my Saviour, what do I suffer? what can I offer you? Some impatience inquietude, Some passing afflictions exaggerated by my weakness immortification and cowardice - which render them insupportable My Saviour what are my Sufferings in comparison with the least of yours,<sup>69</sup> yet I cannot bear them without complaint—though I have deserved Hell itself yet the pains of this life are so heavy to me that I neither bear them with the humility of a Sinner, nor the resignation of a penitent, my Redeemer and God pity my weakness and strengthen My Soul by your Spirit and example —

From whom does he suffer? this God and Saviour—from the people of his own Nation for whom he principally entered the world—from those who should have loved him most—his own Apostles and disciples who denied and abandoned him—from the powers of darkness who animated the hatred and fury of his enemies—and finally from his Father himself to have abandoned him<sup>70</sup>—how sensibly must he have felt this desertion and desolation—he who had done good to every one found every one rising against him—and I my Saviour would not Suffer from any one if the least offence is offered a trifling injustice or neglect—where is my heart? am offended and complain feel a coldness and indifference to the person who inflicts it, happy indeed if not dislike and aversion, and refuse to bear the least part of your pains though you suffered for my Sanctification and eternal happiness—but let it be so no longer let me now walk in your footsteps, and permit me not to lose the merits of your Sufferings and Death my God, my Saviour, pity the Soul redeemed by your precious blood.—

#### JESUS GOING TO JERUSALEM BEFORE HIS PASSION

And Jesus said “Behold I go up to Jerusalem and the Son of man Shall be betrayed,—and they shall mock him and spit on him and Scourge him, and kill him, and the third day he shall rise

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<sup>69</sup>Cf. 2 Cor. 11:23-30.

<sup>70</sup>Cf. Ps. 22:1; Matt. 27:46; Mark 15:34.

again<sup>71</sup>—our adorable Saviour Saw that all was drawing to the last term, and the Prophecies about to be accomplished—and he must now prepare his Apostles for the Sorrowful Separation about to take place therefore he said my time is at hand—walk while it is day lest darkness overtake you—for yet a little while it is day lest darkness overtake you—for yet a little while and you shall see me no more—*behold I go up to Jerusalem*—go my God and Saviour—go innocent lamb to the Salughter victim of our guilt and crimes, charitable Physician, tender Shepherd dying for your flock—our redeemer and God—accomplish the will of your father—your burning heart had often sighed for your baptism of blood and was under the press till it was accomplished<sup>72</sup> and our redemption secured—My Jesus, my God let it not be in vain for me ——

2nd I go up to Jerusalem!—the hour was come marked by the divine council—and you thirsted my Jesus to obey your Fathers will through Sufferings and Death, but if you ask the least Sacrifice of my ungrateful heart, how reluctantly does it obey, how slow to accomplish your adorable will, Stopping at the first Step, hesitating, delaying and if at last fulfilling, with how many imperfections, and how repinings My Saviour My God in these days of Grace and Salvation I implore you for a heart *conformed* to your own take my bad resisting heart and nail to your cross, seal it on it with your own blood, cement with that adorable blood the union it desires ardently to form with your heart Suffering and crucified

3rd “I go up to Jerusalem”—to be delivered to the hands of your enemies my Jesus, to be Scourged and to be crucified. you saw us plunged in depths of Misery from whence Almighty power alone can Save us, and your sacred heart touched with pity resolved yourself to become our innocent Victim while you stopped the lifted arm of divine Justice and stood between your Father and his offending children—My Saviour and my God what then Should be my return to you—to follow in your footsteps, to take my share in your Sorrows, to detest and mourn over the Sins which have caused them, to unite my

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<sup>71</sup>Luke 18:31-33

<sup>72</sup>Cf. Acts 20:24; Luke 12:50.

Sacrifice with yours, and to be ready to Sacrifice myself for your glory, as you Sacrificed yourself for my Salvation.—O my Saviour since I have by my Sins so great a share in your death and Passion, let me share also in the abundant redemption they obtained for us—

— JUDAS<sup>73</sup> —

1st The Saviour of the world had chosen Judas in preference to so many others to raise him to the dignity of an apostle, and crown him with the most Signal graces—yet Judas commits the most execrable crime—betrays his God—his benefactor his divine Master<sup>74</sup>—we detest crime while we ourselves too ungratefully imitate it, by forsaking his company to indulge our vain dissipations of Mind and give a triumph to his enemies by the little love we shew him, too often we violate our most Sacred promises, betray his interests, and perhaps (O My Saviour can it be?) given even the treacherous kiss in a cold and unworthy communion! and if we have not yet been so miserable, what Security can we have since Judas fell by the very Side of Christ Jesus—a constant vigilance is our only Safeguard, with a constant fidelity to grace, without which neither Sanctity of our Situation, nor the Strength of our resolutions, nor abundance of our graces, can prevent us from being lost—

2nd Our Saviour read the black heart of Judas with one glance, yet how did he receive him—did he open the earth on which he stood, or strike him with a thunderbolt—at least did he offer no reproach or threat—not so our tender and merciful Saviour who forbids us to return evil for evil, he asked with ineffable meekness friend wherefore art thou come, dost thou betray me with a kiss how did the heart of our Jesus Speak to his heart by the endearing word, but Sin had so hardened the traitor he had become insensible—Judas had seen so often the tears of his divine Master had so often heard his invitations to repentance, had beheld Magdalen at his feet, and knew him well to be the tenderest of Fathers—yet this could not call him back—his heart

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<sup>73</sup>Cf. Matt. 26:47-56; Mark 14:43-52; Luke 22:47-56; John 18:1-11.

<sup>74</sup>Cf. Luke 22:3-6.



was possessed—by passion. how then should we fear it, avoid it and distrust it in all its forms—could Judas have foreseen the dreadful ruin he would be involved in could he have nourished such a monster in his heart—My Jesus save me, left to myself I too will surely betray thee—

3rd Judas unhappy Judas why did you not like the Prodigal Son throw yourself in the arms of the tenderest of Fathers—he so much desired your repentance and return—you would have consoled his afflicted heart, you would have given joy to the angels in heaven—Happy for him said our Saviour “if he had not been born”<sup>75</sup>—happy indeed, since even after he was touched with a sense of his horrid crime, he was so wretched as to add to it the worst and last of all, by giving himself up to despair and becoming his own Murderer—but we must take from his dreadful end our instruction and reflect on our own weakness since a soul in so high a Station could be brought from an earthly attachment most probably small in its beginning, yet from one Step to another leading him to theft, perfidy, Sacrilege, and Deicide, concluding all by Self Murder My Divine Saviour made sensible of my own weakness I am capable of every crime if I should quit you one moment, but Oh let me never despair of your Mercy.

#### THE TEARS OF ST PETER<sup>76</sup>

1st When our Lord and Saviour declared to his apostles that the Shepherd should be struck and the Sheep Scattered St. Peter declared in the ardour of his zeal or in a Sentiment of Presumption that if every else should forsake his divine master he never would leave him—but when they had kindled a fire in the midst of the hall, and were sitting about it, Peter was in the midst of them whom when a certain Servant had seen sitting at the light and had looked upon him she said this man was also with him, but he denied saying woman I know him not, and after a little while another seeing him said thou art one of them but Peter said O man I am not—and about the Space of one hour after

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<sup>75</sup>Cf. Matt. 26:24; Mark 14:21.

<sup>76</sup>Cf. Matt. 26:31-35, 69-75; Mark 14:27-31, 66-72; John 18:25-27.

another man affirmed saying surely this man was also with him for he is also a galilean, and Peter said man I know not what thou sayest, and immediately while he was yet speaking the cock crew, and the Lord turning looked on Peter, and Peter remember the word of our Lord how he had said before the cock crow thou Shalt deny me thrice, and Peter went out and wept bitterly—the fall of St. Peter was indeed deplorable but the sincerity of his repentance and penance will be our instruction to the end of time—My Lord and Saviour how often have I imitated your apostle in his infidelity, most happy now could I imitate his tears and penance—his tears were continual, they ceased not to flow through his whole life, his Sorrow was a bitter Sorrow from the first hour of his Offence to the last hour of his life—Compassionate redeemer give one look on my heart, and give it this Sorrow for my Sins to go with me to my grave —

2nd Who should fear to approach the Saviour of Sinners after his infinite mercy to St. Peter—who would fear to show their wounds to so charitable a Physician or what wandering sheep fear to return to so tender a Shepherd—One look from his master recalls the disciple who was denying him, and Struck his heart with Sorrow and love a Sorrow of bitter repentance and a love, which became an interior Martyrdom more severe than a martyrdom of blood—the remembrance of his Sin always present to his mind, pressed continually on his heart so that he could never be consoled for having offended the best of Masters, and his Sorrow went with him to the grave—O my divine Saviour how many looks of Mercy have you also given me, how many graces you have sent me, by how many voices you have called me—how long will I remain insensible, and without a true repentance how long resist—your voice and be deaf to the remorse of my conscience how do the tears of St. Peter condemn my momentary Sorrow and defective penance My Saviour my God look with Pity on me

3rd How many tears have I shed in my life my adorable Saviour Some most bitter for temporal afflictions, hope disappointed, or friends departed, how many profane tears, angry tears, tears quite graceless if not Sinful—but tears of Sorrow for sin, of sincere contrition how few in comparison—for my Sins have been confessed, but have I detested them, deplored their consequence, and repaired the

evil—My God you see my heart, you know it better than I know it myself, my whole life has been a life of offence—oh that it may be now a life of true repentance, I know it is not always in my power to weep, and you ask only the tears of the heart oh give me then a heart truly contrite,<sup>77</sup> my sins have been my own work, but the grace of repentance can come only from you, open then my heart to that grace, — let me weep constantly for My Sins, wash them out with your own blood through it alone I can hope for pardon—

### SORROWS OF THE BLESSED VIRGIN<sup>78</sup>

1st We consider that the most bloody Sacrifices are not always the painful—those of the Body are not the hardest to sustain but those which have their seat in the heart which becomes their Victim—Mary is justly called by the church the Queen of Martyrs because her martyrdom [is] in her heart which carried the piercing Sword from the moment Simeon revealed to her in the temple the Mystery of the Salvation and reprobation of the world Struck with his prophecy how often must her thoughts have carried her to Calvary, and represented to her the Death of her Son in the anticipated anguish of her Soul how often did she see the delicate beautiful body of her little Jesus arrived to that growth and moment it would be exposed to the fury of Murderers, covered with wounds and blood, torn with Scourges—how often gazing on his pure and lovely forehead She already Saw the piercing thorns and trickling blood, his heavenly countenance disfigured with blows and Spits—the heavy cross upon his blessed shoulders the gall and vinegar instead of the Virginal Milk She saw the hammer—the nails which pierced his hands and feet his Sleep of Death in the cold and silent tomb, who now reposed so Sweetly in her arms—O Mary our Mother lead us with you the way of Sorrow our Jesus has traced out, keep our heart united with your pains, that at last we may share your glory.

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<sup>77</sup>Cf. Ps. 51.

<sup>78</sup>Cf. Luke 2:34-35.

2nd The most cruel torments of the martyrs could have no comparison with the Sufferings of Mary—for the Glory of Jesus for whom they Suffered—the Speedy admittance to that glory which in a moment they would enjoy, supported them through every torment while the ignominy of her dying Jesus, the blasphemies abuse and insults he recieved tortured her heart beyond any agonies we can conceive and to these were added the weight and anguish of the most bitter Separation—She only whose love for him was beyond all love could know what she lost in this cruel privation her heart now fastened on the cross with him—She hears his last sorrowful words—the Sad exchange “behold thy Son”<sup>79</sup>—Sees him covered with the Shades of death, his head hanging, his eyes closed the last drop of his blood shed—and oh Sorrow of Sorrows shed for so many thousand millions who will not be saved, who will be eternally reprobated for the abuse of those graces procured by her divine Son in these agonies of his passion and Death and his thirst<sup>80</sup> of anguish for their Souls

Our Mother—let us remain with you at the foot of the cross, and at least share your Sorrows let the wounds and death of our Jesus at least obtain for us true contrition of heart after Sharing so much in the cause of them—

3rd We must remember my Soul that the grace of these holy and blessed days is to remain well united with the heart of our Divine Mother through all the different Stages of the passion of our Jesus, and while we meditate his Sufferings to be ready and willing as she was *to share them* to mix our abundant tears with torrents of his blood, and while our hearts are Softened by his sufferings and touched with love to take every means in our power to *prove that we love him* by imprinting his image upon them, and bear a Special part in this deepest Suffering of Mary while she saw her son and our redeemer bathed in his blood for the blind and hardened Souls who would know him but to offend, know such a friend such a master such a lover but to refuse call, dispise his love and run on to their own ruin and eternal loss trampling on that very blood which had merited heaven for them. Stay then

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<sup>79</sup>John 19:26

<sup>80</sup>Cf. John 19:28.

with Mary at the foot of the cross uniting with her adoration, love, and deepest contrition for our Sin and the Sins of the whole world and her offering of her Divine Son to his Eternal Father in expiation and atonement for them —

### MARY AT THE SEPULCHRE AND RETURNING THE WAY OF CALVARY

1st We go with our blessed Mother to the Sepulchre Joseph of Arimathia and Nicodemus had wrapped in spices and fine linen the adorable Body of Jesus<sup>81</sup>—that body she had wrapt so often in his infancy in its swathing clothes and held delighted in her bosom is now wrapt up for the tomb—She takes the last look, he is placed within it, the door is closed, She must see him no more—her head rests upon his Sepulchre, her face fastened on it, it is wet with her tears—She repeats the name of her Jesus, but answers no more—

My blessed Mother, my tender Mother by the Sorrows of your Soul in that hour obtain for me that my Soul may never be deprived through my fault of his presence whom you deplore—

2nd Night approaches—Mary must quit the beloved tomb—She lifts her eyes to the Eternal Father, commends to him her Son—leaves her heart in the Sepulchre—followed by St. John and Magdalen she must repossess the way of calvary—her last looks turn to the garden—to him her Soul loveth while she goes on—and comes again where cross is Still Standing all bathed with the blood of her Son. here again she feels the torments he endured the three hours of his mortal agony her Soul Sinks in anguish she clings to the cross and bathes it with her tears—Mary My Mother My soul clings with yours to that cross stained with the blood of my Jesus—it was I who fastened him to it I who caused his death—with you then I embrace and adore it, and with a humble contrite heart<sup>82</sup> unite my tears and Sighs with yours—obtain

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<sup>81</sup>Luke 23:50-56

<sup>82</sup>Cf. Ps. 51:17.

for me truly to love and adore this cross and bear with Submission and love whatever portion of it may be sent me that my sufferings with yours and the Merits of your Son my Divine redeemer may expiate my Sins, obtain my *final Pardon*. —————

3rd Mary reenters Jerusalem—the beloved city her Jesus had wept over,<sup>83</sup> now overtrod with his blood—here he passed tied and bound from tribunal, . . . by this street he was conducted to Herod, sent back as a fool to Pilate<sup>84</sup>—here the cruel scourging,<sup>85</sup> here the crowning with thorns<sup>86</sup> here loaded with the cross<sup>87</sup>—there sinking under it covered with sweat and blood—she meets those whose loud outcries had Solicited his Death<sup>88</sup> every sad remembrance accompanies her to her sad home—to the house of John<sup>89</sup>—in whom she has now adopted the redeemed Souls of her Jesus. O Mother of tenderest mercy mine also you have adopted in him—I cast myself with confidence in your arms—you are also *My Mother* I your child left to you by your Jesus unworthy as I am—you are the refuge of sinners, to the bosom of your Mercy I commit myself in his merits you will not reject the child of his tears and blood —————

### EASTER DAY<sup>90</sup>

Let us adore our Saviour in the glory of his resurrection—what a moment of Supreme glory in the Sight of angels how great the change from the former infirmities he had put on, to these glorious qualities he takes for all Eternity—in what Splendour will that body shine at the right of the Father yet he is pleased to remain still 40 days on earth with his Church before he ascended—Oh let us these 40 days give him the best entertainment of our joy, gratitude, love hope and ardent desires to share in his resurrection after the promises we have made to

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<sup>83</sup>Cf. John 11:35.

<sup>84</sup>Cf. Luke 23:7-11.

<sup>85</sup>Cf. Matt. 27:26; Mark 15:15; John 19:1.

<sup>86</sup>Cf. Matt. 27:29; Mark 15:17; John 19:2.

<sup>87</sup>Cf. John 19:17.

<sup>88</sup>Cf. Matt. 27:23; Mark 15:14; Luke 22:20-21; John 19:6.

<sup>89</sup>Cf. John 19:26-27.

<sup>90</sup>Cf. Matt. 28:1-10; Mark 16:1-8; Luke 24:1-12; John 20:1-10.

share in his Passion by our frequent and fervent participation of the pledge of immortality which he leaves us in the blessed Eucharist, by which he dwells and remains with us to the Consummation of ages under his veils and mysteries of love, after ascending in the triumphs of his glory —

2nd Let us anticipate our own resurrection and contemplate Death with Joy and rejoicing since through it we are to come to our true life our Jesus has triumphed over Death for us, and softened all its terrors—let us then think of our own passion and agony and Death as our Jesus did of his, since with him also we can say that a few days after even our body will be restored to us—and our soul may be called immediately above perhaps indeed it may stop in purgatory but its Eternity remains Secured—and now it must be our care by a life of penance to make our first Station there as short as possible — resolved to save our Souls, and reap the fruits of our Saviours passion we look not to the horrid hell of the impenitent, since hope is our sacred duty, and a most easy one when we look on the infinite love and merits of our Redeemer —

#### LOW SUNDAY.

—The wounds of our Saviour<sup>91</sup>—

1st P—Our risen and glorified Saviour would yet preserve the scar of his sacred wounds as bright and shining Marks, says St. Bernard<sup>92</sup> of his victory over sin, death and hell—O let us unite in the triumph of his victory, and resist to our last breath these deadly Enemies, beg of him by his Sacred wounds that we in our turn may triumph over them through his Almighty power—O our divine Saviour show then these adorable wounds to thy Father for us—how eloquently must they plead for poor souls redeemed by the Blood which streamed from

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<sup>91</sup>Cf. Luke 24:36-40; John 20:19-20.

<sup>92</sup>St. Bernard of Clairvaux (1090-1153) was a French Cistercian abbot, spiritual writer, and Doctor of the Church. He founded the monastery at Clairvaux and was known for his preaching and teaching. Much of his work was put into writing.

them—Let that precious Blood purify us more and more and be our abundant strength for our blessed and final grace of perseverance

2nd P—Our divine Redeemer preserves the deep wounds of his hands, feet and Adorable heart to be our refuge and consolation here below as well as to plead our pardon above, He gives them to us as our strength in temptations, our life in the pangs of Death, and shelter from all our Enemies, often then must we say with St. Ignatius, Lord hide me in thy wounds till the storm of *sin, and death* is over—O My divine Saviour I know I deserve all the severity of your justice, but if you would even now pursue me with it, you shall find me no where but in your own sacred heart which was pierced and opened by your love for poor sinners and have no *strength, no hope, no refuge, but in thy bleeding wounds* —————

3rd P—Our triumphant Lord carries the marks of his sacred wounds to verify his words—“they shall look on him whom they pierced”<sup>93</sup>—The Jews behold the Lord of glory whom they crucified—Demons the God whom they cried down—Infidels he whom they would not own, and sinners he whom

#### THE CONFESSION OF ST. THOMAS<sup>94</sup>

##### *My Lord and My God*

These words express the wonder and admiration of St. Thomas, seeing the goodness of our Lord, in coming to him after his unbelief and boldness, in requiring to see and touch him—But we have much more reason to admire and wonder at the goodness of our Lord in coming to us, when he visits us in Communion what then should be our deep humility before him, our Excessive Sorrow for having offended him our Anticipation of that last visit he will make us, in a death-bed Communion—our last action in this world, our body dissolving through pain and suffering—our at the Moment of going

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<sup>93</sup>Cf. Zech. 12:10; John 19:34-37.

<sup>94</sup>Cf. John 20:24-29.



forward to its Eternity—Oh then in that how earnest will be the cry of our panting heart—My Lord! and My God!<sup>95</sup>

2nd P—My Lord, and My God, is also a sentiment and profession of Faith which St. Thomas used to repair his past infidelity—He owned by it the divinity of his Redeemer and then he hastened to preach it over the whole world My Saviour! the triumph of My Soul is with St. Thomas that thou art *My Lord, and My God*. I cannot touch thy sacred wounds as he did but I earnestly desire with him to repair the faults and lament the sins which gave sharpness to nails and spear which opened those sacred wounds—Thou art my witness how truly my soul with all its powers cries to thee My Lord and My God whom alone I desire to contemplate forever—Oh! when shall I with thy Saints behold thee in thy glory, they now rejoice with thee forever, whilst I must still love thee under the veils which hide thee from me—but what they believed I believe, what they hoped for I hope for, where they are gone I trust through thy grace to arrive, and through all my life while waiting the coming of thy glory, *I will rejoice to Adore thee My Lord and My God* —————

3rd P—My Lord and My God—St. Thomas also Expressed a strong act of Love in these words—his words he signed with his blood—But how different is our love what are our best services to God? when we offer him all we have and all we are and repeat the offering ten thousand times still what is it before God, how small a trifle compared to the immense infinite good he gives us in return, our poor actions are called Merits, that is, our Saviour covers them with his own Merits, could we die for him like St. Thomas what would even our death be in view of his Heavens his immense love and Eternal bliss, yet O My happy soul, that bliss, that love, and his heaven may be obtained by us poor and humble as our services are, “by a true rise of the few and rapid days of our life, My Saviour, My Lord and My God, look with pity on the Souls at your feet—souls of your blood and your Eternal love—*My Lord and My God*——

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<sup>95</sup>Cf. John 20:28.

## DEATH AND ASSUMPTION OF OUR BLESSED MOTHER

1st P—The time of long separation was fast Ending, how different for Mary was her descent from Mount Olivet going back without her divine [son] on the road to Jerusalem, her new career of true exile and separation opening before her, compared with the delightful summons to descend and to meet him for Eternity—Mary entered the shades of death, through which in a moment she would pass to heaven, Jesus has tasted death, his Blessed Mother must follow his footsteps, her eyes too must close her tongue be silenced, her ears closed to the voice of surrounding friends—her limbs composed in motionless stillness, her heart stopped and its last breathings expire, a scene of death as we call it—but a scene of bliss to beholding Angels, a changing of worlds, a passage from earth to Heaven—a passage how sweet for Mary, a change how admirable, a departure how joyful, how easy an Entrance, how triumphant into that world, which alone could offer her a Mansion worthy of her full grace and inconceivable dignity—*Heaven* for the Mother of God, how suitable a place, and, oh! how beautiful is death when contemplated in Mary—yet how inexorable since even she must be subjected to his iron rod, at least so far as to acknowledge his entire dominion over the whole family of Adam, the great lesson for our own death. which to each one of us may be so near, is sweetened by union with the death of our Blessed Mother—O Jesus, Mary and Joseph protect us in the hour of death assist us in our last agony —

2nd P—But death was not for Mary as for us, a summons to the tribunal of Judgment—on what should Mary be judged? what accusation could be brought against perfect purity and spotless innocence the dwelling of the Holy Ghost, the delight of the Father whose smile of Eternal complacency had rested upon her from the first dawn of her being—By whom was Mary to be judged? by her son! her Jesus! Ah happy Mother! we behold removal from this Earth, with all delight of heart, we believe as the Church our Mother permits us to believe, that your blessed body immediately shared the triumph of your Soul, this Earth would have been too much honored, too much glorified to have swallowed up and preserved these remains of a sacred flesh from

which our Jesus had taken his own, rather it was to be returned to Heaven Entire, the worm could not be permitted to feed after Jesus upon it[,] the face he had so long beheld, where Love, and smiles, sorrow and tears had equally shown him the face of A Mother could not be mouldered under ground, this breast where he had fed and rested. these arms his cradle of repose, these hands which had provided the wants of his infancy—O who could think they would be left to dissolve in the Mouldering grave, would Mary have been less favored than Enoch, and Elias,<sup>96</sup> ah no! she is taken up to Heaven where the Angels rejoice and they triumph for ever—But we must pass the Mouldering grave, we must be summoned to be judged on high, there we must continually look after who is gone so joyfully—O Mary be to us indeed a Mother, pity the fears and sorrows of your children in our state of long uncertainty and danger show yourself a Mother to us in the hour of our death —————

3rd P—O yes my Mother, you will be our glorious Advocate, you will turn your Eyes of Mercy on us, from your high abode—Now you must be possessed of more power and Charity than Ever, now must you look on the Souls covered with the Blood of your Jesus, redeemed at so dear a rate, with redoubled love and care, draw us then after the Sweet odours of perfume defends us from the gross corruptible impressions of our Miserable Nature, and keep our hearts in heaven with thee, that we May Use the things of this passing world, as not using them—that we may die to them, O our Mother! May our life be even now hidden with thee in our Jesus—Bless us then with this dearest grace that our conversation May be with you above, while our duty like your Charity must remain below, and we watching with persevering hope, through a participation of your darling virtues, to be called at last to share your reunion with *your Jesus, our Jesus our all*

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<sup>96</sup>Two figures from the Hebrew Scriptures who were taken up to heaven by God. For Enoch, see Gen. 5:21-24; for Elias (Elijah) see 2 Kings 2:1-13.

PURIFICATION<sup>97</sup>

1st P—O Divine Infant, suffer me to present myself with you, I wish to be offered like you in the pure hands of Mary and Joseph, and be one same Child with you and the same victim. But what do I see? you are redeemed like the poor, two doves are the price of Jesus. O immortal King of Ages! soon you will not have where on to lay your head, you already enter the temple in quality of poor, happy he who makes himself poor with thee, who has nothing and wishes for nothing! happy he who has lost in and at the foot of your Cross all possessions and who possesses not even his own heart! O riches and blessed poverty! O hidden treasure! O nakedness which is above all goods, thanks be to thee O Infant Jesus, I wish to lose all, even my heart and the least desire —

2nd P—I will run after you naked and a child, like you were, I understand enough by the horror I have of myself, what an impure victim I am and how unworthy of your Father, I dare not then offer myself only as much as I am no more myself and am made one with you, O who will comprehend it! still it is certain that we are unworthy of God, only as much as we will go out of self and lose ourselves in him, no more returns of self love, no more disquiets, no more fear, nor disgruntled hope of self interests, that self to which formerly I referred every thing must be annihilated forever, put me high, put me low, remember, forget me, praise me, blame me, trust me, mistrust me, leave me in peace, contradict me, no matter it is no longer my business, I am no more my own, I am his, his will be done not Mine—

3rd. P—If there remains a part of myself to murmur and complain my sacrifice is imperfect, this destruction of the victim, which is to annihilate all self answers to all the revolts of Nature, But this treatment is too unjust, but this accusation is false, but this friend is unfaithful and ungrateful, but this loss is overwhelming, but this privation of all consolations is too sensible, is too bitter, but this trial which God sends me, is too violent, but all good people seem to scorn me, but God himself seems to reject me and withdrawn from me, very well weak

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<sup>97</sup>Cf. Luke 2:22-38. Joseph was the husband of Mary and the foster father of Jesus.

soul, cowardly soul and soul without faith—will you not, what God wills, do you belong to him or to yourself? If you belong to your-self you are right to complain but if you are no more your own why do you listen to yourself—what shall I say more about that self, O let it perish forever, it is the sacrifice in truth, all the rest is but a shadow, it is by this, that the victim is Entirely consumed and God worthily honored, O Jesus with whom I offer Myself give me the courage to reckon myself as Nothing, and leave Nothing in me of self—you were O redeemed with two pigeons nevertheless you suffered the sacrifice of the Cross, thus Lord, all the exterior things I may offer you not being able to redeem me I Must give my self wholly, and die naked upon the Cross, I must lose myself in you, no more self, no more interest, but that of God ——





Filippo Filicchi  
(gift of his son Patrizio)  
(Courtesy, Archives of St. Joseph's  
Provincial House, Emmitsburg)



Interior of St. Paul's Chapel  
as first constructed (Courtesy,  
The Parish of Trinity Church  
in the City of New York)



Sketch of the Filicchi palace, Livorno (after 1804) belonging to Elizabeth  
Seton, with her jottings (Courtesy, Archives of St. Joseph's Provincial House,  
Emmitsburg)



Holy Redeemer, gift of William Magee Seton to Elizabeth  
(Courtesy, Archives of St. Joseph's Provincial House, Emmitsburg)



Our Lady of Guadalupe, gift of Matthias O'Conway to Elizabeth  
(Courtesy, Archives of St. Joseph's Provincial House, Emmitsburg; photo: Robert Rosensteel)



Wood carving of the Crucifixion, gift of the Filicchi family to Elizabeth  
(Courtesy, Archives of St. Joseph's Provincial House, Emmitsburg)



**Part IX**  
**Catholic Instructions and Meditations**

**Note on Catholic Sources**

Much of the material from Elizabeth's Catholic period cannot be dated precisely. As indicated in footnotes for individual documents, the source of some material can be identified. It is evident that she read widely in the literature of Christian spirituality. She had access to many books through her friendship with Rev. Simon Bruté, who brought from France his library of several thousand books. Many of these were purchased from religious houses in Rennes that had been closed during the French Revolution. Because these books were in French, Elizabeth translated portions of some of them for the use of the sisters and for Bruté. The large volume of translations in Part XIII gives evidence of Elizabeth's priority on providing materials, especially on Vincentian topics, for her sisters.

Bruté compiled a list of books borrowed by Elizabeth. After her death, when Catherine Seton returned the borrowed books, Bruté acknowledged "receiving back books so well used by mother" (ASJPH 1-3-3-12:11, p.1). From her research at the Old Cathedral Library in Vincennes, Indiana, where Bruté's partially uncatalogued books are housed, Sister Marie Celeste Cuzzolina, S.C. [Seton Hill], identified additional works used by Elizabeth.

Elizabeth first met Bruté in 1811. Because his command of English was minimal, he asked for her help in pronunciation and the composition of his class lectures and sermons. He would send her a sketchy outline with room for her to "blot out and write down better, principally when this poor French-English will be quite unamendable." (Cf. ASJPH 1-3-3-13:1, Bruté to Seton, November 20 [1812]). In her book *Elizabeth Bayley Seton 1774-1821* (New York: Charles Scribner's Sons, 1951) hereafter cited as *Melville*, Annabelle Melville pointed out Bruté's growing reliance on Elizabeth who crafted well-developed sermons and instructions out of his fragmentary ideas.

Elizabeth herself described her work as follows:

“writing and translating, my ever darling pastime now as ever”  
(cf. *Seton Writings* 2:463, to Eliza Sadler, February 1817);

“[I] keep on my dear translations and meditations, with the little talks, which never last long as it is very difficult for me to speak.” Cf. *Seton Writings* 2:567, to Cecilia O’Conway, July 6 [1818].

Elizabeth also used many of these books as sources for the instructions and meditations she prepared for sisters and students. At one time she wrote: “Bourdaloie is always the fountain of my Sunday instructions, because I can draw so many little streams to apply direct to our own wants.” Cf. *Seton Writings* 2:708, after 1810.

Even after her death Bruté remembered her “translating constantly our best French Books for [the sisters] or copying anything that might be useful for them” (AMSJ A 111 090, Bruté to Antonio Filicchi, May 5, 1821).

Some documents included in this volume, though not in Elizabeth’s hand, were copied under her direction, as indicated by her marginal notes. In some cases it is not possible to determine if material was Elizabeth’s original composition, or if she copied or enlarged on passages she was reading.

Though some documents do not appear to be in Elizabeth’s handwriting, they have been included for these reasons:

they have long been acknowledged in archival holdings as part of the Seton corpus;

they reflect the theology and piety which formed the early American church, the Sisters of Charity, and the students taught by them;

Elizabeth often directed others, including her daughter Catherine, to copy selections for community use, and so she would have been familiar with the texts.

Notes accompanying individual documents explain more fully the structure, sources, and contents of each.

### 9.1 Instructions on Religious Life<sup>1</sup>

On the presentation of the Most Blessed Virgin<sup>2</sup>—

Mary offers herself, consecrates herself to God, in the Temple, and by the sacrifice she makes to him of her fidelity to the engagement she contracts, she presents a model to a religious soul who has made the same sacrifice to God and has contracted the same engagements—

Mary is scarcely arrived at that age when children do not know themselves and give only equivocal signs of reason when going to the Temple, she consecrates herself to God, as a victim of penance, devotes herself to absolute poverty perfect obedience, and perpetual virginity,<sup>3</sup> it was undoubtedly very proper, that a heart, which has to be the Sanctuary of God himself, should form no desires but for heaven, that Mary should separate herself from all creatures in her very infancy, that she should keep her soul unaccessible to all worldly thoughts and images and that a total separation from the world should maintain within her that peace, that silence in which God delights and

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#### 9.1 ASJPH 1-3-3-23B p. 89-128

<sup>1</sup>It appears that this material was copied from a treatise on the proper living of religious life. A note at the top of this document states that it is in the writing of Sister Margaret George.

Margaret Farrell George (1787-1868) was born in Ireland, came to the United States as a child, and resided in Baltimore. The widow of Lucas George of Baltimore, she entered the Sisters of Charity February 2, 1812, and pronounced vows July 19, 1813, after completing the first novitiate. She and Teresa Conroy were the last members of the first vow group to enter the community. Known as Sister Margaret, she taught at St. Joseph's Academy, Emmitsburg, and was elected Treasurer for several terms beginning in 1812; she served as Secretary (1814). In 1819 she went to the New York Asylum, but she returned to St. Joseph's in 1821. Other missions where she began or conducted asylums and schools for poor children included Frederick (1824), Richmond (1834), Emmitsburg (1837), and Boston (1841). She went to Cincinnati in 1845, and as the result of conflict about the union of the Emmitsburg community with the Daughters of Charity, she became the founding Mother of the Sisters of Charity of Cincinnati in 1852. She died November 12, 1868, at Mount St. Vincent in Cincinnati and is buried at Mount St. Joseph, Ohio, motherhouse of the Sisters of Charity of Cincinnati.

<sup>2</sup>Although there is no scriptural basis for this event, the Catholic church has traditionally celebrated it as a feast day on November 21.

<sup>3</sup>The vows traditionally taken by religious. Cf. *Seton Writings* 3:A-12.3.

which is a shadow of his eternal rest—it was meet that all the affections of Mary should have no other object than *him* whose Mother she was to be one day, but God wished also that retired in his temple she should become a model for a religious life—it is true that the solitude, which this holy Virgin is seeking there is not the one which Jesus Christ will recommend and with which a salutary fear will inspire them, who will feel too weak to resist the temptations of the world—Mary was confirmed in grace and she could preserve all her purity and innocence in the midst of worldly corruption; she therefore seeks God, rather than shuns the world in her retreat, her solitude is not an asylum for her frailty since she is free from it, but it is both, a preparation to the divine maternity, to which without knowing it herself she was destined and a model, which the Lord wished to present to a religious soul and what a model! every thing in Mary is *Grace*<sup>4</sup> corrupt nature has no power with her, she has but one inclination, one bent, one propensity and it is for God, her desires admit no division, without experiencing our struggles, she has all the merit of our victories, because without feeling the foibles of our hearts she submits to all the precautions of our watchfulness, her holiness extends itself to all virtues and reaches their utmost perfections; a flight from the world to a total seclusion, an interior detachment from creatures even so far as to forget herself entirely; a perfect submission to God by the most punctual obedience to the ministers of his law, a purity of heart, a love for God without feeling one sentiment, which is not referred to him, a life of penance innocence, of wisdom and simplicity of zeal and meekness, of action and prayer, of exertion and retirement,—Thus does Mary present to the world the first pattern, the first rough draft of a religious life, which cannot be praised for any remarkable virtue, because it is the union of all virtues; that virginity above all, which it was reserved for Christ to teach the world Mary puts in practice and devotes herself to it before the Saviour of the world had exalted its blessings and had recommended it,<sup>5</sup> the road was not open to it, the paths

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<sup>4</sup>A share in God's own life. Catholics believe that, by a special favor of God, Mary was preserved from all sin from the first moment of her conception, i.e., the dogma of the Immaculate Conception.

<sup>5</sup>Cf. Matt. 19:10-12.

were not trodden; the *love* of Mary will be her guide, her heart will shew her the way; excited, moved by grace she will make herself known by virtues unknown before; become herself a model, without having herself <known> any model, o precious pattern of a religious life, have you many followers among those who profess it, no doubt there are many yet of these holy asylums where the soul free from all tumultuous cares, contemplates without distraction the supreme good, where pure virgins lift up incessantly their hands to heaven, where holy apostles of Christ keep up by fervent prayer that zeal for the preservation of the divine worship of the truth entrusted to their keeping, of good morals so necessary for the public welfare; no doubt there are many yet of these sacred asylums, where souls truly detached from all earthly objects, look up to heaven as their sole inheritance and are actuated only by the hope of the rewards, which God has prepared for virtue, where undisturbed and remote from the vicissitudes of human affairs, they neither experience the bitter sorrows, which follow prodigalities and excesses, nor the shameful and gnawing solicitude, which attends avarice where free from all cares for the future, they are secured against want by the wisdom of the rules themselves, which deny them superfluities always in plenty because their wants extend no further than their resources, always satisfied, because their desires are regulated and filled by the law, their life is a constant calm which nothing can alter,—religious poverty keeps at a distance from the dangers which exposes virtue, the cares which disturb peace and the disasters which bring on despondency—no doubt there are yet many sacred asylums where a natural likeness is curbed by the uniformity of the rule, the vicissitudes of humour produce no more inequalities, where every thing springs from order and obedience which themselves regulate duties, employments, relaxations[,] obviate the mistakes in which they might fall when they are led by private judgment, imposes the happy necessity of doing good and by a wise completion curb us under the yoke of the law only to procure us the true liberty of the children of God<sup>6</sup> finally there are no doubt many of those blessed asylums, where innocence inaccessible to the attacks of

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<sup>6</sup>Rom. 8:21

crime never feels its remorse where modesty is not alarmed by licentiousness where unlawful desires are checked by a blessed <immortality> impossibility to indulge them where the heart is encouraged against its own frailty and nature itself supported by watchfulness loses its meekness and becomes invincible there everything recalls to purity and upholds prudence; the eyes are open only to see heaven the mouth to sing the wonders of the Lord the imagination reflects only on holy objects the mind remote from seducing objects receives no more dangerous impressions from them, the heart separated from creatures stands free before the Lord, the senses recollected by religious scenes hush in a respectful silence before the majesty of the most high[,] mortification quells the rebellion of the flesh prayer purifies the desires of the heart—Spiritual exercises, voluntary privations every thing is calculated to settle the Soul in that state, where superior to its inclinations it listens in the silence of passions to the supreme oracle and enjoys the inexpressible pleasure of being his without division—but alas! let us deplore it, how many religious houses, where indolent and tepid souls have solicited a mitigation of the rigour of the rules, which have brought in a relaxation in the discipline; how many who imagine they can compensate themselves for having renounced their riches, or worldly hopes by the enjoyment of many other diversions on which they place all their affection, equally blind and unfaithful they confine their poverty to their possessing neither silver or gold whilst they reserve to themselves a claim over many superfluities to which they are slaves, the more criminal in this as they break thereby the vow they have made of an unlimited detachment, they promise to God to embrace the poverty of our Saviour, they did promise it, they swore it at the foot of the altar but after having tasted the gift of God, how many relapsed into the snares of self gratification self love always afraid to want, tried to snatch with one hand what dropt from the other, fruitfully ingenious to find pretexts, it has invented a thousand new wants to indulge its immortification, and to authorize its remissness—hence that care to compensate in details for the Sacrifices they have made in general—they cling to mere trifles, which they would be ashamed to name; they are tenacious of an office, of a confidential disclosure, of a mark of esteem, of a frivolous friendship—this is what makes amends

for the honours, riches and ranks which worldlings seek after; whatever looks like property confers a little distinction keeps up a spark of natural life—whatever upholds what they call *self*, all that is eagerly sought after, they cherish it, they are afraid of losing it hence the breach of all vows, of all rules, O shameful faintheartedness, which was reserved for the consummation of iniquity in these latter ages—whence does it proceed?—from the failure of that detachment from and renunciation to the world to which they were called by *Jesus Christ*, what are its consequences?—those remorsees, those gnawing cares, which rack those souls, which after having contracted so close an union with God, go back again and fall into frightful abysses, *what*, can we say to them as the Apostle did to the Galatians—*you did run well, who has hindered you?* Why in the house of God are you become so different from what you were when you left the world? did you give up your natural rights to reserve for yourself in religion trifling amusements and vile interests did you stifle your most reasonable affection to form connexions at least useless, often dangerous. Did you renounce your best grounded hopes to feed yourself upon idle notions of preference and distinction—Was this edifice you intended to erect on the ruins of earthly vanities, was that mighty display of vesture, profession, vows that pomp, shall I say funeral, or nuptial intended only to bring to light foibles which perhaps have remained unknown amidst the tumultuous scenes of the world, was it necessary to summon relations, friends round the altars and to witness the oblation of an imperfect, unmortified self *willed victim* nor can you plead that you cannot overcome or conquer yourself, for St. Augustine would answer you; why cannot you do, what has been done to so many fervent souls, which have preceded you, who still live among you and whose example condemn you, as for me I will oppose you against yourself and I will tell you, what! you cannot do what you have been able to do—you have parted with your weeping family unmoved yourself, you have resigned your inheritance in other hands without regret and this heart then so intrepid is frightened and moved now at mere trifles Ah! if opposition was to be felt, or weakness to betray, it

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<sup>7</sup>Cf. Gal. 5:7.

was amidst these first struggles, when every thing was above nature, it was in those first sacrifices where all is counsel and nothing a command where the Son of God himself said *all men receive not this word* but they to whom it is given,<sup>8</sup> but for small trials of patience, mortification regularity, to forget what they ought to do and degenerate from what they have already done, is a cowardice, which admits of no exercise, ah! may you be convinced that the happiness of the religious state depends on a fervour, which does not stop in the way to perfection, does not cavill for a little more, or less respecting duties, but fulfills them all with scrupulous fidelity—When that fervour is gone, there is no more support in the practice of the holy rules, their weight preys[,] heavy regulations appear trifles, they sadly drag a yoke, which is no more lightened by love. reason, habit, necessity alone prevents us from shaking it off, they drag along still in the holy road, but weary, and disheartened—return then to your former dispositions live according to God, detach yourselves from perishable goods,<sup>9</sup> shun the world, be faithful to your obligations and you will enjoy an unadulterable happiness in your state[.] innocence and peace are the portions of a heart filled with God, as long as a religious Soul delights in the holy law, it remains unacceptable to remorse, uneasiness and weariness <disgust> without a wish amidst privations, she has without efforts all the merits of the greatest sacrifices, without attachment in the use of the property, which the law left to our frailty, she does not repine at unequal divisions, preferments[,] frivolous distractions; love sweetens every thing, supports her zeal, the hope of the reward quickens her feelings and gives her on earth a foretaste of the eternal bliss—it belongs to you O holy virgin to impress these truths upon hearts consecrated to God, but already, or nearly led astray, some must be reclaimed from their wanderings or brought back to the road they have left, others must be conformed in the happy dispositions wherein they have hitherto persevered and be made sensible of the illusions of the enemy who tempts them—even the most perfect must be spurred on to a greater perfection and to a gradual and continual

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<sup>8</sup>Cf. Matt. 19:11.

<sup>9</sup>Cf. Matt. 6:19-21.



increase of merits—O holy Virgin such is the grace which we solicit from your mediation with your divine son, that the Souls, which are specially devoted to him may renew to him the sacrifices they made him of themselves and die in his holy love—*Amen*

### Examen for Religious<sup>10</sup>

Many Religious are much disquieted when they are about to make an extra-ordinary Confession;<sup>11</sup> and behold here the principal cause; they cannot find books which would easily recall to them the obligations of their state. It is to be hoped this Examen will suffice; as herein they can see the duty of Christians, and of those who are called to a more perfect state.

*Before entering the Noviciate*<sup>12</sup>

Have I employed the proper means to know whether God called me to the Religious state?

1st means: A Christian life and penitential life—

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<sup>10</sup>A note in the text indicates that the following is in the handwriting of Sister Rose White. The examen is a daily examination of conscience that was a formal part of the prayer schedule or spiritual exercises for members of religious congregations. The extensive self-scrutiny found in this examen is typical of a genre of literature for religious after the Council of Trent (1545-1563).

Rose Landry White (1784-1841) was a native of Baltimore who married Captain Joseph White in 1799. When her husband was lost at sea, she was left with two small children. She found support from Rev. John David, S.S., who directed her to charitable work and to Elizabeth's new community in June 1809. When Elizabeth went to Emmitsburg later that month, Rose was left in charge in Baltimore. She and the remaining sisters and students joined Elizabeth in Emmitsburg July 29. She was a member of the first novitiate and pronounced vows July 19, 1813. She was elected Assistant to Elizabeth (1812), Assistant Procuratrix (1814), and appointed Sister Servant at the Asylums in Philadelphia (1814) and New York (1817). She returned to St. Joseph's, Emmitsburg, in 1821 when elected to succeed Elizabeth as Mother (1821-27). At the conclusion of her term, she was sent to St. Vincent Asylum, Washington, DC (1827), the Baltimore Infirmary (1828), St. Joseph's, Emmitsburg (1828), and the Orphan Asylum and School, Brooklyn, NY (1831). She was again elected Mother of the community (1833-39), after which she went to St. John School, Frederick, Maryland, (1839) where she died July 25, 1841. She is buried in the original community cemetery.

<sup>11</sup>A general or extraordinary confession refers to the confession of one's sins in a generic rather than a detailed way. This practice is usually employed at major turning points of a person's life such as when entering a religious congregation.

<sup>12</sup>The "novice-ship" or novitiate is a period of intense spiritual training, usually twelve months, in preparation for making vows in a religious congregation. The director of the novitiate was often known as the Mistress of Novices. Cf. *Seton Writings* 2:104, to Rose Stubbs [January 24, 1810].

Have I avoided and done what a good Christian ought to do and avoid to that end? Have I sincerely bewailed the sins which have rendered me guilty? Have I punished myself severely for them?

2d means—Prayer. Have I prayed a long time and with fervour to know the will of God?

3d means—Study of the obligations of a religious state and of the dispositions required for it.

Have I instructed myself in what regards the vows of Poverty, obedience and chastity, also the Rules of the Institute; and have I had reason to hope that with the help of divine grace I should be faithful in observing them?

4th means—Counsel—Have I asked the advice of an enlightened, pious, prudent, disinterested Director—And in order to enable him to judge have I carefully exposed to him my past weaknesses and present dispositions?—

Through what motive have I embraced a religious life? Could it have been through caprice, or discontent, or because I despaired of fixing myself advantageously in the world, or for fear of displeasing my relations who entreated me to embrace this state? Have I proposed to my self, on entering it, to accomplish the Will of God, to put myself out of the dangers of the world, to lead a penitential life, to work more efficaciously for my perfection?

Was there no essential fault in the General confession I made for this purpose?

During the Novice-ship

In putting on the habit of Religion,<sup>13</sup> have I endeavored to divest myself of my vices? Have I taken the firm resolution to fight incessantly against <incessantly> my evil propensities?—Have I endeavoured to assure myself of my vocation by a great fidelity to all my duties?

With regard to my spiritual exercises, have I performed them with assiduity, with exterior modesty and an interior reverence and

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<sup>13</sup>Clothing specific to a religious congregation. By June 1809 the women who joined Elizabeth were wearing a common black dress similar to her widow's mourning garb. It also included a shoulder cape and a white cap that tied under the chin. This later changed to a black cap. Cf. *Seton Writings* 2:72, to Cecilia Seton [after May 25, 1809].

piety?—With regard to my Superior, our Mother, and the Mistress of Novices, have I honoured and loved them as holding the place of God towards me?

Have I regarded their orders and counsels as the declaration of his will? and have I always spoken respectfully to them?

With regard to my companions, have I never scandalized them? If I have given them bad example, have I afterwards endeavoured to repair the mischief as far as possible? Have I tried to edify them constantly, by my regularity of conduct, by bearing with their defects, by promptitude in obedience, modesty in my exterior, and a religious, edifying deportment at my prayers?

Have I done nothing through hypocrisy, and in order to obtain admission to my vows?

Have I prepared myself for my profession by a holy and fervent retreat?<sup>14</sup>

#### *After the Profession*<sup>15</sup>

When I made my vows had I good reason to believe that my vocation was from God? Had I been assured by my Confessor, that I could in conscience make my vows, and that I had reason to hope I would be a good religious?

Did I spend some days after my profession, in acts of thanksgiving to our dearest Lord, for having chosen me to be one of his spouses?<sup>16</sup>

#### *On the Commandments of God*

Have I merited the name of Religious by a great exactitude in keeping fervently the divine Commandments

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<sup>14</sup>An intense time of prayer and reflection recommended as an annual practice for members of religious congregations and for pious lay people

<sup>15</sup>The act of making religious vows within a religious congregation. Vocation refers to a particular state of life to which Christians believe God is calling them.

<sup>16</sup>The image of the religious as bride of Christ is common in literature about religious life.

—“*One God alone thou shalt adore, and serve him perfectly*”<sup>17</sup>

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What has been my Faith? It ought to have been so lively; has it not been extremely weak? Have I animated it by frequent acts of Faith? Have I not neglected to instruct myself in the truths of Faith? Have I rejected all thoughts and doubts contrary to it? Have I never exposed myself to the danger of losing it entirely, by conversing with loose Christians, reading bad books etc.

“A Religious must live a life of Faith.”

Have I not sinned against Christian Hope, by a want of Confidence in God, discouragement, despair? by indifference for my perfection and my Salvation? by presumption, sinning under pretext that God would so easily pardon me? What ought to be the hope of a Religious, who has quitted all for a God so liberal for those who are faithful to their engagements?

Have I not sinned against Charity, in neglecting to produce Acts of Love, in keeping an affection for sin, in living in a state of tepidity, in contemning God? A Religious who does not love her God, a God who has given her so many marks of his love, what a strange reverse of things?

Have I not sinned against religion by indevotion during my exercise of piety, wilful distractions at prayers, irreverences in the Holy place, disobedience to some precept of the Church, violation of my vows, profanation of sacred things sacrilege in making bad Confessions and Communions

“Thou shalt not take the name of God in Vain”—  
Nor of any thing else”—

Have I never been carried away by vivacity to utter certain gross, rude words, which every Christian ought to hold in horror? Have I

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<sup>17</sup>These next sections of the text are an examination of conscience based on the commandments. Deut. 6:4-13; Exod. 20:7, 11-16.

never invoked the name of God to assert what was false, or even what was true, but where I could not justify myself in calling him to witness?—Have I never blasphemed by speaking improperly to God or his Saints?

Have I not often had the name of God in my mouth without making any interior act of religion?

Ought not a Religious always respect and delight in this adorable name?

“Remember thou keep holy the Sabbath-day.”

Have I devoted more time to prayers and pious exercises on Sundays and Feasts than on common week-days, and have I performed my devotions with an additional fervour and piety?

Have I been animated with devotion during Holy Mass? Have I not done unnecessary work on those days, under pretext that I would make no profit by it?

Have I not availed myself of these very days to become more dissipated, commit more sins, and to act less like a Religious, or even a good Christian?

“Honor thy father, and thy Mother, that thou  
mayst have length of days”

With regard to my natural parents and relations, have I never failed in the respect and love I owed them? Have I sanctified the love which I felt for them? Have I not loved them with an irregular love acquiescing to their wishes against my rule, seeing them too often, and remaining too long in the parlour with them?

Have I not entertained myself with them on useless profane subjects? Have I not disliked some one of my relatives, and let them see it?

Have I endeavoured to be useful to them, by praying for them, trying to withdraw them from evil, drawing them to God by fervent prayers—giving them good example and wholesome advice.

With regard to those in Community to whom I owe obedience, and to my Confessor, have I not often sinned by want of respect, obedience and love?

With regard to my companions, have I loved them sincerely for God, and have I proved myself affectionate in my actions, words and manners? Have I supported their defects through the principle of the love of God? Is there no one who has reason to complain of me? Is there no one for whom I have an antipathy? Have I renounced those sentiments of aversion? Have I not shewn these feelings before others? and what has been the consequence?

With regard to young persons who have been under my charge in Community, have I not failed in my duty of instructing them, watching over them, exhorting and correcting them, giving them good example, and procuring whatever may have been necessary for them?

“Thou shalt not kill by act or desire.”

Have I not injured my own health, or that of others by imprudence?

Have I not given death to the soul of some one by ill example, by leading them into sin, or co-operating in their sins either by negligence, in omitting what I ought to have done to secure my neighbour's salvation?

What a horrid thing for a Religious to be the cause of another's damnation!

“Thou shalt not be luxurious, nor commit adultery in body nor in will.”—

Have I not committed some sin against that angelical virtue which ought to be so dear to a Religious, by thoughts affections, desires, words, reading improper things, looks, familiarities, criminal liberties?

“The goods of others thou shalt not take nor keep unjustly”

Have I never committed any sins of theft or cheating? Have I not kept things which I had found, deferred restitutions, neglected paying my debts?

Have I not caused some mischief to my neighbour, directly by myself, or by co-operating with others, by counsels, or by neglect of my duties?

“Thou shalt bear no false witness, nor tell any untruth”

Alas! how many lies under pretext of their harming no one! How much evil-speaking, discovering the faults of my neighbour which I ought to have kept concealed!—Have I never been guilty of calumny? and through what motive?

Have I never betrayed the secrets confided to me?

“What obedience does not a Religious owe to the Church!”

Have I never transgressed the Commandments of the Church<sup>18</sup> concerning annual confession? How have I prepared myself for it?

Concerning my Easter Communion; have I endeavoured to make it with holy dispositions?

Concerning the fast of Lent, and the four Ember weeks, and vigils; have I fasted exactly, entering to the spirit of the Church?

Have I not violated Abstinence?

(Continued)

### *On Regular Observance*

Have I esteemed the Rules and Constitutions of the holy state I have embraced? Am I convinced of the obligation I lie under, to observe them even in the most inconsiderable points, which do not oblige under pain of sin? Have I not failed in them through inadvertency? Has not this inadvertency been guilty in the cause through my dissipation?—When I have failed through weakness, did I humble myself immediately before God?—The least faults being opposed to the perfection to which I ought to aspire.

Have I not been guilty of voluntary transgressions through negligence and tepidity? I have thus rendered myself guilty of venial sin,<sup>19</sup> the cause of my transgression being vicious.

Have I not transgressed them deliberately through contempt? I have then sinned mortally; this transgression over throwing the very foundation of obedience.

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<sup>18</sup>Canonical obligations Catholics are expected to observe. Included here are four of these commandments or precepts. Ember weeks are seasonal times of fasting.

<sup>19</sup>Catholic theology distinguishes between mortal (serious) sin and venial (less serious) sin.

Have not my transgressions of the rule been attended with some considerable scandal? I have then sinned mortally on account of the great injury I have done to God, and the harm I have done to my neighbour.

Have I not been in the habit of transgressing my rule? This habit would lead me at length to despise it, and thus to sin mortally. Can a Religious who acts thus, be in a state of grace?—she violated the promise she had made at her profession, of leading a regular life.

Have I not induced some Religious souls to transgress the rule by my bad example, or by showing in my manners and conversation that I cared but little about them.

By what motive have I transgressed my Rule? Has it not been through human respect?

When in the parlour, the clock or bell calling for some important Exercise, such as Mass, Divine Office,<sup>20</sup> Prayer, have I not remained in the parlour in place of quitting it to go to my prayers? By what motive? Perhaps for fear of passing for scrupulous—or to satisfy my desire of remaining with seculars?

Have I not without sufficient cause begged for dispensations from certain points of the Rule, merely because they were too painful? Have I not, without permission dispensed myself?

Have I not been content to follow the Rule by routine, without having any supernatural motive

### *On the Vow of Poverty*

Have I not exposed myself to violate the Vow of Poverty, by neglecting to instruct myself of all its obligations? Have I not forgotten that by the vow of Poverty, I have promised solemnly to God, to renounce, not only all propriety to temporal goods, but also the power of disposing of any thing or using any thing without my Superior's leave.

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<sup>20</sup>The Divine Office, or Liturgy of the Hours, consists of psalms and scripture readings, prayed at specific times of the day and night, that form the official prayer of the Catholic church. The breviary contains the texts of the Divine Office.



Have I despoiled myself of every exterior possession and used with moderation and modesty the things granted for my use?

Have I asked nothing of my friends without permission?

Have I not received something of value for my own use, and in my own name? Have I not used something destined for the Community, for my own private convenience? Have I not sold, given, or exchanged something of which I only had the use?

Have I not reserved some pension or property for my own private use? Have I been persuaded that any such possessions belong to the Community; that it does not properly belong to me; and that my Superiors alone have the power to dispose of it; has it not been by a mere *exterior form* that I have submitted to ask leave to dispose of it?

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1 As a Christian and as a Religious I will listen to the word of God which tells me—not to love the world nor the things that are in the world—for the whole world is seated in malice and it passeth away with all its concupiscencies—but who doth the will of God shall live forever<sup>21</sup>—

2 I shall continually endeavour to impress upon my heart a lively sense of the peculiar honour and privilege I enjoy in being called to his special service and will love daily to repeat with St. Paul “The world is Crucified to me and I to the world”<sup>22</sup>

3 I shall be faithful to the practice of daily calling to mind the recompenses promised to those who love and serve God—I shall regard myself as something sacred and Holy; my soul made to the image of God—has been made but for him he has marked and sealed it for himself by the sacraments of salvation and the Blood of Redemption my body has become his Temple and my heart should ever remain the pure and unblemished tabernacle of his Holy Spirit—I live not now I,

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<sup>21</sup>Cf. 1 John 2:17.

<sup>22</sup>Gal. 6:14

but Jesus Christ liveth in me<sup>23</sup>—who loved me and delivered himself for me—

4 Unless you become as little children you shall not enter into the Kingdom of Heaven<sup>24</sup>—I will continually ask for the spirit of Jesus to direct my thoughts and desires and to regulate my exterior—I will love to dwell upon the mysteries of his divine life <life> his Infancy—of his hidden life—and of his saving passion—and I will daily imitate his simplicity, humility and perfect abandonment to the will of my Heavenly Father—

#### Maxims from St. Paul<sup>25</sup>

The end of the Commandment is Charity. Christ Jesus came into this world to save sinners. Lifting up pure hands, without anger and strife, virtues; sober, prudent, good behaviour chaste not double-tongued, women, not detracting, sober, faithful in all things. They that have ministered well shall purchase to themselves a good degree—Bodily exercise is profitable to little but piety is profitable to all things. Be then an *example* in *word*, in *conversation*, in charity, in faith in chastity—Neglect not the grace which is in thee: meditate on these things that thy proficiency may be manifest to all. Being *idle*, they go about from house to house; not only *idle* but tattlers and inquisitive, speaking things which they ought not. Keep thy self chaste. We brought nothing into this world and certainly we can carry nothing out—pursue justice, piety, faith, charity, patience, meekness. To do good to be rich in good works.<sup>26</sup>

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<sup>23</sup>Gal. 2:20

<sup>24</sup>Matt. 18:3

<sup>25</sup>This section includes references to many of the letters of St. Paul.

<sup>26</sup>Pages 119-124 of this document, not transcribed here, contain a letter dated February 15, 1837, from Bishop Joseph Rosati, C.M. of St. Louis to Mother Rose White.

Sisters of Charity meditate the means of making well their retreat<sup>27</sup>

1st. A great esteem of their present grace, truly the grace of the moment<sup>28</sup>—a grace from eternal love, thought of for us by our Jesus in his cradle, at Nazareth, in the desert—especially in the desert where he made his great retreat for us—where he permitted himself to be tempted for us,<sup>29</sup> to comfort us in our temptations—We must be prepared to meet them, to resist them, as we are sure we must meet them in one shape or other, even in this moment of our best graces.

2d means—To be deeply recollected not only in our separation from our common exertions and in our exterior composure but in the true peace and calmness, composure, stillness and solitude of the interior having our conversation in heaven,<sup>30</sup> with our heavenly Father, our Jesus, our Sanctifier in the true Spirit of prayer, the means of all means to secure the best graces.

3d. To keep as much as possible the silence, (one word will often bring a whirlwind of thoughts and reflections, silence cuts off—yet let a spiritual Sister be kind to a suffering one, because charity is better even than silence and recollections, prescribed, because it is the best means of recollection—yet in charity and kindness because charity is the queen of all virtues— be Sisters of Charity even in retreat, and though this time is for our own spiritual sanctification to remember *we sanctify ourselves for others*, and look forward to future times when the blessing which is committed at this moment to us will extend itself to succession of ages,—let this thought animate, encourage and

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<sup>27</sup>Beginning in 1810, the sisters made an annual retreat in preparation for renewing vows. The handwriting in the document changes here.

<sup>28</sup>The grace of the moment is a recurring theme in Elizabeth's spirituality. Cf. *Seton Writings* 2: 402, to Rev. Simon Bruté [June 1816]: "I will see you go to do *his will* of the present moment . . . I am . . . going as you know to meet every body in the grace *of the moment*, which we never can know till we find the humor and temper of the one we are to meet with." The related theme of uniting oneself with God's will in "the Sacrament of the present moment" appears repeatedly in the treatise of the eighteenth century Jesuit Jean-Pierre de Caussade, *Self-Abandonment to Divine Providence* first published in 1741 (English translation, *The Sacrament of the Present Moment* (San Francisco: Harper, 1989). Examples are "[A]ll that is necessary is to love and accept the present moment as the best with perfect trust in God's universal goodness" (p. 72), and "Everything that happens each moment bears the stamp of God's will" (p. 79).

<sup>29</sup>Cf. Matt. 4:1-16.

<sup>30</sup>Cf. Phil. 3:20.

comfort us, it will draw many graces from the heavenly Father on the daughters of his charity

4th means, to join in heavenly union with Mary, St. Joseph, St. Vincent,<sup>31</sup> our Angels, and station them close around us, assured that they share in every good work of this Earth, but most especially in those for which they are invoked—and begging them to assist us to resist the temptations of our poor human weakness in a spirit of peace and gentleness

5th Means To observe most steadily the order of our exercises, in each one to attend to that <one> one alone, not to think of any other—in prayer pray, in reading read, in examine to examine and above all closely to unite to the very interior of the Tabernacle<sup>32</sup> and the adorable Sacrifice looking often to our Jesus, in Egypt, in the desert, in Nazareth, in the Mountains, the garden, where each one of us, was individually present to him, and on Calvary from whence flowed in the blood of our redemption, the very grace of this retreat which he had destined to us from Eternity—

## 9.2 St Ignatius's Spiritual Doctor for Beginners<sup>1</sup>

The soul being a spirit it can only be acted on by GOD, or his Angels, or the Demons, as it sometimes is by itself—God and his angels

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<sup>31</sup>St. Vincent de Paul (1580-1660-) was a priest and influential leader of the church in seventeenth century France. He founded the Confraternities of Charity, the Congregation of the Mission, and with St. Louise de Marillac, the Daughters of Charity. He also worked for the establishment of seminaries and provided spiritual and educational opportunities for priests through his Tuesday Conferences. The American Sisters of Charity founded by Elizabeth Seton were modeled on the French Daughters of Charity.

<sup>32</sup>The locked container in a church or chapel where the Eucharist is reserved

### 9.2 ASJPH 1-3-3-95

<sup>1</sup>This instruction is based on "Rules for Discernment of Spirits I" from the *Spiritual Exercises* of St. Ignatius. The *Spiritual Exercises* is a classic handbook of Christian spirituality first published in Rome in 1548. Designed to be used over a four-week period under the guidance of a spiritual director, it is a manual for spiritual growth. Through a series of disciplined meditations, contemplations, and practices, the retreatant is led to a deeper awareness of self, love of Christ, and imitation of him in self-giving service.

St. Ignatius of Loyola (1491-1556) was the founder of the Society of Jesus (Jesuits). Born in Spain, he experienced a spiritual conversion as a young man and devoted his life to God. His most important writing is the *Spiritual Exercises*.

can lead us only to what is good, the Demons only to evil, the soul itself may lead us to both good and evil. Here are some marks by which we may know under which of these influences the soul may be acting, that she may know herself better and use the necessary remedies—

[1st] A Soul which loves its ease and pleasure will find itself beset with the attractions of sweetness and delight, which the Enemy presents in various forms and images to draw it in his snares—on the other hand the good spirit presses it with interior remorse, and reproaches of conscience, and represents in the liveliest manner the duties it neglects, the love of its God, and the terrors and glories of Eternity.

The Enemy who delights in our destruction will leave no means untried to make the services of God distasteful to us, happy the Soul which perseveres through the thorns and briars it first meets in it, if it will only go on courageously its divine shepherd will come out to meet it, take it in his arms, and carry it in his bosom till it enters the ever blooming pastures of his paradise above.<sup>2</sup>

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[2nd] When a soul labors sincerely to break its bad habits, and get on in the way of God, the Enemy besets it with weariness, disgust, anxieties, scruples, and a thousand trying pains to hinder it from going forward—The good spirit on the other hand inspires it with fervour and courage, comforts it, enlightens it, gives it peace of heart, and enables it to pass over every obstacle with cheerfulness and perseverance

The Enemy finding he cannot make a soul turn back from serving God will at least put everything in its way that it may do as little good as possible, and God on his part shows the soul so plainly how sweet and amiable his yoke<sup>3</sup> is that it finds its consolation in the midst of its pains, thus none are so much tempted or so much helped as those who are first beginning—the evil spirit troubling them, and the good spirit consoling them and their comfort must be that the God they serve is

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<sup>2</sup>Cf. Luke 15:5.

<sup>3</sup>Matt. 11:28-30

the strongest and will not suffer them to be tempted above their strength—

3[r]d Spiritual consolation is properly speaking that interior impression by which the soul feels totally filled with the love of God—when we shed tears caused by that love, or the view of our sins, or the sufferings of our Saviour which expiated them, or the consideration of anything which relates to God or heavenly things. Spiritual consolation is also a certain tranquil rest of the soul in God. the best and most secure of all these is the love of God which will lead us quickly to perfection and give us a strong immoveable determination to belong to him alone

It is the remark of all directors of souls that spiritual consolations never last long so that when the soul possesses them she must be ever prepared to relinquish them

4th on the contrary spiritual dryness is an obscurity and trouble of mind which draws it to low and earthly things, in a word whatever agitates, troubles and tempts the soul in its way of Salvation; and diminishes its hope and love . . . Sadness, weariness, and a kind of despair of God's mercies dry up the heart and turns even good to evil—

—nothing shows more the purity of intention we should bring to the service of God than this uncertainty of finding our consolation in it, or rather the certainty that we will not always find it—a good vocation is that in which we do not seek ourselves but to do only the will of God—they can take what they will from me said a fervent soul, but they cannot take away my God and from this disposition an unalterable tranquility and peace of heart proceeds which prevails even through weariness, trial, and temptations, as in the case of Job who said “if he should kill me yet will I trust in him”<sup>4</sup>—but that is the point

—you fear to lose your God and your soul, but you can hardly lose either while you are afraid of losing them. our deposit is in safe hands, think only of pleasing God, and he will take care of all the rest

5th In the time of these spiritual trials we must make no deliberations or changes, either as to our state of life, or way of acting in it, but keep firm to the resolutions we had made before, for as in the time of

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<sup>4</sup>Job 13:15

consolation we are not as much guided by our own spirit, as by the spirit of God, so in our agitations and spiritual storms we are led by the instigations of the evil spirit, thro' whom we can do NOTHING WISE or GOOD; for how can we reason or see the truth in this confusion of mind and impressions, yet if a resolution must be made let it at least not be made on the side of SELF-LOVE. Our Saviour dwells on the serene plains of Jerusalem, his enemy with his wicked crew, surrounded with smoke and fire, inhabits the streets of Babylon.<sup>5</sup>

6th Although we must not think of changing any of the resolutions we made before our time of trial; yet we must firmly resist the present trouble by redoubling our prayers, examines of the probable cause, and mortifications; as we are told of our divine Saviour that he redoubled his prayers in his combats; and if indeed the Enemy of souls is the author of our trouble he will quickly let us alone when he finds that he gains nothing by tempting us, and that we do more good works when he troubles us, than when we are in Peace.

7th In our time of trial we must reflect that God is with us, if he seems even to leave us to our own weakness, and he tries our fidelity to him while he makes us feel our dependence on him—our sensible fervour is wanting, but the grace to keep from sin and work our Salvation he will not deprive us of, nor will it ever be wanting—

We know that in the case of JOB there was as it were a defiance between our God and the Devil, and the patience of the holy man gave the victory to God and confusion to the Enemy of souls—God rejoiced to have a soul faithfully attached to him for his own sake, and not for the riches and good things which he gave him as Satan had pretended to say, and this case of Job also proves the GRACE is never wanting to us, even when we are not sensible that we possess it. Yet it is at this time it must be exercised with most courage and fidelity, that we may go on and persevere in the good we had begun—if we do Comfort will soon be restored.

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<sup>5</sup>In the Hebrew Scriptures Jerusalem is a symbol of God's presence or holiness; Babylon is a symbol of evil and idolatry.

8th our Strength says the prophet is in SILENCE and HOPE<sup>6</sup> because the great aim of the enemy is to drive us to impatience and despair. the 9th chapter of second book of Imitation<sup>7</sup> cannot be read with too much attention. our spiritual life is like spring time in which we have two or three kinds of wheather in a day, and frequent changes from sun shine to clouds,—in our life to come our GOOD or EVIL will be unchangeable—

9th There are 3 chief causes of spiritual dryness, the first our sloth and indifference in our exercises of piety, which makes us deserve to be left without consolation, the second is the intention of our God to try us, and see if we will love him without any present recompense, and a third reason may be to convince us that we are nothing by our own strength, and that the devotion and interior consolations we sometimes enjoy are wholly his gifts—we must try to understand in our time of trial which of these 3 causes may occasion it . . . that if our infidelities have brought it on us we may use every effort to overcome them.

When the trial is from either of the other cause[s] we should be careful to meet the views of God in them cherishing the Humility he so dearly loves throughout our combat . . . dearly indeed must she be beloved by him, since it seems he would rather be badly served by Humility than to recieve the very best service of Pride and self confidence.

10th In the time of consolation we must try to regulate and prepare ourselves for the temptations which will probably succeed, because when we are calm and tranquil we repeat, the spirit of God instructs us, and a temptation forseen and provided for will lose half its power.

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<sup>6</sup>Isa. 30:15

<sup>7</sup>Thomas Kempis (1380?-1471) was born in the Rhineland and schooled by the Brothers of the Common Life. He joined the Canons Regular of St. Augustine and wrote many devotional works. His most important is *The Imitation of Christ*, a book that expresses the spirituality of the Modern Devotion (*Devotio Moderna*). This fifteenth century spiritual movement was Christocentric and placed great importance on the inner life of the individual, stressing Scripture and meditation. Elizabeth used this book even before she became a Catholic.

The 9th chapter of the second book, "Wanting no share in comfort," instructs the reader to trust in God whether in consolation or desolation.



11th In time of Consolation we must also exercise ourselves well in humility and self control reflecting how weak and soon cast down we are without the help of God. just as in time of our greatest weakness we must reflect that our enemy cannot harm us while God protects us, and while we trust in him he never will forsake us . . thus we will keep the soul in that just medium which neither hopes or fears too much, and fulfil in ourselves the word of St. Paul that all things turn to the good of those who love God,<sup>8</sup> or who sincerely desire to love him.

12th St. Augustin compares the Devil to a dog chained fast, he can bark and show his teeth and flaming eyes, but can bite or tear no one but those who come too near to him . . Yet we know that sometimes this infernal dog is loose from his chain, and we must meet him as David did the taunting Philistine<sup>9</sup> in the name of God, with full confidence in his power. David took his staff to meet the giant, and 5 chosen stones; the cross is our staff, the 5 sacred wounds of our Redeemer, our chosen defence and refuge, we must not go back, we have many times conquered this proud enemy, and he will now either fall or fly before us, God who has ever been our strength, will still support us thro' the combat.

[13th]<sup>10</sup>

14th The Devil may be also truly compared to the general of an army, who desiring to take and sack a place, studies every thing about it that he may find its weakest side, and thus the Devil studies us to know the strength of our Virtues, and wherever he finds we are weakest there he directs all his power and art to surprise us.—and truly a single point unguarded may cause the loss of our soul, how watchful then should we be, and how careful to keep our heart guarded on every side, instead of leaving it open, as too often it is to folly and dissipation who unite with our weak and corrupt nature to disarm and betray US—

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<sup>8</sup>Rom. 8:28

<sup>9</sup>Cf. 1 Sam. 17:1-58.

<sup>10</sup>The 13th rule is omitted. It speaks of the devil who acts in secret as a licentious lover.

### 9.3 St Ignatius's Spiritual Doctor for the Advanced<sup>1</sup>

These first rules were given for those who would purify their souls from bad customs, and establish themselves in the fear of God and horror of sins. These second which follow are for souls who apply themselves seriously to Acquiring Virtues

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1st The property of God and his good angels is to infuse true Spiritual joy in the soul, and banish the trouble and sadness which the Devil tries continually to sow in it; He has many ways of introducing his reasonings in our hearts with those of the good spirit, but there is an easy rule for discerning their different persuasions—the good spirit is always marked by Peace, the evil by trouble—the impressions of the good spirit are simple and natural, the soul understands itself, and is easily understood—the evil spirit on the contrary perplexes and embarrasses.

—like two writers or pleaders the one who has *the good cause* will defend it in a plain way, concise and connected, while the other who opposes him winds and turns out of the road of common sense, and entangles both himself and his hearers. this may especially be remarked in scrupulous minds, who should notice this particularly as it shows them that the greater part of their perplexities and difficulties are not suggested by the spirit of God—

2nd Nothing is more common in the history of the saints than sudden transitions from darkness to light—like the sudden drawing of a curtain—the soul finding itself filled with strength and consolation, with out any cause preceding it, and its will so turned to God in good

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#### 9.3 ASJPH 1-3-3-395c

<sup>1</sup>This instruction is based on “Rules for the Discernment of Spirits II” from the *Spiritual Exercises* of St. Ignatius.

desires that he alone can be the source of them. many instances have been known in the different missions to foreign countries, of a savage of the desert being so struck with impressions of the sovereign being of God, of the immortality of his soul, and distinction between vice and virtue that when these points would be unfolded by missionaries, they would be already understood, and he would have only to develop Religion and arrange her laws to obtain her an immediate homage and acceptance—so often the simplest soul *loving God* has more light and consolation in an interior life than can even be conceived without the experience of it, and its reasonings are so true and precise as to prove they come only from God, who acts upon it as on a new Creation saying again “let there be light,”<sup>2</sup> and light is made, without predisposition or preparation—therefore the church calls the Holy Spirit “Spirit Creator”

3rd When our consolations are preceded by sensible causes they may come either from the good or evil spirit, yet the effects of the two are very opposite, that from the good spirit enlightning and strengthening us in what is good, that from the enemy leading always to relaxations and evils. the disciples of Emmaus<sup>3</sup> were surprised not to have known it was our Saviour who talked with them by the fire of charity which burned in their hearts while conversing with him—and so the good spirit will ever add to our love, excite us to duty and sacrifice, while the evil one makes us dissipated, presumptuous, and self indulgent

4th It is a very common artifice of the enemy to transform himself to an Angel of light and when he sees the good desires of a soul by pretending to second them draws them from the paths of solid Virtue, as when he tempts them to leave their lawful obligations through love of Solitude, young persons particularly are in the time of their Novitiate inclined to neglect the present duties and press forward for the time when they will be set to practice the Virtues they are taught. others take a disgust to their situation because they are not Carmelites or

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<sup>2</sup>Cf. Gen. 1:14.

<sup>3</sup>Cf. Luke 24:13-35.

Trappists<sup>4</sup>—They see not in the ancients of the house that interior spirit and mortification they would desire, and by judging those who they ought to revere they fall in spiritual pride and complaisancy, and instead of leaving all Judgment to God to whom only it belongs and setting themselves in earnest about their own sanctification they yield to the temptation and often are drawn on to their ruin for want of discerning that every situation has its present grace belonging to it, and every condition its own spirit and Virtues. What say we of the Mother of a family passing her day in church instead of minding her household, or a zealous tatler who with Pharasaical charity tells the faults of every one she knows, to persuade those she tells them to, to engage in repairing them—what blindness and illusion—what reason to humble and distrust ourselves—

5th Every thing evil must be inspired by the evil spirit, but every thing good may not be inspired by the good spirit the intention even does not always secure us, and never can dispense us from what is right, for though our intention may have nothing bad in it yet the Devil's intention has, and he would even make ours the instruments of his designs—the tree is known by its fruits<sup>5</sup> better than by its look or even by its root—In short the true mark of the Good Spirit is Peace and tranquility, which preserves its impression—trouble and hurry must always be feared being always on the side of the Enemy.

6th It is always sad and humiliating to be in fault, yet as faults are unavoidable through our weakness, we may turn them to account by humble acknowledgement, and a redoubled precaution against the deceits of the enemy who hides in our self love, vanity, sloth etc and sometimes even our good intentions . . . It is observed in narrations of story that the greatest conquerors have been generally overcome in the beginning and it was by doubled zeal and courage after they had

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<sup>4</sup>Carmelites and Trappists are cloistered religious orders within the Catholic church. The Carmelites were founded about 1200 in the Holy Land based on a Rule that stressed solitude and asceticism. The Trappists are a branch of the Order of Cistercians, an order in the Benedictine monastic tradition founded in 1098 to follow the Rule of St. Benedict in its strictest sense.

Members of apostolic orders and congregations sometimes felt a tension because cloistered religious life was considered a higher vocation by the Church. Cf. *Seton Writings* 2:499, to Cecilia O'Conway [before August 13, 1817].

<sup>5</sup>Matt. 12:33

been beaten or surprised by the enemy that they afterwards gained the most Signal Victories, so in the art of PERFECTION, the great point [is] to know how to profit by our faults

7th We finish where we began by repeating, the most essential mark of the GOOD Spirit is PEACE, that it acts in the soul like a gentle dew falling on sponge or a smooth substance—while the evil one is always in noise and agitation, and like rain falling on rough or stony ground—in souls where he has free entrance to be sure he acts as master of the house, but in those who aim at Virtue and perfection, he always gives impressions of trouble and tumult

The whole world was at peace when our Saviour entered it, the Enemy held his absolute sway—like the *strong man* in the Gospel who quietly possessed what he had unjustly usurped, but when a stronger and more powerful than he was come to dispossess him what war and contention did he make<sup>6</sup>—from thence arose the persecution of the rising church, and cruel oppositions of The Enemies of Christ.

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## 9.4 The Seed and the Harvest<sup>1</sup>

our Jesus interprets the Gospel let us listen as to himself and in presence of our angels and the saints—

the seed how abundant!—

the first lessons of our parents teaching JESUS, MARY, JOSEPH, oh let them be our last words also—

2 your Catechism, your blessed Faith, Hope, love, and last end taught

3 prayers, exams, confessions and oh your first COMMUNION!

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<sup>6</sup>Luke 11:21-22

9.4 ASJPH 1-3-3-95d

<sup>1</sup>Matt. 13:1-9

- 4 Advices and corrections of so many pious friends—  
5 the good examples you recieved, and alas the bad ones too,  
to warn you  
6 the Divine grace given with all this so abundantly, like the sun,  
moisture, gentle showers and dew on your soul.

2nd

The ground

1st hard ground proud, conceited, dissipated, worldly , , no deep roots.

2 Divine grace plowing and working it but still is corruption pushing out on every side, or its hardness resisting its thorns and briars tearing the very hand that would cultivate it.

3rd

the growth of the plant

1st little roots, stem, bud, leaf our thinking, speaking, and acting

2 blossoms, fruits, the canker of pride and self love

3 the spirit, love and inspirations of our divine planter contending against these enemies.

4th

The Harvest

1st winter, first trials, crosses, and the mysteries of Faith.

2 good spring succeeds, prayers, communions, struggles for Perfection

3rd Death puts his scythe to the harvest—oh when! perhaps before the summer fruits—

4 The great calling to account and Judgment

5 the gathering the fruits in the Barn, or casting out in the fire.<sup>2</sup>

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<sup>2</sup>Matt. 13:30

Oh who minds these sacred things! who listens to God made man! speaking from his manger, his cross, and his Tabernacle—speaking in our hearts—may we but fully understand—our Eternity will come so soon—

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## 9.5 Instruction Compiled from Fathers and Councils<sup>1</sup>

the most ancient of the Fathers have left us an account of the manner of celebrating Mass in their time—St. Justinian St. Cyril of Jerusalem<sup>2</sup> etc. so that any impartial reader of Antiquity will find the whole church at Mass the 4th and 5th century—even in the 3rd and 2nd century—four Protestant witnesses the Magdeburgians or cenaturiators censure<sup>3</sup> St. Ignatius the disciple of St. John[,] the holy martyr Irenaeus, St. Cyprian St. Martial, and Tertullian<sup>4</sup> for teaching the doctrine of the Mass—St. Ignatius for using the words immolate or offer sacrifice etc. etc. St. Ignatius had received his doctrine from St. John himself and been eye witness of his actions—

The word consubstantial was first made use of to express the Divinity of Christ against the Arians by the council of Nice[a]<sup>5</sup> was this coining a new article of faith or only coining a new word to express the

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### 9.5 ASJPH 1-3-3-3:28

<sup>1</sup>The Fathers of the Church were early Christian leaders whose collective teachings are regarded as the foundation of orthodox Christian doctrine. The Councils of the Church are official gatherings of church leaders who assist with decision-making in church matters.

<sup>2</sup>St. Justin Martyr (d. 165?) was an early Christian apologist who wrote on the Eucharist. St. Cyril of Jerusalem (315?-386?) is known for his brilliant “Catechesis” addressed to baptismal candidates and to newly baptized Christians.

<sup>3</sup>Magdeburg Centuriators, the authors of the first Protestant history of the Church, set out to prove the errors of Catholicism.

<sup>4</sup>St. Ignatius of Antioch (35?-107?) was a bishop and martyr; St. Irenaeus (130?-200?) was bishop of Lyons and martyr; St. Cyprian of Carthage (d. 258) was a bishop and martyr; St. Martial cannot be identified; Tertullian (160?-225?) was a Latin Christian apologist from Roman Africa.

<sup>5</sup>Consubstantiation is the belief that the substance of bread and wine remain together with the body and blood of Christ in the Eucharistic sacrament. Arianism was a heresy that arose in the 4th century denying the divinity of Christ. The Council of Nicea, which met in 325, was the first ecumenical or universal council of the church. It condemned Arianism and formulated the Nicene Creed that expressed the official doctrine of the Church.

ancient faith and distinguish Catholics from Arians. In like manner the word Transubstantiation was first used in the fourth Lateran council to express the ancient faith in relation to the mystery of the Holy Eucharist<sup>6</sup>

St. Cyril of Jerusalem says since therefore Christ himself does affirm *this is my Body* who from henceforth dares to be so bold as to doubt it—and *this is my blood*<sup>7</sup>

St. Gregory Nyssa<sup>8</sup> says “I do therefore rightly believe that the Bread Sanctified by the word of God is changed into the body of God the word—Orat[io] Catech[etica] c. 37 —

St. John Chrysostom He that wrought these things in the last supper is the author of what is done here. we hold the place of ministers but he that sanctifies and changes them is Christ himself. Hom 83 in Matt.

How could transubstantiation be coined into an Article of Faith by the Lateran Council which was held in 1215 when Berengarius<sup>9</sup> was the author of a Heresy against it in the 11th century and condemned by a national council the last of which held at Piacenza Anno 1094 defines “the Bread and wine when they are consecrated upon the Altar are truly and essentially changed into the Body and blood of Christ

—St. Augustine S[t]. Gregory S[t]. Cyril Tertullian and many more of the same antiquity teach the doctrine of Purgatory as fully and clearly as the council of Trent—

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<sup>6</sup>Transubstantiation is the teaching of the Catholic church that the substance of the bread and wine offered at the Eucharist is changed into the substance of the body and blood of Jesus Christ. The Fourth Lateran Council, held in Rome in 1215, affirmed the doctrine of transubstantiation.

<sup>7</sup>Cf. Matt. 26:26-29.

<sup>8</sup>St. Gregory of Nyssa (335?-395?) was a bishop, theologian, and Father of the Eastern Church. He wrote many treatises, some against Arianism and others on mystical theology and doctrinal matters. His most important theological text is his large “Oratio Catechetica,” a forty-chapter defense of Catholic teaching against Jews, heathens, and heretics.

<sup>9</sup>Berengarius of Tours (999-1088) was an early medieval writer who attempted to explain the Real Presence of Christ in the Eucharist. His writings centered on Christ’s spiritual presence which led his teachings to be condemned by the Council of Vercelli in 1050, the Council of Rome in 1079, and the Fourth Lateran Council in 1215.



## 9.6 [Instruction]

When we say this thing [is] a mystery, of the *thing* we say nothing, but of Ourselves we say that we do not comprehend this thing—as defect of strength in us makes some weights to be immovable so likewise defeat of understanding makes some truths to be mysterious—

2d Peter 3d chapter 13th verse according to his promise we look for a new Heaven and a *new earth*,

## 9.7 “Our Sister departed.....”<sup>1</sup>

Our Sister departed—we w[oul]d follow so dear a Soul but cannot!—

St. Paul taken to the 3d heaven<sup>2</sup>—his silence on what he had seen—well he may say it cannot enter our heart to conceive what heaven is—The Scriptures full of these expressions, the heart and flesh fainting at the thought. . . . a blind man told of the glory of the starry sky,—the meridian splendor of the Sun, he sighs, desires, but cannot understand—we tell a deaf dumb man of the melodies of music, of persons fainting at the harmonies of sound—how can he conceive it—no, nor we what Heaven is! Only, immense splendors of inaccessible light! Our angels! To faint with joy upon their bosom! Our Sisters calling and pointing out in their celestial joy our glorious Mother—O! Our Jesus receiving and adorning the Soul,—its robe of innocence, its crown—its seat of glory—the capacity bestowed for this immense enjoyment!

instances Mr. B[ruté]. . . . Mr. B . . . Knight on Mount Olivet . . . how easy to believe...

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9.6 ASJPH 1-3-3-3:29

9.7 ASJPH 1-3-3-19:7

<sup>1</sup>This notation, in Elizabeth's hand, is written on Rev. Simon Bruté's notes "On Heaven." Cf. *Seton Writings* 3:10.2 for another version of this meditation.

<sup>2</sup>Cf. 2 Cor. 12:2.

Infinite love, and infinite goodness bestowing happiness with Omnipotent Power. O!!! Our Jesus bringing us forth, (as the mother her child) through pains anguish blood to the life of bliss—his reception of the soul—Come beloved soul child of my sufferings child of agony child of the Cross, of my Blood, come—the joy of a Mother for her long separated child—of the child for the mother!!! the delights of a friend—the heart of a friend—these delights multiplied by the cyphers of infinity—

Now Communion! What but him alone—what possible comparison—the King preparing the great feast—telling the poor gazer lost in admiration come sit down there is a place prepared for you<sup>3</sup>—The thought of Heaven our Vocation! our mortification—our continual support—thought of heaven in everything—all nature speaks to us of heaven—the delights of the morning—a flower of the field.

—every action an increase of our treasure covered by the infinite goodness—we are ashamed to speak of our sacrifices but our Jesus accepts even the least—patience—St. Vincent 50 years old before he began his work of Sisters of charity<sup>4</sup>—We are to sanctify ourselves in our happy position, to remove all obstacles to grace when he calls—our life should be pure as the clear running stream—our only object Heaven

—a soul desiring some good it imagines—minds no difficulty—stops at nothing—W[oul]d pass through fire and water to obtain it—O and for heaven where Jesus will be himself our happiness—our praise our all—

—Dead in Christ—hidden in Him—mind the things which are above<sup>5</sup>—when he shall appear who is your life, you also shall appear with him in glory—

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<sup>3</sup>Luke 14:16-24

<sup>4</sup>The foundation of the Daughters (Sisters) of Charity is 1633.

St. Louise de Marillac (1591-1660), after being widowed in 1625, collaborated with St. Vincent de Paul in managing the Confraternities of Charity throughout France. She is the co-founder of the Daughters of Charity.

<sup>5</sup>Col. 3:1

### 9.8 Extracts—Conversation<sup>1</sup>—

*Mother.* Tell me, Sister M. Do you remember any thing of the life of Madam de Combé,<sup>2</sup> who had the courage to take the care of poor Magdalen penitents?

*Sr. M.* Not much dearest Mother, it is so long since we first heard it.

*Mother.*— For what I remember of it, it was a most edifying life, but I know I did not much like you young ones to know the rules of her institute, for exterior penances are so inviting, that you are much taken with them, and begin to think our *simple way* less holy.

*Sr. M.* Well, Mother, what is the reason that our way is so simple?—indeed, I think, now for instance, it must be delightful to make your vows in the solemn way they do in some religious orders—how I should like it—an elegant chapel,—so many lights,—to lay under a black velvet Pall, and have the office of the dead read over me—and a fine sermon preached, and such good things said to me—I should like it *amazingly*.—and then the beautiful silk gown and ornaments they take off—the fine hair cut and offered—it must be such a beautiful ceremony!—

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#### 9.8 ASJPH 1-3-3-29:5

<sup>1</sup>This document is not in Elizabeth's handwriting. It is an account of a conversation between Elizabeth and Sister Martha Daddisman. It reflects the question-and-answer style in which St. Vincent de Paul gave instructions to the Daughters of Charity. These instructions are preserved as the "Conferences." Various editions exist of the English translations of *The Conferences of St. Vincent de Paul to the Daughters of Charity*, for example, four volumes, edited and translated by Joseph Leonard, C.M. (Burns Oates and Washbourne Ltd., 1938-1940) and one volume, ed. and trans. by the same (Norwich: Fletcher and Son Ltd., 1979). References will be hereafter cited as *Conferences*, title, date.

Louisa Daddisman (1797-1889) from Frederick County, Maryland, was admitted to the novitiate of the Sisters of Charity February 14, 1814, and took the religious name Sister Martha. She served in Philadelphia (1816), Washington, DC, (1834), the New York Asylum (1844), the Rochester Asylum (1845), New York School (1846), St. Mary Asylum, Natchez (1846), the Mobile Asylum (1849), Donaldsonville, Louisiana (1854), and St. Joseph's Central House (1857) where she died. Sister Martha is buried in the original community cemetery. She was the last surviving Sister of Charity among the companions of Elizabeth Seton and was present when James Cardinal Gibbons, ninth archbishop of Baltimore (1878-1921), suggested initiating the cause for Elizabeth's canonization.

<sup>2</sup>Founder of the Good Shepherd nuns and of an order for penitent women. Her biography is on the list of books owned by Rev. Simon Bruté and borrowed by Elizabeth. Cf. *Seton Writings* 3:B-2. Historically, Mary Magdalen of the Gospels has been erroneously identified as a penitent and a symbol of sinful women.

*Mother.* You seem to know more about it than I do, my dear child, it is no doubt, all very good in its place, and as an introduction to the kind of life these blessed souls are to lead,—but for my part, I never turned my thoughts *that way*—from the first I was so taken with the humble and *heavenly simplicity* of our way.—I see a dear young novice of our house after making an exact and careful preparation of good confessions and regular instructions, come to the eve of making her vows; her heart in silent contentment—she knows that much indeed is included in the action she is going to do, but little accustomed to exterior helps and incitement of her feelings she is quiet with God, full of good will to serve Him, trusting Him for grace and strength to persevere,—she *thinks more of His goodness in admitting her to His house and family, than of any great sacrifice she is to make Him.*—

The moment comes—her Savior waits on His altar for her poor, humble, simple, willing heart—she wishes she had a thousand to offer Him,—but her *one*, wholly and intirely His *own*, delights the *Lover of souls*—it is done, all passes with her and God—and the tremblings, or hesitations of her voice in reading, her compact with Him, are put to their true account.—And if, dear child, every one of us will feel more or less of this imposing impression of so sacred a moment, in the very heart of only our *own family*, as it were, what must be the extremes of feelings in those awful ceremonies you speak of. I should not like to have mine so pushed and divided in so precious a moment.

Remember the whole of our spirit, is to be *Humble* and *Simple*,<sup>3</sup>—our time is to be so taken with our two main branches of heavenly duties—the care of the *sick* and the instruction of the *ignorant*, that our attention must be undivided by these exterior attractions, which engaging our senses, would also engage our desires, and leave us less at liberty to go our *plain way*.

*Sr. M.* Well, but Mother, what harm would it be if we had some of those practices, as you remember, we read in the rules of Madam de Combés poor penitents—*Saluting the crucifix* when we go in the re-

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<sup>3</sup>Vincent de Paul urged the Daughters of Charity to practice humility, simplicity, and charity as their characteristic virtues.

fectory,—saying a *Miserere*<sup>4</sup> when we go down,—kissing the floor—and they say if a Sister had done a fault, she laid down at the door every one had to pass, and they stepped over her.

*Mother.* Stop my child, no one hinders you saying *Miserere* when you go down to the refectory, or the salute of your heart to the blessed crucifix—but for the rest it may be substituted by the thought of our venerated St. Vincent, if you use it sincerely: “My God how ever unworthy am I of the bread of your children.”—if you think *that really*, dear M. you will eat in the spirit of penance and mortification, which will be more pleasing to God, than many exterior acts not convenient or suitable to us.—

*Sr. M.*—Well, but Mother, let our Sister when she puts out the light at night, say to us as they did in Madam Combés dormitory: “Remember, my Sisters, you are on your bed of death.”—And let them say *Miserere* for us too, when we are undressing—and let Sister I.—when she rings the bell in the morning, call out: “Our Savior comes, my Sisters”—and we all will answer as the poor penitents did: “We hasten to meet Him.”

*Mother.* Truly, Martha dear, you have it *all by heart*—only do all this well in your *own heart*, and let us go in quietly with our dear silent rule[.] you may be sure it is best for us, though what you say was so good for those it was given to—But since you like Madam de Combés spirit so well, let us read her life—One thing though you forgot in her chapter rule, which I should like much to see practiced in ours—the sisters considered it a breach of the rule, if they did not speak so loud *there*, that every body could hear them—and also accuse themselves very sincerely and humbly, knowing that a plain accusation effaces the fault<sup>5</sup>—and it is written, our God will never punish a fault for which we punish ourselves, or in other words will not punish the same fault twice.

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<sup>4</sup>A prayer based on Psalm 51

<sup>5</sup>At the chapter of faults, traditionally a regular practice in religious congregations, a sister in the presence of the assembled community accused herself of faults committed against the rules or customs.

### 9.9 Mother Seton's last writings.<sup>1</sup>

Here comes Sister Mary Vincent<sup>2</sup> with her pretty book of resolutions.—Well my child, what is your first resolution?—Well my child, what is your first resolution?—let me see.

“I resolve to try and begin an Interior life.” That is excellent my child, because it will be so pleasing to God if you succeed, but you must be in right earnest, or you will do little or nothing—

First, it requires a constant guard over our senses—

What sort of interior life would you lead if every time the door opens, or if any one passes you, you must look up—if you must hear what is said though it does not concern you—or if you remain silent, and in your modest attention to your duty, what would be your *interior life*, if you let your thoughts wander from God?—

I once heard a silent person say, that she was listening to every thing round her, and making her *Judas* reflections on all that was said or done.—

And another, that she delighted in silence because she could be thinking of her dear people. But you know better than that, my dear child, still I will tell you what is my own great help—I once read, or heard, that an interior life meant but the continuation of our Savior's life in us<sup>3</sup>—That the great object of all his mysteries was to merit for us, the grace of this interior life, and communicate it to us—it being the end of his mission to lead us into that sweet land of promise, a life of constant union with himself , , And what was the first rule of our

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#### 9.9 ASJPH 1-3-3-29:7

<sup>1</sup>This document is not in Elizabeth's writing.

<sup>2</sup>Sister Mary Vincent (Elizabeth) Langley was admitted to the novitiate of the Sisters of Charity Jan 21, 1819, during the lifetime of Mother Seton but apparently withdrew.

<sup>3</sup>A very similar theme is found in Jean-Jacques Olier's *Introduction to the Christian Life and Virtues*, especially chap. 3, “Concerning the Second Way We Must Conform to Jesus Christ.” Olier says “the Christian Life . . . is the Christian person living interiorly, through the operation of the Holy Spirit, in the same way Jesus Christ lived.” Cf. *Bérulle and the French School*, edited by William Thompson and translated by Lowell Glendon (New York: Paulist Press, 1989) 223 ff. Rev. Simon Bruté asked Elizabeth to translate excerpts from Olier's works. Cf. *Melville*, 232.

Jean-Jacques Olier (1608-1657) was a French priest and founder of the Society of St. Sulpice. He was active in the reform of seminaries and was part of the seventeenth century French School of Spirituality.

dear Saviour's life? You know it was to do his *Father's will*, , well then, the first end I propose in our daily work is to do *the will of God*—secondly, to do it in the manner he wills it—and thirdly, *to do it because it is his will*. I know what his will is by those who direct me, whatever they bid me do, if it is ever so small in itself is the will of God for me.—Then do it in the *manner* he wills it—not sewing an old thing as if it were new, or a new thing as if it were old—not fretting because the oven is too hot, or in a fuss because it is too cold etc. etc.—You understand, not flying and driving because you are hurried, nor creeping like a snail because no one pushes you—Our dear Saviour was never in extremes. And the third object is, *to do this will, because God wills it*, that is to be ready to quit at any moment, and do any thing else we may be called to do—Now, see how Sister A<sup>4</sup>—is laughing—I know she is saying to herself, that is very easy to say when you are in a quiet place, out of the bustle—the old lady forgets that fretting, hurrying and troubling one another, only *cracks nuts* for old Sam,<sup>5</sup> instead of doing the work of St. Joseph<sup>6</sup> with our sweet Saviour.—And as, to the simple rule of being ready to do any thing we are told, though it includes the highest and most perfect mortification, yet you know it must be like our daily bread, we could not get on one step in a religious life without it, besides that, it makes our actions either like those of monkeys and parrots, or like those of the saints and angels—You surely understand that Mary Vincent ?—consequently, your first resolution contains a great deal, nothing less then to establish the kingdom of our dear Saviour within you,<sup>7</sup> and prepare you for your future kingdom which he has prepared for you above—

But here comes our fervent last comer, who is so anxious to keep herself in the presence of God—yet you see, Mary Vincent, she has not advanced much in your good interior life—like that pure soul,

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<sup>4</sup>Possibly Adele Salva (1785-1839). Originally from Martinique, she was admitted as a candidate for the Sisters of Charity in July 1811 and pronounced vows July 19, 1813, after completing the first novitiate. Known as Sister Adele, she served at St. Joseph's, Emmitsburg, and the Baltimore Infirmary (1823). She died at St. Joseph's and is buried in the original community cemetery.

<sup>5</sup>Elizabeth's nickname for Satan

<sup>6</sup>The community was known as "Sisters of Charity of St. Joseph's."

<sup>7</sup>Cf. Luke 17:21.

who goes yonder with her modest walk, and eyes down—hush, don't tell her name—

Well, my Sister, your virtue last week was the *presence of God*—a main point, my child, in your spiritual way, for you know how apt your mind is to wander, and how easily you are led away by sensible objects—you will never receive any lively impressions of grace until you overcome this dissipation of mind—you need not laugh, I am in right earnest, if you are ever so fervent at your prayers, or desire ever so much to be good, it will all be like putting hartshorn<sup>8</sup> in a bottle and leaving the cork out, what will it be worthy?—So all the prayers, readings, and good talk, you love so much, will be to little purpose, unless you place a sentinel at the door of your heart and mind—You often lose in ten minutes, by your dissipation of mind, more than you had gained a whole day by mortification. See your dear Saviour sitting alone in the midst of your soul, like a shepherd he calls for all the powers of your soul, all the affections of your heart to come round him like his own little flock—but how they are scattered about—See, he holds a paper in his dear hand—what is written on it? “*Speak little, my child; pray much; cherish no attachment; keep close to me; let every thing that passes, pass; mind nothing but what is eternal*—I never take my eyes off of you night or day, how can you forget me so often.”<sup>9</sup> See my daughter, our dear Lord speaks plainly—and on the other side of you know your *enemy* never rests, trying to stifle your good resolutions, to strengthen you[r] bad inclinations, and awaken your passions—how many secret wounds, he will give you, if you do not keep close to our God.—

You look very serious, but it is all true, and believe me, the sweet peace and joy, which will recompense your fidelity in keeping *close to God*, will a thousand times redouble your happiness here in our land of trial—besides that, the restraint you practice in the beginning, will be the best punishment for your past infidelities, and may be offered to

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<sup>8</sup>A substance made from horns of adult male deer; formerly a chief source of ammonia

<sup>9</sup>This type of practical spiritual advice is reminiscent of words attributed to St. Teresa of Avila.

Teresa of Avila (1515-1582) was a mystic, founder of the Discalced Carmelites, and the first woman Doctor of the Church. Her *Life*, *The Way of Perfection*, and *The Interior Castle* are her most important writings.



God as a fruit of your sorrow for them, as well as a pledge of your desire to offend him no more. At least this, dear child, is the way so many good souls went before us through love and penance. See what Madam de Chantal<sup>10</sup> says on the subject in her life, it will delight you.—

But here comes poor Mary—My dear, how grave you look like a Tarapin<sup>11</sup> carrying a world on its back—always the old story, “so unfaithful to grace.”—poor child, but I am glad to see you—I found a letter addressed to you from Heaven itself—here it is— “Not a single grace is given you, but was bought with the blood of JESUS, your compassionate Saviour—not one grace is given, but might by your fidelity to it, become for you an *eternal treasure*—not one grace is given you, but you must give an account of it in your hour of Death and Judgment—” This letter is signed Xavarius<sup>12</sup>—take it my child,—I suppose you know its meaning.

So Sister M—is that you? It is wonderful, she does not say as usual, I declare Mother,—for Sister M—goes always on *intentions*, and she is right, dear Mary Vincent, for intentions well directed, and from a *pure heart*, are the peace of your good interior life. St. Augustine says our least action when done for God, is precious to him, while the greatest actions, without this pure intention are worthless and contemptible in his eyes.

With what a lively, cheerful heart we go to work, even when the thing we are to do displeases poor nature, if only grace cries out courageously, “*it is all for you, my God.*”

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<sup>10</sup>St. Jane Frances de Chantal (1572-1641) was a French spiritual leader who co-founded the Sisters of the Visitation with St. Francis de Sales. In her writings she emphasized love of God and neighbor.

<sup>11</sup>Turtle

<sup>12</sup>A possible reference to St. Francis Xavier (1506-1552), an early member of the Society of Jesus and a missionary to India and Japan, or to Sister Mary Xavier Clark. Mary Catherine Eugénie Clark (1790-1855), a widow from Santo Domingo in the West Indies, was admitted to the novitiate of the Sisters of Charity in April 1818. She was elected Treasurer (1820), and was Assistant Mother (1821-1834) when Elizabeth died. Called Sister Mary Xavier, she served the community as Director of Novices (1821-1829) before being missioned to St. Joseph Asylum, Philadelphia (1834) from which she returned to St. Joseph's in Emmitsburg in 1839 to assume the office of Mother Superior. At the conclusion of her term in 1845, Mother Mary Xavier again became Director of Novices until her death November 9, 1855. She is buried in the original community cemetery.

You know every step we take all day long is a step of *nature*, or a step of *grace*—or as our blessed St. Francis de Sales<sup>13</sup> says: “We are always obeying our *bad Mary*, or our *good Mary*”—our bad Mary, who is the daughter of *Eve* our good Mary, daughter of the *Blessed Virgin*, who solicits us to follow her dear Mother’s divine example, and do every thing for the glory of God—And think how great is our blindness and misery when for want of directing our intentions to this end, we lose the merit of all we do, instead of gathering up heavenly treasures<sup>14</sup> and weaving our bright crown for eternity. Alas! says St. Augustin[e], why for the short time we have to live are we not busy in gaining our rewards, when so rich a harvest is before us why do we not gather it? All is in our own hands, if we will but use it—we suffer and toil through our days, and after all our labors, instead of coming before God loaded with merits, we will stand empty handed in his presence, and have nothing to offer, but our useless regrets, and bitter remorse, when both will be unavailing. You have been many times told, my dear Mary Vincent, that to avoid this sad evil, we must take care not to do our actions through custom, and without *motive*—not to do them through vanity or pride—not to do them through human respect, or self-love, which tries to poison all we do—I do not speak to you of being carried away by the horrid vice of hypocrisy, or interest—living now in the School of our divine Master, destined straight for heaven, you surely would not stop to hear them.

The rules given us for securing the heavenly practice of pure intention, is to be careful of our morning offering, which seals the whole day, since Fenelon<sup>15</sup> says, that after it is made fully and sincerely, if we

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<sup>13</sup>St. Francis de Sales (1567-1622) was the bishop of Geneva. He is known for his spiritual direction of the laity and his spiritual writings that include *Introduction to the Devout Life* and *Treatise on the Love of God*.

<sup>14</sup>Cf. Matt. 19:21.

<sup>15</sup>Francois Fénelon (1651-1715) was a French Sulpician archbishop and spiritual writer. Extracts from his letters were included in *Catechism on the Foundation of Christian Faith*, published in 1811 under Archbishop John Carroll’s auspices.

John Carroll (1735-1815) was the first Catholic bishop in the United States (1789) and first archbishop of Baltimore (1811-1815). Bishop Carroll first met Elizabeth when he administered the sacrament of Confirmation to her May 25, 1806, at St. Peter Church on Barclay Street in New York. Elizabeth looked to Carroll as her spiritual father, and he became her confidant to whom she turned for advice, support, and direction. Upon the establishment of the Sisters of Charity, Carroll surrendered his immediate superintendence of the community to the Sulpician Fathers, approving their role as priest-superiors. In 1812 Carroll approved an adapted version of the *Common Rules of the Daughters of Charity* for use by the Sisters of Charity of St. Joseph’s. On November 27, 1815,

should forget to renew it from hour to hour (as all good souls commonly do) and not retract it by any act of our will, (if no mortal sin comes in the way) our first good offering secures all we do for the day—what a comfort that is—Yet, do not neglect to renew your offering from time to time when you can think of it, especially your principal actions, uniting them to those of our dear Saviour, and reviewing them now and then, for it often happens that we begin well, but suffer many miseries of *nature* to slip in before we finish.

You wish so much to be good, and to please our dear Lord, my Mary, that you will not be tired if I tell you what the Spiritual Guide<sup>16</sup> says of the obstacles to our interior life—The first is the little knowledge we have of ourselves and of our faults, for as by an interior life, we wish to be united to our Lord, a *pure* heart must be prepared in which he may reign as in his own kingdom. Self love does not like to hear it, but our heart is very corrupt, and we must do continual violence to bad nature to keep it in order.

Our love of God is always opposed by our self love—our love of one another, by the miserable pride and pretention, which creates jealousy, rash judgments, and the pitiful dislikes and impatience, which so often trouble us, and wound *Charity*.

Curiosity too, which keeps us engaged in what is doing and saying, brings home many a foolish companion for our thoughts, to break the silence and peace our Lord desires to find in us—who, that reflects on their own nature, can doubt of its corruption and misery?—You know, my child, how unwilling to deny ourselves, how unwilling to be reproved, or contradicted, how trifling a thing will make us sad, how we delight to be commended, while with a sort of natural cruelty we see blame and fault in others, which we are scarcely willing to excuse. How should we live an interior life until some of our natural

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just a week before Carroll's death, Elizabeth wrote her Sulpician friend Rev. Pierre Babade: "I earnestly trust to you to ask the last blessing of our blessed Archbishop for us all. Oh, could I be at his bedside to get it before he goes." Cf. *Seton Writings* 2:360.

<sup>16</sup>This may be a reference to *The Pious Guide to Prayer and Devotion* compiled by the Jesuit priests of Georgetown Academy in 1793. Cf. Joseph P. Chinnici, O.F.M., *Living Stones: The History and Structure of Catholic Spiritual Life in the United States* (Maryknoll, NY: Orbis Books, 1996), 30-31. It may also refer to *The Spiritual Guide* by Miguel de Molinos first published in Venice in 1685 and translated into English in 1688.

rubbish is removed? how walk valiantly with our dear Saviour dragging our foolish attachments after us, and ready to faint if the least weight of his cross presses on us?

The less sensible we are of our misery, the greater our evil is; for an unmortified soul cannot bear *to hear the truth*, nor to be reproved even for its evident faults, so it remains buried in its darkness, and the enemy tries to double its blindness, while sick and weak, it scarcely struggles against its imperfections, much less think of entering the sanctuary of *interior life*. How is it that many of us keep the rule as to the letter of it, and also look pious enough, there is no want of good will, nor idleness indulged, and in a house where it would seem so easy to become Saints, you would say, what is the matter, why are we not Saints—Why is there so little progress in perfection, or rather why are so many tepid, heavy, discouraged, and going along more like slaves in a work house, than *children in their own home*, and the house of their Father? Why? because we do not watch over our *Interior*—do not watch the impulse of *nature* and *grace* in our actions, nor avoid the occasions of the habitual faults we live in, when it is in our power, or keep a good guard on ourselves, when it is not—Frequent indulgence of *useless* thoughts, inconsiderate words, expressions of natural feelings, and changes of temper, all stand at variance with our sweet interior life, and stop the operations of grace; too often indeed even to grieving the divine Spirit, and sending it away—

One immortalized passion, a single bad habit not corrected, a natural attachment, although innocent as to appearance, will stand like a big stone at the door of our heart, and prevent us for whole years from advancing in the kingdom of our Lord—for how can such imperfections and miseries produce a spiritual harvest any more than when a laborer throws his grain in hard and dry earth, covered with thorns and weeds, could expect to reap his produce?<sup>17</sup>

Will you too, dearest child, shut your heart to grace? You can make so fair a beginning now, if only you go to work courageously you will soon gather the fruits of your care, but if you do not your soul unfaithful to its beautiful grace will grow weaker and weaker, and drag life

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<sup>17</sup>Cf. Mark 4:13-20.

long like a *sad slavery*, instead of a *prelude to the joys of Eternity*, which it really should be in our blessed condition, where our very pains and trials are but gems for our crown, if we use them in the beautiful *spirit of our rule*.

One particular point you must attend to my child, as soon as you have committed a fault, make your quick act of contrition for it, for fear it draws you in another, as one weight pulls another after it—Make your sincere act of contrition by a loving and sorrowful turn of your heart to our dear Saviour, and then instead of pondering on the fault, try to think no more about it, only to guard against repeating it, or to say *Paters* or *Aves*<sup>18</sup> in penance for it, while you work.

Every day must bring its trial, why then should we be troubled and surprised? Young people like you, especially, should fight cheerfully, since our Lord has so kindly called you in the morning of your days, and not exposed you to the anguish and remorse we feel after so many years of sin—It moves my very soul, to see you, young ones, taken and sheltered by our dear Lord, and yet you often look so ungrateful—Can you expect to get *Heaven for Nothing?*—Did not our dear Saviour track the whole way to it with his tears and blood?—and yet, you start at every little pain. The gate of heaven is very low, the humble only can enter it, the path to it is very narrow,<sup>19</sup> and beset with our bad habits, our evil inclinations and deceiving passions; they all unite together to draw us aside, and unless we are always on the watch, we soon go astray—You think it very hard, dear child, to lead a life of *such restraint*, unless you keep your eye of Faith always open.

Perseverance is a great grace—to go on gaining and advancing every day, we must be resolute, and bear and suffer what our blessed forerunners did—which of them gained heaven without a combat?—which way did they get there, and by what road?—Some of them came out of caves and deserts, in which they had lived buried from the world, and the enemies of God—others from prisons and dungeons glorious Confessors of the Faith—others covered with their

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<sup>18</sup>The Lord's Prayer (Our Father) and the Hail Mary

<sup>19</sup>Cf. Matt. 7:13-14.

blood, which they shed for it<sup>20</sup>—We are inheritors of this Faith, but are not tried as they were — what are *our* real trials?—by what name shall we call them? One cuts herself out a cross of Pride, another of causeless discontent; another of restless impatience, or peevish fretfulness—but is the whole any better than childrens' play if looked at with the common *eye of reason*, much less the pure eye of Faith?

Yet we know certainly, that our God calls us to a holy life, that he gives us every grace, every abundant grace, and although we are so weak of ourselves, this grace is able to carry us through every obstacle and difficulty—but we want courage to keep the continual watch over nature, and therefore, year after year with our thousand graces, multiplied resolutions, and fair promises, we run around in a circle of miseries and imperfections, and after so long a time in the service of God, come nearly to the point from whence we set out—and perhaps even with less ardor for penance, mortification than when we began our consecration to him.

You are now, my child, in your first set out, be above the vain fears of nature, and efforts of your enemy—You are a child of Eternity—your immortal crown awaits you, and the best of Fathers waits there to reward your duty and Love. You may sow *here* indeed in tears, but you may be sure *there* to reap in Joy.<sup>21</sup>

Alone in the secret of your heart reflect, my child, what multiplied graces you have received in the course of your life, since your earliest infancy God has shed them on you incessantly. Say to your soul, what use have I made of the grace of my God? If I had corresponded with it, I should now be a saint, but alas! what am I before him? What shall I say to my God, when on one hand he will show me all that he has done for me and my salvation, and on the other, all that I have done against him, and my abuse of his grace. What a moment for me when I shall behold the *beautiful Heaven*, and the *dreadful Hell* before me, quite uncertain to which I will be sent—What now can I do to repair the past?

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<sup>20</sup>Cf. Heb. 11:38-40.

<sup>21</sup>Cf. Ps. 126:5.

What can be more sorrowful than the reflection of our abuse of grace? When we do receive it, we receive it but by halves through the oppositions and obstacles we put in its way . . . if we obey it, we make first a thousand delays, and often risk the loss of it, by putting off its demands. Sometimes the weak heart is even so cowardly, that it fears its solicitations, and dreads its subjection, at other times we turn our grace against ourselves and make the very means of our salvation turn to our condemnation, and what by our God was intended to make us holy and happy, by our infidelities make us most guilty and miserable, therefore how shall the past be repaired, but by our present *Sincere Contrition*—Sincere I say, not the contrition of a commotion of the feelings, in sighs and tears, but a contrition of *amendment* and *penance*, of *shame* and *sorrow* for past and present *ingratitude* to such a *God, Father* and *Saviour*, and to set about showing it in earnest in *every* thing, in every least duty and rule, doing all our actions along the day in the spirit of *Humility* and *Reparation*—but to accomplish this, how we must watch, remembering that although we cannot have even a *good thought*, or *good desire* without divine grace, yet with it, we can overcome every obstacle and difficulty. For it we must pray fervently, considering it as the most precious of all gifts, since the smallest grace we receive is of more value than all the treasures of the earth. But unhappily, dearest child, we think too little of the value of grace, and the power of our resistance against it. For my part I know no remedy for our blindness, but to pray, and pray in earnest like a daily beggar at the door of our dear Saviour, in union with his own prayers for us.

Truly when we think of our negligence at our prayers, it seems incredible—a criminal deserving death appearing before his Judge, surely can hardly find expressions to plead for pardon—his tongue has not words enough, his heart sighs enough, his eyes tears enough—and what are we but poor criminals before God?—The fervor of Angels,<sup>22</sup> zeal of Cherubims, and ardours of Seraphims should consume our hearts, praying before such a God, but we carry on the

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<sup>22</sup>Angels are spiritual supernatural beings who act as messengers of God. Cherubim and Seraphim are part of the celestial hierarchy of orders of angels.

contrary, the insensibility, coldness and weariness of our hearts to the very foot of his throne.

Recollect the motives which first moved you to leave the world—The thought you then had of your sins—your obligation to do penance for them—The duration and greatness of Eternal joy, or Eternal woe—The example of our Saviour—What you owe to his love—Your first desires of Humility—Your first desires of pleasing him—

Examine if you carry you[r] cross now with as much ardor as when you first took it up.—If your sacrifice is as sincere now, as when you first began to make it in union with our Savior—Recall your secret promises to God, and his secret inspirations to your Soul.

### 9.10 First Communion

My Saviour, my Jesus, I come at last to my happy days of preparation, to the sweet call so long desired to make ready for my first Communion, to receive *thee my own Saviour*, to begin my dear union here with thee which I hope to carry on so happily through *life, Death, and Eternity*. Thy poor child comes now to prepare for the mystery of thy utmost goodness and love . . . Never indeed can I [be] worthy to receive thee, since the angels of heaven who adore and tremble in thy presence could not think themselves worthy—Yet the holy and delighted obedience of thy child of redemption and blood hears the *loved voice* and in humble union with thy blessed Mother repeats to thee Joyful, “be it done according to thy Word.”<sup>1</sup>

2nd. Oh happy blessed call to my dear communion , , my JESUS first called me from *nothing*, *drew me* in pity to him, *loved me* first with an Eternal love, and then called me to *love him*, gave himself for

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9.10 ASJPH 1-3-3-20C, p. 1-34

<sup>1</sup>Luke 1:38. These meditations are in preparation for First Communion that the students at St. Joseph's Academy made often at Christmastime.

In 1810 Elizabeth began St. Joseph's Academy and Free School in Emmitsburg, the first Catholic school for girls staffed by religious women in the United States. The Academy admitted girls from the local area as well as boarders from as far away as New York and Philadelphia.



*me*, after I had become the *slave of sin*, <gave> bled and died *for me* upon *the cross*, after being a little Infant *for me* in the *manger*. and now with more than a Mothers love my Jesus You bid *me come* and be fed and nourished even with your own sacred flesh, your blood, soul and divinity . . . Well indeed may I fear to approach unworthily to such a Saviour , , oh my Jesus it is thy love and mercy which calls me to thee, let then that same love and mercy prepare me for thee.

3—*According to thy word*, be it indeed to me *my Jesus, thy word* of glorious incomprehensible happiness—to *receive thee, thyself*, my blessed Saviour in thy adorable sacrament; but also a *word* of most dreadful warning to me not to prophane thy adorable Body, *word* of dreadful judgment and condemnation If I abuse such mercy—*O beautiful heaven* to which my soul will reach if I unite well with my Jesus, *O dreadful Hell* to which my souls must sink if I wilfully prophane his sacrament of love.

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2nd

“Glad tidings”<sup>2</sup>

I bring you glad tidings of great joy said the angels of Bethlehem , , and for us my soul what glad joy indeed—the sweet Infant then born for our Salvation will now come to unite with us in the sacrament of his love—like our blessed Mother we will possess him our creator and make him *our own* who was born *for me*, lived *for me*, died *for me*, and now yet *stays on earth* to be with me, *my Father, my Brother, my companion and friend* . . . to be as near to me in the holy Eucharist and in the blessed *host*, as near upon the altar and in the tabernacle as he was to the shepherds in Bethle[h]em, and as certainly to come to my heart as he came to the manger, or the arms of his Virgin Mother , , Invisible and hidden my Jesus will come *to me*, yet how glad to us my soul is the

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<sup>2</sup>Luke 2:10

tidings, what hope what joy they contain for our Eternity if we prepare well to receive him.

2nd. My Jesus, my Lord and my God how glorious indeed is the tidings for me that you will come to visit me, to live with me—My Jesus, *my Victim*, crucified for me upon the cross, shedding the blood of my Redemption, and now still *my sacrifice* in the sacrament of his love, O my soul the glad tidings for us, with what sacred care must we prepare for this dear COMMUNION in which we will commemorate the passion and death of our JESUS, have him as it were bleeding from his cross, and receive him in our hearts as in *a tabernacle of love* oh how carefully must we try to purify and adorn it.

3rd. Who indeed is the heavenly King of whose birth the angels sing with “great joy” it is Jesus *our king* before whom thousands of thousands stand adoring , , Jesus *our King* of time and Eternity, Jesus who comes to *guide* us to our heavenly home, to be our *crown* and *joy*, our *pledge* of immortality, our security beyond the grave—Glad tidings then indeed My soul, our Jesus comes—comes to make us his own forever—

3rd.

1st. “Thou has the words of Eternal life,”<sup>3</sup> said St. Peter to thee my Saviour

With grateful joy I repeat it with him dear Lord—an unworthy sinful child I am, but “to whom indeed should I go but to thee, thou hast the words of Eternal life,” on *that word* with thy blessed apostles I rely for my Eternity and firmly believe as if like St. Thomas I could see and touch thy sacred wounds.<sup>4</sup> I believe and adore in union with the myriads of faithful souls who believe and love with thy faithful apostles, but O my JESUS among the twelve there was a *Judas* who betrayed thee<sup>5</sup>—oh let none of us be so unhappy, let us all remain true to thee in *Faith* and *love* and sincere preparations, should any of your children

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<sup>3</sup>John 6:68

<sup>4</sup>Cf. John 20:24-25.

<sup>5</sup>John 13:27

prove a Judas to so tender and compassionate a Saviour . . Oh my soul could we ever betray our JESUS and our GOD.

2nd. “Thou hast the words of Eternal life” our Jesus.—joyfully we receive them *particularly* in this blessed mystery of thy love so glorious, and so far above all human comprehension—it is our happiness that you can do so much more for us than we can understand,<sup>6</sup> Yet in the sweet invitation to our dear first Communion, we hear also the awful warning of the holy word—the ruin and condemnation we will bring down on our souls if we are so miserable as to receive thee unworthy<sup>7</sup> . . Our Jesus, our blessed Lord, Your poor children beg you to look down on them, to enlighten them, and save them from this worst of all misery—You desire to come only for our blessing and life oh then forbid that we should bring Death and destruction to the soul you died to preserve and save—

3rd. What a thought for us my soul that we may receive *Death* instead of *life* in our COMMUNION, and bring *ruin* to our Eternal hopes instead of sealing and *securing* them—oh never never our blessed Jesus, never let ruin and destruction prevail instead of mercy, since we wish to make our preparation with sincere and earnest love, let thy blessed grace be with us to assist our weakness in this moment of life so precious and sacred and of such endless consequence for our Eternity—O Jesus beloved of our souls, pity your poor children.

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4th

Sincere *love* of JESUS

“If any one love me he will keep my commandments,”<sup>8</sup> these also are your own words my adorable Saviour, and I know from them I

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<sup>6</sup>Eph. 3:20

<sup>7</sup>Cf. 1 Cor. 11:27.

<sup>8</sup>John 14:15

must prove my love to you by my fidelity, , Oh then my JESUS let me watch from my first morning thought, let my first waking care be to turn my desires towards that happy day when you will come to me dearest Lord as your altar or your tabernacle, and receive you in my heart my *victim* and my *sacrifice*—let indeed your coming be present to me in all my thoughts and actions and strengthen me to overcome for your sake every weakness poor nature experiences in my daily task of duty, so that every hour may be sanctified in the spirit of preparation for your blessed visit so near, and all my actions done with pure desires and faithful intentions, that they may all be made acceptable for this dear and sacred end.

2nd. How many ways there are indeed of proving my love to you my JESUS all the day long my first morning prayers and acts before the altar which is surrounded by choirs of angels who praise and love thee day and night—to their praise I may unite my own with my earnest offering of my self and desires of the happy hour you will come to me and take your abode in me. here with the blessed morning sacrifices I may send up my acts of *Adoration*, Faith, and hope, and love, of sorrow for my sins and desires for your blessing on all my preparations of duty and love through the day, for us to have such an offering our own Saviour and Redeemer who seeing we had nothing we could offer but our poverty and misery, came himself to be made our own *victim* of praise and love in the *manger*, on the *cross*, in the blessed *sacrifice* of our altars, and in the sacred holy *Communion* for which we now prepare—our Jesus, our compassionate Saviour, oh prepare us indeed.

3rd. Our Jesus is so near us, there on that altar[,] my soul, hidden indeed in veils from our sight since we are not yet glorified to behold him but the *rapturous* times of Eternity will come when we will see him without veils and forever—but now let Faith pierce every veil as the eyes of our blessed Mother, St. Joseph, and the shepherds pierced through the swathing clothes, and mortal appearances of the little weeping Infant in the manger, in whom by Faith they saw the Eternal God the Almighty King of heaven, Earth, and Hell.

O our divine Saviour let our Faith be an acceptable offering while we adore thee in thy real presence though yet unseen and delight to call thee with St. Thomas "*My Lord and my God.*"<sup>9</sup>

[4th.] Know our true happiness my soul in the presence of our Blessed Lord at his altar we are like helpless destitute children who can do nothing, have nothing, and must perish if left to our selves, but on invention of the infinite love of our Jesus he unites us with himself and makes us a part of himself both in soul and body, so that we may have recourse to him as to a tender parent; we can lay at the foot of his altar every affection, every desire of our heart, all our resolutions, and sacred preparations for our dear approaching Communion—he is all goodness—What may we not hope if we are only faithful to our grace

our Jesus, compassionate Saviour teach me your glorious mysteries, teach me your poor child thro' all my whole life how to know, to *believe*, to *offer* and *unite* at that sacred altar,—and Oh above all how to receive thee—*thee* thyself my JESUS—

#### 6th. The Holy Sacrifice

Oh by this most holy sacrifice pity me my Lord. It is the only offering I can worthily make thee—it is *my all*, since it is thyself my Jesus, my victim of sin, my redemption, my cleansing and reconciliation; My JESUS who paid for me in the manger, was nailed for me to the cross, bleeding and dying for me, saying for me to his Father "Father forgive," and to his Mother "Behold thy child."<sup>10</sup> While my sins crucified my Saviour he was asking pardon for them, and his very blood was my peace, now then O my heavenly Father look down upon our altar, it is the same compassionate Saviour who prays for us now as he prayed for us on the cross, , Forgive my sins indeed through the merits of his precious blood here again offered for us. prepare me in that precious blood for my dear communion in which I shall receive my JESUS, my Saviour my all. O bless and prepare my soul indeed.

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<sup>9</sup>John 20:29

<sup>10</sup>Luke 22:34 and John 19:26-27

2nd. Oh the holy and all powerful petitions made for us at that altar, See my soul the lifted chalice, the chalice of his blood , , how great is our happiness in such a Saviour, can we be too confident in our petitions when we ask through his *blood* and *tears* and *sorrows*—O my Jesus do animate my Faith and love while I behold thee here on the true Calvary of our altar and offer to thy Father with the priest who represents thee thy Passion and Death to obtain the *pardon of our sins*, and the *pure heart* with which we desire to receive thee. let then the petitions of our misery and the earnest desire of our souls for a worthy communion ascend to thee the victim of our Peace and the God of our Salvation.

3rd. Oh my Saviour teach my soul indeed thy sacred Faith and love before thy holy altar and how to secure thy mercies there—how to enjoy and not prophane such mysteries of love—Oh too wretched and unhappy would be that soul that should prophane, and offend you like the miserable Jews who while your blood was flowing for them trampled on it and abused it . . forbid oh my Saviour forbid that I should do this horrid crime at the very moment of my best grace and salvation and while all around me will receive thy blessing, teach O my JESUS teach me to know my true grace in that blessed moment of my first communion—

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7th.

If we receive unworthily we take Judgment to ourselves<sup>11</sup>

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O my Saviour, my God, we have received thy Invitations of love and every best hope for our first Communion and to secure them to our souls is our greatest desire, yet when we are told of the dreadful danger

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<sup>11</sup>1 Cor. 11:27

of approaching unworthily—that *we may be guilty of thy Body and Blood*<sup>121</sup> who can we help trembling before thee—

What an alternative is before us of exceeding *mercy*, or boundless *misery*, of *heaven*, or *Hell* , , two sentences hanging over us at once, *salvation or ruin, the curse or blessing*, which we are to *seal ourselves, on our own heart*—O my Saviour and my God, how can I help fearing exceedingly—pity your poor child—

2nd. Consider well my soul the views of *Faith* and *love* in this moment of our best grace for life, while preparing for our first Communion,—see our two Eternities before us, and how much is depending on a Communion well made, or a Communion profaned, a JESUS lost, or a JESUS gained in Eternity only we can know the whole consequence—the excess of misery in losing him, or infinite bliss of making him our own for that long unchanged Eternity. Yet what should we do my soul if we stood afar off, and refused his invitation for fear of offending him , , are we not created for him can we refuse to serve and to love him, shall we fly from him and thus pronounce our own condemnation—Oh no no my soul we can have *no life* with out our Jesus, if we live without him we must be like a poor sapless branch cut off from the vine, like a little nursling Babe left to perish from its mother. our resolution then must be to prepare with the utmost care, utmost fidelity, reverence, and love.

3rd. O my Saviour to eat and drink *our own Judgment*, to offend and lose instead of *gaining thee forever* . . How can the thought be endured , , how can our soul be enough secured against such misery , , *thy grace* is our only security, especially our best grace of *Contrition* and *confession* Bless us then with the fulness of this grace—look upon my soul bought and redeemed at so dear a price My Sovereign Lord, my Maker, my Saviour, my God give us the grace of *true contrition* and *confession* Save us from the terrors of an unworthy Communion

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<sup>121</sup> 1 Cor. 11:29

(8th) Memorial of the passion of our JESUS<sup>13</sup>

—O memorial of the Passion of my Saviour, divine Bread that gives me eternal life—that is my own Jesus himself

O sacred presence of that precious flesh crucified for me, that divine blood shed for me upon the cross, the whole now ready to be delivered for me in my blessed communion . . .

O my Soul are you also ready to deliver up all for him is the earnest FAITH he demands ready and brightening , , will your Jesus coming to you rest his wounds upon a grateful heart, a loving heart, a heart that can receive the whole warm and tender impression , , O shall his *blessed presence* be in us unfelt and unimproved, silently but so dreadfully abused , , O will it be so , , permit it not my Saviour , , let my whole heart be love to receive the dear memorial of thy love thy whole bleeding passion of love, let it return thee love for love , , life for life, make it thy own forever.

2nd My Saviour let me truly declare thy holy passion in my blessed first Communion, let my happy redeemed soul thus abiding in thee be found cleansed and restored to her heavenly beauty. O will it be so indeed will I be found by thee so well prepared by that merciful shedding of thy blood upon Mount Calvary, that blood shed there for me myself thy own poor child of tears and blood—O my Soul can it be that we were so exceedingly dear to our dying Lord , , have we yet begun to make a return for this unspeakable love, do we well apply those streams of saving blood which flow down from the everstanding cross to heal and save us are we ready to receive the sacred body to be as it were entombed in us, we its new sepulchre , , O Soul of mine soul of mine, *are We ready*.<sup>14</sup>

3rd. Sacred memorial of our Lord! “*Do this*,” he said “in remembrance of me”<sup>15</sup> remembrance of blood and bruises, and out-

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<sup>13</sup>Cf. *O Sacrum Convivium*, a Eucharistic hymn by St. Thomas Aquinas.

St. Thomas Aquinas (1225?-1274) was a Dominican friar, theologian, and Doctor of the Church, known for his theological writings. His theology has acquired a quasi-official status in the church.

<sup>14</sup>“Are We ready” is underlined three times.

<sup>15</sup>Luke 22:19



rages and death, and love above death, and stronger than Hell,<sup>16</sup> that love by which he thirsted to be Baptized in his own blood to save us and enable us to gather the merits, while he took all the sharp and piercing torments , , O passion of my Jesus O Love of my dying Lord , , how sweet how sacred are the feelings you bring to my poor Soul so dearly bought and redeemed , , he loved us to the end, and then contrived to stay and remain forever with us to apply daily and continually his passion and death to this soul, so dear to his love , , Oh then my Jesus let us celebrate the unspeakable mysteries of thy dying love with hearts truly devoted to Thee.

9th.

“Thy King comes meek and *lowly*”<sup>17</sup>

Come my JESUS my only hope, since you condescend to come to me I go out to meet you as my King and my God—O sweet condescension of my Lord—and what is my hope and desire but to be united to thee how can my desires refrain to meet those of my God, my Saviour, my King, only desirable indeed and beautiful above all, so lovely indeed in himself but so unspeakably beautiful and good to me—oh can my desires fall short, can I remain insensible to My God . . to the supreme the incomprehensible honour and happiness he offers me , , No no my JESUS, do but speak to my unworthy soul, my JESUS. do but pardon your unworthy child . . the only cry of my heart is come oh my JESUS come.

2nd. I desire to receive thee my Saviour with unspeakable desire but O cover first my whole soul with thy blood, my sins must be first cleansed in it before thy heavenly visit, cleanse me more and more then seal me for thy own to everlasting life, bless and sanctify to eternity, bless and strengthen through the GRAVE and DEATH , , What will Death be with my JESUS, my Saviour, my Father, my Friend . . O

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<sup>16</sup>Song of Songs 8:6

<sup>17</sup>Zech. 9:9

this moment to us my Soul this moment of a first Communion, moment for *Eternal bliss* or *Eternal woe*

Blessed Saviour pity, thou art coming and knowest what a soul should be who meets thee for the eternal consequence—Judas met thee for Eternal reprobation but oh my Saviour my God I fly to your *bleeding wounds* , , , to your *precious Death My life* and only hope.

3rd. Yes my Soul the moment approaches, the Supreme moment of life, our King comes , , our merciful compassionate JESUS the King of Glory the God of our heart and our portion forever<sup>18</sup>—he comes not with his thousand thousands attending , , but in sweet gentle smiles of peace he waits in silence at our door,<sup>19</sup> no pomp of majesty presses round him, but clothed in the humble veils of his love he seeks only the repose of a pure and faithful heart , , “give me thy heart my child” he says, “it is all I ask” , ,

My King my God enter in mine, humble and poor indeed but earnestly desirous of pleasing thee , , long for thy dear presence as the panting heart thirst for the refreshing fountain<sup>20</sup>—Oh cover it with thy own merits, and then even in my exceeding weakness I shall receive thee faithfully and embrace thee truly My supreme Lord, my King, my All.

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<sup>18</sup>Ps. 73:26

<sup>19</sup>Rev. 3:20

<sup>20</sup>Ps. 42:1

## 9.11 Confession Before Communion

### Instructions<sup>1</sup>

[2nd]

On the examination of Conscience

You know very well my dear Children that the sacraments<sup>2</sup> are divided into two kinds, the Sacraments of the dead and those of the living—the first are called Sacraments of the dead because they are instituted in order to restore to life the Soul which is spiritually dead, either by original or actual sin. There are two, baptism and penance—the other five are called Sacraments of the living because in order that they may be duly received, our Soul must be in a state of grace, that is must be united to God, pure in his sight, and free from Sin, at least from mortal Sin.

Since the Eucharist is a Sacrament of the living, in order to receive it worthily we must either have preserved our [bapti]smal innocence, or we must have repaired it by the [Sacra]ment of penance. as it [is] very much to be feared dear Children that you may have profaned your soul by [some] mortal Sin, *before* you approach to receive the blessed Eucharist you must be purified in the Sacra[ment] of penance but you cannot receive the remission of your sins by absolution unless you have just made an exa[ct] confession, and you cannot make an

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### 9.11 ASJPH 23A, p. 1-70

<sup>1</sup>These instructions are not in Elizabeth's handwriting although her writing appears throughout the text as though she were checking it and filling it out. Part of the text is in her daughter Catherine's hand. These are possibly instructions given by one of the priest-directors taken down by one of the listeners. They were intended for children preparing for reception of First Communion, probably received about the age of twelve. The order in which this text is presented reflects a transcription by Rev. Charles L. Souvay, C.M. The great emphasis on lack of true contrition for sin, the possibility of committing sacrilege, and the implicit sense of probable condemnation of the guilty soul are not consistent with Elizabeth's usual sense of God as merciful and forgiving.

The narrative on the sacrament of Penance in *The Real Principles of Catholicism: or Catechism for the Adult* by J.H.C. (London, 1749) parallels many elements in the instructions found in this manuscript. A copy of this is among the rare books at Emmitsburg. Cf. *Seton Writings* 3:B-2.

<sup>2</sup>In Catholic theology a sacrament is a sign and cause of God's saving presence. There are seven sacraments: Baptism, Reconciliation (formerly Penance), Holy Eucharist, Confirmation, Anointing of the Sick (formerly Extreme Unction), Holy Orders, and Matrimony.

exact Confession, [without] a careful examination of your Conscience.—

be convinced then how much depends on this examin[ation] and how culpable you will be if you neglect so import[ant] an action ——— if indeed you content yourself with a careless examine of your conscience, [what] will be the Consequence? You will not remember [many] sins you have committed, and consequently will not confess them, and through this neglect you will not receive absolution of them or of those you do declare in the Sacrament of penance, so you would receive the bread of ang[els] the God of all holiness in a heart polluted by Sin, and [be guilty] of a double Sacrilege by profaning both Sacraments together<sup>3</sup>—for this reason St. Paul gave to the faithful [of] his age, and in their person to all christians that most [im]portant warning which you must never forget let a [man] prove himself; and so let him eat of that bread and drink of the Chalice what is this trial which the apostle requires before receiving the holy Eucharist, but in great measure the examine of Conscience? ———

This also the council of Trent teaches us, when declaring the necessary preparations for a worthy Communion, it says “first we must examine our conscience with great attention and thoroughly investigate the inmost recesses of it” ——— [by] such an exact scrutiny you will discover all your faults and iniquities, you will be enabled to confess them, and in do[ing] this will prepare at the same time the other requisite [dispo]sitions for a profitable reception of the divine Eucharist.

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<sup>3</sup>Cf. 1 Cor. 11:27-29.

1st Sunday of Septuagesima<sup>4</sup>

*Instructions for a first Communion<sup>5</sup>*

On the small number of those who make their first Communion “*Many are called but few chosen*” St. Math [Matthew] 20 chap<sup>6</sup>

Our Lord terminates the Gospel of this day by this dreadful oracle [which] must make all christians tremble “many are called but few [ch]osen” We cannot doubt the certainty of this terrible se[nten]ce, since it comes from the mouth of truth itself, to be conv[inced] of it, it is enough to open your eyes, let us look at the gospel and see what [is to] be fulfilled in order to be rec[k]oned amongst those who are to be save[d] let us afterwards consider, the conduct of the greatest part of Christians the monstrous opposition which we will find between their [ma]xims and the maxims of the Gospel will soon oblige us to confess with [terror] that indeed many are called few chosen—Therefore my dear [children] I will not insist on this dreadful truth, but I will apply these [words] to the circumstance in which you now are and I will say many c[hi]ldren are called this year to make their first communion (at Easter time or Xmas) and but in so large a number, few will be chosen, that is few will make it with all the necessary dispositions—When we contemplate [at the foot] of the altar when we see a numerous assembly of children together to participate for the 1st time in the heavenly banquet our very Souls are moved at the [sig]ht their modesty, their recollection touch the heart and sometimes melt us [to] tears, their parents above all, struck by this edifying spectacle envy the

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<sup>4</sup>This phrase is in Elizabeth’s writing. Septuagesima Sunday is the seventieth day before Easter, the tenth Sunday before Easter, and the third Sunday before Lent. In the seventh century Christians began to observe a fast that began on this day in preparation for Easter.

<sup>5</sup>The curriculum in general use for preparation for First Communion was a series of lessons that began on Septuagesima Sunday and continued through Lent with a goal of Communion reception on Easter Sunday, after receiving the Sacrament of Penance. These instructions follow that curriculum, with topics such as contrition, mortal and venial sin, and conversion. Advent was another season of preparation for First Communion which students then received on Christmas Day.

<sup>6</sup>Cf. Right Rev. Richard Challoner, *Think Well On’T or Reflections on the Great Truths of the Christian Religion for Every day of the Month* (New York: P. O’Shea, n.d.), Chap. 8. Elizabeth’s theme may have been borrowed from Challoner, but his point is broader: the small number of those who will be saved.

[hap]piness of their children, look at them with delight and almost with respect [b]ut could we pierce through these specious appearances and see the interior [dis]positions of many of these children how many should we discover [who] come like *Judas* to betray *J[esus] C[hrist]* and profane his adorable body? how many *devils* should we see amongst these pretended angels? this is a name which our Saviour himself gave to the perfidious Judas [wh]en he said to his apostles “One of you is a devil”<sup>7</sup> God forbid my [dear] child that [you] should be of this number, and commit such an abominable Sin!! that you may avoid so great an evil go to Jesus and say to him, every one of you with a holy fear, O Lord let me not renew the crime of the sacrilegious Apostle and increase the num[ber] of unworthy communions[.] time is still granted me to examine my dispositions give me grace to improve it and that I may faithfully accomplish what I have begun grant me the light of your spirit [to] make a serious and careful examination of my conscience to discover all my Sins that by confessing them with fidelity and sincere sorrow I may receive full remission of them in the *Sacrament of Penance*

3d.

Retreat of Soul and Body<sup>8</sup>

The first thing you must do my dear children to dispose yourselves for your examine of conscience, is to retire as privately as possible and

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<sup>7</sup>John 13:21-30

<sup>8</sup>The content of this instruction indicates rigorist moral attitudes of the time, perhaps even some Jansenist tendencies. Jansenism was a seventeenth century reform movement that was pessimistic about human nature without God's grace and demanded strict asceticism. Personal moral weakness was a dominant theme with self-discipline as the recommended remedy. Confessional practices called for an excessively detailed examination of conscience. Rev. John B. David, S.S., was a representative of this tradition. He compiled a prayer book, *True Piety*, which became the most popular and representative manual of the baroque tradition of spirituality in the United States. Cf. Jay Dolan, *The American Catholic Experience* (Garden City, New York: Doubleday and Co., 1985), 122.

Rev. John Baptist David (1761-1841) was the second priest-superior (1809- 1811) of the Sisters of Charity in Emmitsburg, and later founded, along with Mother Catherine Spalding, the Sisters of Charity of Nazareth, Kentucky (1812). He was the second bishop of Bardstown, Kentucky (1819-1833).

prepare a solitude for your heart—you have committed your sins amidst <on> the tumult of the world and the agitation of your passions, but it is only on the silence of retirement and the calmness of recollection you will have it in your power to remember them effectually, you know the levity and thoughtlessness of your age that the smallest objects will occasion your distraction therefore you must endeavor to retire alone, that undisturbed you may make your examine—

But what will be the use of this exterior retreat and silence, of retirement, if you suffer your natural volatility and dissipat[ion] to enter— <But what will avail to be > with you? therefore your first precaution must be to remove carefully from your mind every thought which may distract it, this is the retreat of the soul—these two kinds of retreat are absolutely required if you desire with a sincere heart to make an exact exa[mine] of your sins, for be not deceived this examine is not so easy as you may perhaps imagine nothing is nearer to us, nothing more intimate to us than our own heart yet nothing is more hidden from us—There are sins which you committed with much reluctance and which troubled you by very painful remorse, these I confess you could hardly have forgotten, but how many are there perhaps most grievous in the sight of God in which you have fallen without attention and which you have forgotten very soon after ——

How carefully then should you apply your memory not only to discover the different sins you have committed but also the number of times you have repeated them with the different circumstances with which they were attended—your examine must *be made on all* these points—I repeat to you then that in order to make an effectual review of your sins you must retire in private, exclude from your mind every thought that might distract you and apply to this important action with all the time and attention which are so necessary for it.

Wednesday in the week of Septuagesium

To implore the assistance of God for a good Examine

When you have disposed all things for your retreat of soul and body you must, M[y] D[ear]C[hild] put yourselves in the presence of

God and conjure him with fervent prayers to grant you the light and grace necessary to remember your sins.—You know that of ourselves alone we cannot raise in our minds the least good thought<sup>9</sup>—

The great Apostle, St. Paul expressly declares this in his Epistle ——— how then would you be capable of piercing through the dark abyss of you[r] iniquities. ———

I can with just reason compare you to the blind man of Jericho<sup>10</sup> whom the Gospel describes to us sitting on the road deprived of the use of his bodily Eyes. He felt and deplored his blindness and you like him must acknowledge that the thick darkness which sin has produced in you almost entirely blinds the Eyes of you[r] Soul.

What then can you do in this situation but imitate this poor blind man and like him address to our Savior Jesus Christ the same prayer which he did: “Lord that I may see” the lively sense of faith and the fervour which animated his prayer drew on him a look of mercy from our Saviour. *he obtained his cure and recovered his sight.* Pray then *M[y] D[ear] C[hild]* but pray like this poor man supplicate our Lord most earnestly to enlighten your mind; be not wearied, neither the power or the Goodness of God are shortened. he will hear your persevering cry and this chaos of your sins shall be at last unfolded to your sight. yes O’ my God, you must say from the bottom of your heart, rather than from the lips, I beseech thee with and confidence for the same grace which the blind man from Jericho asked of you, make me see the number, the various kinds and circumstances, and the Enormity of my Sins, his redoubled cries moved your pity I hope you will not be insensible to mine ———

However *M[y] D[ear] C[hild]* do not imagine that your prayer shall always be immediately heard. No: very often God permits our Enemy to trouble the memory even of those who desire most sincerely to examine their conscience well and prevent then from remembering almost any of their sins. If you have to suffer this kind of temptation be not discouraged, redouble your supplications to your God still more

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<sup>9</sup>Cf. Rom. 7:18-19.

<sup>10</sup>Cf. Luke 18:35-43.



ferently tell him with the royal Prophet “My God thou art my light, Enlighten my darkness”<sup>11</sup> and with the holy man Job “Lord show me my sins and my faults,”<sup>12</sup> you are tried by a loving Father who desires to know the constancy of your good resolutions, but by no means to abandon you to the powers of darkness. —

Thursday in Septuag[esi]ma

“That we must proceed to the examine of our conscience with great attentions—

“The greater number of young people who prepare for confession fall into two opposite extremes—Some of them being not sufficiently instructed on the excellence of the Divine Eucharist or not enough affected by the sense of it are satisfied with a superficial examine of their conscience, with an examine negligently, *carelessly* performed—others on the contrary troubled by vain scruples and fearing exceedingly to forget some sins in their confession think that they can never examine sufficiently they put their memory on the rack and busy the mind incessantly in looking for and remembering the sins they have committed—I exhort you earnestly M[y] D[ear] C[hild] to avoid these two excesses and to teach you a better method I will give you some advice which I recommend to you to meditate carefully and to practice faithfully—I say you cannot receive the blessed Eucharist in a worthy manner unless you have made an exact confession of all your sins and you cannot make it exactly unless you have examined your conscience with great attention, if for <make> want of due examination you forget one only mortal sin neither this sin nor the others which you have confessed can be remitted by absolution, therefore you must examine your conscience with much application if you wish not to be willfully exposed to make both a sacrilegious confession and communion—I say to the second: I approve your faith and respect for the adorable Eucharist, but when you have given to the examine of

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<sup>11</sup>Ps. 27

<sup>12</sup>Job 13:23

your sins a sufficient time and reasonable attention be at peace and do not trouble yourselves, God does not require this contention and endless anxiety which would prevent your dwelling on other reflections still more important, to examine our conscience carefully to declare our sins sincerely to detest them to avoid the occasions which would expose us to commit them again, this only is absolutely indispensable for a worthy communion though you should have forgotten some mortal sins in your confessions God will forgive them if it happens from no neglect or fault of yours—

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6th

Friday in Septuag[esi]sma

*examine of conscience*

My D[ear] Child[re]n as you are commonly much embarrassed when you apply to the examine of your conscience, I will suggest to you a method which will make it more easy.

1st examine yourself on Your duties towards God—if you have said your morning and evening prayers daily how you have said them—if you have assisted on sundays and festivals at holy mass the offices of the church and the catechism and with what recollection and piety ——— 2nd examine yourselves on your duties towards superi-

ors, if you have behaved with as much love respect and submission as you ought to have done ——— 3d examine yourselves on your duties towards your neighbour that is your brothers, sisters companions friends and all those with whom you lived and conversed ———

4th Examine also your manner of living if you have fulfilled the duties of [your] state of life—if you have improved your time the abuse of which is so common a sin among young persons of so much more consequence than they imagine—examine your prevailing inclinations and habitual faults—

5th at last examine the use of your tongue, eyes and heart carefully remembering the sins you have committed by words, looks, thoughts,

desires, actions and even your omissions in not doing what your are bound to do—you will find at the end of this book an examine drawn only for you which will give you the explanations details you may desire for these various points of examin—I have only one more advice to give you,—if your memory is bad and you fear to forget some of your sins in your confessions you may write them down if you choose but keep them carefully under key, lest they might fall into the hands of others and after you[r] confession be sure to destroy your writ[ings]

J..M..J<sup>13</sup>

[7]

Saturday, of Septuag[esim]a

An abridgment or recapitulation of the instructions of the week—

You are too well instructed M[y] D[dear] C[hild] not to know that you are obliged to make a serious examin of your conscience before going to confession. One only mortal sin forgotten for want of a proper examin, will render you guilty of a double sacrilege by the profanation of 2 sacraments, penance and the Eucharist, do then all that is in your power through the grace of God to remember your sins, provide a place of retirement where no distraction may prevent you[r] attention to this great affair and still more, take care diligently to remove from your mind all the thoughts which might disturb its attention—in place of your retirements being alone with your conscience, turn your heart towards God to intreat him with sincerity to assist you, that you may discover all your faults “That you may succeed in this you must apply to it with all the attention so necessary to do it well, at least with all that it is in your power but do not trouble and torment your mind, examine yourself seriously, diligently with a sincere desire to know and confess your *sins* but after that be at rest—I have said this before and I repeat it again, lest you may be distressed with vain scruples and

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<sup>13</sup>Writing J.M.J. (Jesus, Mary, Joseph) on the top of documents is a devotional practice sometimes used to recall the presence of God.

though you should have forgotten some mortal sins God who sees the bottom of your heart and the sincerity of your intentions and endeavours will forgive them—Do not take such lengthy subjects of examine as may confuse your mind but be satisfied with that which I have prepared for you at the end of this book —

Prayer

O Lord before whom the depths of our hearts lay open who see'st my sincere dispositions <of my> thou thyself hast inspired me with them deign now to strengthen me with and grant me the grace to practice them, where I enter in my secret retirement O leave me not, do not abandon me, thou hast said thou wilt examine Jerusalem with lights convert the threat to a blessing for me, shed over my conscience thy divine light, that I may discover all the wounds which sin has inflicted on my Soul, and then show them faithfully to the charitable physician your most tender mercy sends to my help that he <may> may heal them all—.

J.M.J.

Sunday 8 in Septem<sup>14</sup>

————— On the word of God —————

The word of God is a seed. St Luc 8<sup>15</sup>

In the gospel of this day the word of God is compared to seed of which a part falls on the way side another upon stones, another amidst thorns, another at last on good ground—a very natural parable which gives us to understand how souls improve in themselves the word of God—This parable M[y] D[ear] C[hild] is often represented to you to dispose you to <recollect> make your first communion worthily, the ministers of the church full of zeal for our sanctification, endeavour to adapt their instruction to your capacity and to make the truths of your

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<sup>14</sup>This is the reflection for Sexagesima Sunday, sixty days before Easter.

<sup>15</sup>Louis Bourdaloue developed a similar theme of "The seed is the word of God" in "Autre Exhortations sur la Charité envers les pauvres" in his *Oeuvres Complètes* (Lyon, 1812), vol. 3. Cf. *Seton Writings* 3:B-2.

religion intelligible to you, to propose to you the rules of the gospel and the dispositions you must have to receive the blessed Eucharist—but M[y] D[ear] C[hild] are you this good Soil which the gospel speaks of[,] do you correspond with their pious efforts? do you listen to their voice with attention and a sincere desire to profit by their instructions? let your soul answer[.] it is to it I direct these questions—if till now you have been so unhappy as to be like a highway in which the precious seed of the word of God is trampled under foot by those who pass along or like stones amongst which it cannot take root because it finds no earth or moisture or at last like thorns which growing up so abundantly they choak its plants? let us be more explicit—if till now you have heard the words of God with dissipation and without any recollection, with indifference and insensibility with a mind employed about a <thought> thousand trifles and useless thoughts acknowledge humbly your fault ask pardon from your God intreat his goodness most earnestly to stop your volatile mind to modify your heart so unfruitful to his grace to disengage it from these vain things which engross all your attention in a word to make it like a good soil which may preserve the good seed, foster it and bring forth its fruits a hundred fold—say to yourselves, every time you receive some instruction this word which is announced to me is not the word of man but of God himself he will require a strict account of it when I shall appear before his tribunal ———

9

Monday of Sexages[im]a

On Contrition

The sacrament of penance consists as you know of three parts, Contrition confession and Satisfaction that *is* these three conditions are requisite in order to receive absolution of our sins, yet confession may be dispensed with if sickness prevents the use of speech or any other circumstance renders it impossible, Satisfaction also, at least in this life must likewise be dispensed with if sudden death hurries away

the repenting Sinner—but no possible case can be found to excuse us from contrition and consequently there is no possible case in which we can obtain the remission of our Sins without it—What is Contrition?

Contrition according to the council of Trent is a hearty sorrow for our Sins and a detestation of them with a sincere resolution not to commit them anymore[.] if we have not truly this salutary sorrow and resolution in our hearts all our confessions are useless and even sacrilegious and rather fit to provoke the wrath of the Lord then to satisfy and appease his Justice.

It is for this reason that God speaks so often and so clearly in the holy scripture of this interior and sincere sorrow for our Sins always so necessary for every sinner before they can obtain the remission of them—When thou shall seek there the Lord thy God says God himself to his people in the book of Deuteron[om]y thou shall find him yet so if thou seek him with all thy heart and all the afflictions of thy soul<sup>16</sup>—now therefore says he through his prophet Joël be converted to me with all your heart (in fasting and) in weeping and in mourning and rend your hearts and not your Garments and turn to the Lord your God for he is gracious and merciful, patient and rich in mercy<sup>17</sup> . . . two very striking examples, drawn from Scripture can prove to you that without contrition we cannot obtain the pardon of our sins and that on the contrary when we have in our heart a sincere repentance and true contrition we are sure to receive from the mercy of God the remission of our Sins however enormous they may be—

Saul, king of Israel disobeyed God by sparing king Agag and the Amalecites whom God had commanded him to destroy—the prophet Samuel reproaches him with his prevarication, Saul confesses it, asks pardon, and yet dies a reprobate<sup>18</sup> ————— David his Successor falls in two enormous Sins Adultery and homicide—the prophet Nathan goes to him and reproaches him with this double crime—Da-

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<sup>16</sup>Cf. Deut. 4:29.

<sup>17</sup>Cf. Joel 2:13.

<sup>18</sup>Cf. 1 Sam. 15.

vid confesses it asks pardon and obtains it.<sup>19</sup> from whence proceeds this difference from David having contrition in his heart, but Saul only on his lips. ——— I confess to you my Dea[r] Child[re]n I tremble when I declare to you the necessity of contrition for though this necessity is so indispensable, yet a true contrition is very seldom to be found among children or young people—thus you may judge of your past confession, and fear that the greatest number of them perhaps all of them until now have been not only useless but Sacrilegious—that you may remedy the past prevent so great an evil for the future, and receive at last the grace attached to the Sacrament of penance, by now with the assistance of God to excite in your heart this salutary contrition for your Sins without which you can never receive the forgiveness of them. In the following instruction I will give you many motives most capable of moving your souls to contrition if you will seriously attend to them and entreat our Lord to penetrate your heart with them nothing can be more important than this positive truth *if you have no contrition you can have no absolution and consequently there is no salvation for you as there will be no remission of Sin* ———

J.M.J

10

Tuesday in Sexag[esi]m[a]

*Motives of Contrition*

The supreme majesty of God: his infinite goodness to all men but particularly to christians; the inestimable good of which sin deprives us: the Eternal punishment to which it exposes us such motives M[y] D[ear] C[hildren] are certainly sufficient to excite contrition on your heart; let us seriously attend to each of them in particular—You have been so unfortunate as to offend your God that is my dear children you being worms of the earth have dared to revolt against the Creator and

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<sup>19</sup>Cf. 2 Sam. 11-12.

Sovereign Master of the whole universe you went so far as to disobey and trample under your feet the commandments of your God the God of heaven and earth, the *God* of Angels and Men you have refused your obedience to *him* before whom every knee must bow in heaven, upon Earth and in the deepest abyss of hell to whom all things are subject *except the Sinner*. O! what impiety is this! This God you have offended created you, he preserves you and daily bestows on you his best gifts at the very time you most daringly offend him. This merciful God! as a last effort of his love for your Soul sent down upon earth his *own Son* to expiate your Sins in his blood to die for you upon a Cross. *to offend this God!* ah M[y] D[ear] C[hildren] is it not like Opposing a miracle of ingratitude to the miracles of his unspeakable love and mercy! Such is the enormity of sin which you never perhaps understood before, let us consider its horrible consequences and the inestimable good of which it deprives and I mean the eternal sight and possession of God the society of angels and saints in a word this endless happiness which our mind cannot enough anticipate tho it is inconcievable to us now while upon earth—at last, look down in these profound depths of hell in which your Sins have prepared you a place and in which you would have been precipitated had not the hand of God, this very God whom you have so dreadfully offended mercifully with held you ———

Contemplate with horror and trembling this burning fire, so terribly enkindled and inflamed by the breath of the divine resentment and infinite wrath, that it will last with the same activity throughout all Eternity!

See the numberless crowds of devils and the reprobate forever doomed to tears, to despair, to rage and gnashing of teeth—this is the horrid abode and society which your Sins have prepared for you—Say now to yourselves—To whom am I indebted if I am not already condemned to be there? O my God it is to your infinite goodness to thee whom I have so often provoked, to thee whose justice would have been obliged to percpitate me there had not thy tender mercies withheld. If you remain insensible to such motives of contrition you must be at the very height of obduracy, but if they realy move your heart entreat Our Lord to inspire you with an abundant sorrow and sincere



repentance of your Sins. I have assured you that this is the only means of reconciliation with your heavenly father this tenderest of all fathers *who assures you M[y] D[ear] C[hildren] that he desires not the Eternal death of the Sinner, but that he may be converted and live*<sup>20</sup>

11

The conditions of Contrition

Contrition must have many conditions without which it would be insufficient to obtain the remission of our sins in the sacrament of penance, it must be supernatural, sovereign, and universal—1st Contrition must be supernatural, that is as the catechism teaches, it must be excited in our hearts by the impression of the holy Ghost and not only by the impulse of nature, we may, indeed our God by our own power alone but we cannot have sorrow enough for our sins without the help of him whom we have himself offended this grace is not due to us but is a mere effect of his mercy, we must pray for it with great fervor and humility— 2nd Contrition must be sovereign that is superior to and stronger than any other sorrow we may feel. So that we must have a greater sorrow for having offended God than even for the death of our Father and mother, relations and friends, for the loss of our possessions and in a word for the loss of whatever is dearest to us on earth—

I do not mean that you must manifest this sorrow by exterior expression of groans, sobs and tears—which are only signs of sorrow and are often experienced for the loss of a temporal Good more than for that which is Spiritual, but our regret for having offended God must be in the bottom of the heart and surpass every other sorrow—

3d Contrition must be universal that is it must include all the sins which we have committed therefore to detest all our sins with the exception of one only for which we do not repent at all, is to remain almost as guilty as if we had not repented of any according to the maxim of St. James “whosoever shall keep the whole law, but offend in one

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<sup>20</sup>Cf. Ezek. 33:11.

point is become guilty of all<sup>21</sup>—If such is the necessity of these three conditions will you tell me, M[y] D[ear] C[hildren] that true contrition is very rare—I grant it and even more seldom to be found than you imagine—so that it is to be feared that not many receive the remission of their sins in the sacrament of penance, the greatest number of young persons come to the holy tribunal with a contrition almost entirely natural, feeble and languid which besides they feel only for some of their sins, without a general detestation of them all—Reflect seriously on these truths, examine you hearts, tremble for your deficiency, and pray for *still more grace*

X

J.M.J

12

Thursday in Sexagesima

Detestation of Sin

To obtain absolution of our Sins we must not only be sorry for them but we must also detest them this is expressly contained in the definition of the council of Trent. What is it then to detest sin? it is to have a mortal hatred against it to consider it as the greatest of evils and not to look or think of it but with horror—St. Anselm<sup>22</sup> was so strongly impressed with this horror that he seemed to have felt it even to excess if there can be excess in such an aversion. If says he I were to see on this side only one mortal sin to commit and on the other hell opened to receive me in so dreadful an alternative either to sin or to fly into *hell*. *I would not hesitate* in the choice, and I would choose rather to precipitate myself into Eternal fire than to commit a mortal sin—This to be sure will never happen to us but this supposition makes us sensible how much St. Anselm detested Sin and how much we ought[t] also to

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<sup>21</sup>James 2:10

<sup>22</sup>St. Anselm (1033?-1109) was a monk, theologian, and archbishop of Canterbury.

detest it—Is it there indeed a more detestable monster to be found? it insults the majesty of the sovereign master of the universe, it outrages the best of Fathers—it crucifies again our Lord Jesus Christ it destroys the innocence of our Soul and the blessed peace it was to have enjoyed—it torments her with remorse, destroys the rapturous hopes of her future felicity and devotes her to <the> an abyss of misery the excess of which admits of no diminution or alleviation nor its duration of any limit or end—These striking reflections moved the pious queen Blanche in former times to say to St. Louis<sup>23</sup> while yet a child, though I love you most tenderly my Son and see you with pleasure destined for the throne of your ancestors, I would choose rather to see you carried to the grave <of your> than to see you commit *one* mortal sin, this good child received his mothers lesson with a docile and sensible mind and never forgot it by his eminent virtues he obtained a crown more glorious and secure then that which he had possessed upon Earth—I would say the same to you my dear Children I would rather see any one of you die than to see you offend your God.<sup>24</sup> O listen to these my words or rather to the words of your most tender Mother the church whose *voice you hear in her Minister*: be like St. Louis docile and sensible to the lesson they impart and conceive in your Soul an irreconcilable hatred for Sin—

X

13

Friday of Sexa[gesima]

*“The firm resolution and its marks*

The third thing requisite in contrition is a good resolution that is a firm purpose to sin no more, this resolution not to offend God any more is so necessary that without it all pretension to penance would be

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<sup>23</sup>St. Louis IX, king of France, (1031-1086) was deeply influenced by his mother Blanche. He conducted a virtuous administration during his reign and was canonized in 1297.

<sup>24</sup>Elizabeth shared this sentiment, often expressing a similar concern about her children.

but a false penance and only an exterior show as on the scene of a Theatre, according to the beautiful expression of Tertulian one of the ancient fathers of the church. If we were to be judged by men who discover no farther than the outward appearances, a sorrowful, humble exterior, a confession of unworthiness, a supplication of mercy, some factitious promises, and falling tears would be enough to move and deceive them, *but not so, not so with God!* all things lay open to his sight, he is ever present in the bottom of our heart, he observes all its secret motions, penetrates every motive knows the hidden affection, the most specious appearances cannot deceive *him* Let this hypocritical penance be far from you then O my dear Children thes[e] pretended resolutions which come only from the lips and are secretly denied by the heart—To your Sorrow, to your detestation of sin if it is sincere join the strongest resolution by the grace of God never to sin any more, If you have not made this resolution, for a better life, What do you pretend to by going to confession *You will go there to say, you have offended God and have no disposition to forsake your Sins.* Would it not be, as observes one of the ancient fathers *a most shocking insult to your God, a mockery and a provocation of his most dreadful revenge* but, you will say how can we know that we have truly this firm resolution of leading a better life? these are the marks to ascertain it Examin if you have changed your conduct or if you are sincerely disposed to change it—See if you have already made any effort towards this change if your inclinations and affections have received a new turn; if you avoid the occasions of offending God and so not avail yourselves of <the> the ordinary opportunities of Sin which you formerly sought after in short if you no longer find in yourself the same disposition as before—I grant My dear children to comfort the most pious amongst you and give peace to their fearful conscience that this good resolution does not preserve entirely from sin and in spite of our best promises we may be yet sometimes betrayed into it—

but at least we fall in these occasional sins only after a long combat; our faults are not so great they happen much less frequently and it is the infirmity of our miserable nature which hurries us into them we deplore them immediately—we cry to God for pardon and fly as soon as possible to confession and penance—these almost involuntary

weaknesses ought not to persuade us that we had no good resolution—if on the contrary our sins continue to be very considerable and as frequent as before committed without any resistance to the temptation, without this immediate sense of grief before God and quick recourse to the remedy of penance it is evident that we had no go[o]d resolution or purpose to avoid sin and that our confession was sacriligious, how horrible a situation, and *I shudder while saying it that it is the real position of the greatest part of christians of our age!*

On the sufferings of our Lord

13th

Jesus Christ says to his disciples in the beginning of the Gospel of this day (St. Luc ch 18) “behold we go up to Jerusalem and all things shall be accomplished which were written by the prophets concerning the son of man for he shall be delivered to the gentiles and shall be mocked and scourged and spit upon and after they have scourged him they will put him to death!! this sad prediction was certainly most plain and capable of filling the heart of the apostles with the bitterest sorrow nevertheless the Evangelist declares “that they understood nothing of these things, and this word was hid from them,” they understood nothing of the things that were said, beware my dear children lest the same observation may be made against you hear with great attention this prophecy, reflect on it, and understand why the church directs us to read it this very day, this tender Mother grieved to see so many of her children are not ready to enter the ways of penance which she opens to them as the necessary preparation to the great feast of Easter the figure of our heavenly and Eternal Easter to recall them from their folly she sets before their eyes in the beginning of lent<sup>25</sup> the torments and death of their saviour—

Let us enter in this pious intentions and far from sharing in the vain joys of a prophane and corrupted world let us grieve and mourn at the sight of the sufferings which our saviour is ready to endure for your

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<sup>25</sup>Lent is the liturgical season of preparation for celebrating the resurrection of Jesus at Easter.

sake, let us go to the foot of the tabernacle and remain there with all those dispositions of penance and love, of desires and earnest prayers which ought to engross the heart of children preparing for their first Communion—When you withdraw from this happy place you will return in your families where perhaps you will be obliged to meet with worldly company ah My dear children preserve as much as possible the recollection of your soul, and even let it be seen on your countenance, though with all gentleness and prudence: that Where ever you go you remember your great and dearest affair—A first *communion to be made worthily in a few weeks after* —————

*Recapitulation and prayer*

A true contrition or a hearty sorrow for our sins is of so indispensable a necessity that without it, [it] is <is> impossible to obtain absolution all our confessions however exact they migh[t] have been would be sacrilegious if not accompanied with this salutary sorrow—

The God of omnipotence and infinite goodness the God of majesty and love offended by our sins, the gates of heaven shut up against you; hell the horrid *Eternal* hell opened and ready to devour its victims, your happy Eternity lost, an Eternity of torments now deserved and waiting for you; such are the considerations which must excite in your hearts the liv[el]iest sense of sorrow for your sins—This sorrow is not to be a single natural impulse of our heart it must be sovereign, that is above any other sorrow in fine it must be universal and embrace all our sins so that not one must remain which we do not lament the commission of.—A hearty detestation and hatred of sin must follow from our sorrowful contrition, no attachment to our former iniquities is to be retained . . . we became transgressors and the enemies of God by loving sin and we can never become Just and the friends of the same God but by detesting it ——— and finally a firm resolution for a better life henceforward and fall no more in our former prevarications must compleat and consummate the great work of our Justification,—except we have truly such a resolution we would be like impostures, insulting God, his minister, and his sacraments and going out from the tribunal be yet more Guilty and criminal then when we entered it ———

—Prayer—

O Lord through thy infinite mercy thou hast communicated to thy ministers <of> the power of forgiving sin which right belongs to thee alone; do not then permit that a sacrament which thou hast prepared for the salvation of my soul should become through my fault and rashness, useless and pernicious to me move my heart with a true sense of sorrow at the sight of my iniquities; give me this detestation, this hatred of them which they deserve, inspire me with a firm resolution to cast them off forever, thou knowest my corruption and excessive weakness, destroy my corruption, strengthen then my weakness that I may so really renounce my sins and bad inclinations as to be truly purified of all the stains which now disgrace my soul, O my God thy blessed image and redeemed by the blood of thy Son, Jesus my gracious Saviour—*amen*

J.M.J

Monday of Quinga[gesima]<sup>26</sup>

*Integrity of the Confession*

Integrity is one of the essential conditions requisite for a good confession and by integrity we mean an exact declaration of all our sins to the priest—"the penitent says the council of Trent, after a serious examination must accuse himself in confession of all the Mortal sins which he remembers to have committed even the most secret of them—

All the sins you have committed by thought, desires, word, actions and omissions must be discovered to the priest with an entire fidelity. he is the physician of your soul therefore you ought not to conceal from him any of its maladies or diseases—I will give you a comparison which will render this obligation evident. see how solicitous a poor sick man is to inform his physician of the whole of his complaint and all the symptoms he experiences, he makes known its beginning and progress he uses the clearest expressions, he repeats them over

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<sup>26</sup>Quinquagesima means fifty days before Easter.

and over lest the physician should misunderstand, he conceals nothing disguises nothing, says every thing he thinks may help to give the fullest knowledge of his complaint in order to obtain his cure—You must follow this example m[y] d[ear] C[hildren] whenever you go to confession, you must discover your whole soul to your spiritual physician, not only by declaring all your spiritual sicknesses but their causes and progress, in a word you must show to him without any disguise the true situation of your soul, that he may be enabled to form an exact idea of it and apply the proper remedies You know what is related in the 5th chapt[er] of the acts of the apostles concerning Annanias, and Sophia [Sapphira] who were both suddenly struck by God with a sudden death for having used disguise in their declaration to St. Peter and trying to conceal from him part of the truth; may such an example strike you with a salutary terror, and inspire you with an invariable resolution never to conceal or disguise any thing in your confessions, you remember what St. Peter said, “*Thou hast not lied to men, but to God*”<sup>27</sup> I say to you the same in the name of the Lord if you wilfully suppress the declaration of only one mortal sin, it is not to your confessor that you lie but to God himself, your crime is even much greater than that of Annanias, and Sophia since it includes the prophanation of a Sacrament, fear then lest the vengeance of God should fall on your soul with still more severity than it did upon their temporal life—

J.M.J

Tuesday of Quinquaga[gesima]

17

On the number, different kinds and important circumstances of our sins—

To make an exact confession of all our mortal sins we must declare their number, different kinds and consider circumstances—these

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<sup>27</sup>Acts 5:4



three points must be explained to you listen with attention, M[y] D[ear] C[hildren]

1st we must declare the number of your sins that is how many times we have committed each of them for example it is not enough to say—I have disobeyed my parents, but I have disobeyed them so many times—You will tell me that this requiring from you or any other penitent a thing absolutely impossible, how can we remember that we have committed such and such sins precisely so many times? and especially when we have been in a long habit of them, how my d[ear] C[hildren] let us understand one another we are not required to express the precise number of these sins which as you observe might be impossible but it is necessary that you should declare their number as exac[t]ly as you can saying I have committed nearly so many times such a such a sin for example, I have disobeyed my pa<u>rents 5 or 6 times every day—Upon the whole make your examin with sincerity and attention as well as you can do it, then commit the matter to the mercy of your heavenly father, he looks above all for the sincerity and purity of your intention and an efficacious change of your life, but he does not require extraordinary effort of memory which would still leave you in scruples and terrors which are too common to young people—Take care at the same time not to fall in an opposite extreme be not satisfied with a hasty and superficial examin by saying as it were at random: I have committed such and such sins very often and such others not so often—Our declaration must be more particular than that, Our confessor must know the certain state of your Souls to grant or to deny absolution ———

2nd we must declare the different kinds of our sins, it will not be enough to say, I have offended my God very much in my conversations but we must express that it was by backbiting lies, stories or whatever sin of that nature we have committed, and finally we must declare the considerable circumstances of our sins, of which circumstances there are two kinds—Some are aggravating that is they make one sin much more considerable than an other of the same kind, others change the nature of the sin from what it appeared to be at first I will give you two examples which will explain this to you—To steal one dollar from any body is a theft but to take it from a poor creature who

had only that to buy his daily bread and was left destitute without it is certainly a crime still more detestable than if the person you stole from was very rich—to rob a person (even a rich man) of a thousand dollars will be also a much more grievous sin than to rob him of one only, these are what we call aggravating circumstances—for the 2nd example to strike any body through anger is a sin, but to strike the same person in a church or to strike a person consecrated to God is not only a sin but also it is an act of violence a sacrilege it changes the nature of the sin and aggravates it considerable, you see then, that to say in the first case I have committed a theft without any declaration of the<sup>28</sup> different and aggravating circumstances, or in the second to say I have struck some body without specifying that it was in a church, or that it was a priest would not be enough to make known the circumstances and enormity of our sin, as for other trifling circumstances which neither increase the guilt and malice of the sin, nor change its kind and nature it is useless to dwell upon them and embarrass the confession of our sins with superfluous and insignificant details — I must add a word concerning venial sins, we are not obliged it is true to confess them, but as we have no rule by which we can know precisely the degree of our sins we must fear to take that for venial which really may be mortal and the surest and safest way is to accuse ourselves of all sins which we can remember—

18

Wednesday of quinq[ua]gesima]

*Against those who conceal their sins in confession*

This is a certain truth, acknowledged by all the faithful that in order to receive the absolution of our sins we must confess all of them and that if we willfully conceal only one mortal sin we commit a sacrilege and cannot receive any absolution yet how many especially among young persons fall on this miserable fault—let us examine the cause

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<sup>28</sup>Elizabeth wrote “committed a theft without any declaration of the” above the line.

and try to point out the proper remedy—tell me My D[ear] C[hildren] what has been your motive for concealing mortal sins in your preceeding confessions or what is your motive now—you must resolve to declare it the first time you will go to confession? *Consult* your conscience it will answer immediately that it is either because you are still attached to these sins and you intend to commit them again, or because you are ashamed to declare them to your confessor—If it is the first case and a real intention of committing them again Engages you to <commit> conceal it from your confessor lest he should command you to forsake it forever tell me my poor children why do you go to confession? what are you doing there? you go and deceive the minister of the Lord, you prophane the sacrament of his mercies, you provoke him by your criminal silence, your lies, the bad disposition of your impenitent heart, in a word you go there only to become infinitely more guilty than before be assured, as long as you entertain so criminal a resolution you ought not to approach the sacrament of penance—But what have I said: if you remove from it the sad state of your soul will become yet worse your heart will be hardened; the habit of sin will over rule you, acquire the strongest empire and lead you to final impenitence and Eternal Damnation, is this melancholy result the miserable intent of your resolution? I cannot imagine you dare to *propose* it to yourselves expressly—however be sure this result will certainly take place if you yield to the ascendancy of your present habit—Conjure our Lord then to assist you with his most powerful grace to conquer it to detach you from this darling sin you conceal and to enable you to unfold the whole of your conscience to your spiritual Father—The power of divine grace fervent prayers, constant efforts, and the salutary advice of your confessor (if you come to God with a sincere desire of conversion) will enable you to triumph over this sin so dear to you though the Enemy of your Salvation makes it now appear impossible to you and your own cowerdice inclines you to despair—but if a false sense of shame is the only cause of your Silence reflect with me on this temptation and snare of the Enemy—when he desires to bring us to this spirit of deception and lying he diminishes as much as he can the enormity of sin in our sight, and represents it as a simple weakness, a little failing from which it will be

easy for us to get clear—but when he has succeeded to ensnare our poor soul then he begins to show us the reverse and to engage us to remain in our fault he exaggerates its enormity and makes it so heinous that we dare not resolve to confess it—

I wish very much you will tell me, I wish to conquer my repugnance, but I cannot the strongest motives prevent it and shame forbids me to open my heart or my mouth—poor deluded children I will examine these pretended reasons in the next instruction—The matter is extremely important and will call for the most serious attention—

#### Thursday of quinquagesima

An answer to the various pretences—of those who conceal some mortal sin in Confession—The most ordinary pretences which are offered in excuse for concealing some sin, are as follows—“This sin is too great”—“What would my confessor say” he will cease to have any esteem for me—he will not permit me to make 1st Communion. It is now so long since I have kept this sin concealed—I will rather accuse myself of it in some other confession—Now to answer each of these vain pretences—O my God give your blessing to our efforts and remove for ever from the hearts of these our dear children this fatal bashfulness which might cause their eternal reprobation—I st you say this sin is too great? who told you so? perhaps it is <more> much less considerable than you imagine, perhaps it is only some venial sin but suppose it is very heinous, is then the enormity of your sin a reasonable motive to conceal it? is it not rather the most pressing motive to declare it and be delivered from the guilt of it by absolution? do you do so in your bodily diseases? will you say my sickness is too great I cannot declare it to the physician, not so indeed! but how ridiculous then is your reasoning about your sin should you not rather conclude that the greater it is the more pressing is the obligation to declare it

2nd “What would my confessor say? What, poor children every thing for your instruction and consolation that his zeal and charity can suggest “but he will be seized with astonishment” alas such is human frailty and corruption, that perhaps, this very day your confessor will have received from many others the declaration of similar Sins. Ah

this accusation will not be so strange and new for him as you suppose—

3d My Confessor will lose the favorable opinion he had of me” Suppose he will . . . is it not better to please God than men? would you remain at enmity with your God and under his curse, to preserve at such expense a human Esteem which you deserve not, but I will say more and this must determine you not to conceal any thing: your confessor may be surprised at first, that you have committed so heinous a sin, but sensible of human frailty he will compassionate your failing he will be moved by your entire confidence and commend your sincerity, this declaration will cov[n]ince him that you have a true desire of your salvation and increase rather than lessen his esteem for you—

4th “but if I reveal this sin surely my confessor will prevent me from making my first communion” how do you know that? if there remains yet time enough to try your dispositions sufficiently he may admit you, tho’ probably he will deffer it for a while, is it not better to receive a little than to commit the most horrible of all sacrileges?

5th It is now so long a time I have concealed this sin, I cannot resolve to declare it . . . M[y] D[ear] Child it is precisely because you have already hesitated too long that you ought not to delay any longer make at last a generous effort call to your Compassionate Jesus to deliver you from this dumb spirit which ties your tongue and seals your mouth

6th I will accuse myself of it in some other confession’ O Imprudent child who gave you the assurance that death will not prevent you may not this be the last opportunity of time and grace which God will afford you, will your God give you longer time and grace than this very occasion to conquer your fatal repugnance?—hell is filled with reprobates who obtained neither this farther time or grace upon which you wish to depend <fro> for your good intention, M[y] D[ear] C[hildren] you must now acknowledge the vanity and folly of your pretences and the truth of any answer to them, take therefore a resolution never to conceal or disguise any sin in your confessions, why should you fear to discover your whole conscience to your confessor do you not know to what an inviolable secrecy he is obliged—Go My d[ear] c[hildren] shall I say to you as J[esus] C[hrist] said to the lepers,

Go and show yourself to the priests;<sup>29</sup> discover all the sores and leprosy of your soul, they have power to heal it compleatly but only when they know its maladies, The grace of absolution in great measure depends on the sincerity of your accusation—O my God give conviction to the heart of all those who will read this instruction; do not permit any of them to be doomed to eternal misery for having yielded to their fatal shame and concealed some mortal sin in their confession, make them sensible of the horrible situation of a Soul who is obliged to appear at thy dreadful tribunal with her most grievous sins still unconfessed, shut up in herself and not effaced and blot[t]ed out in the sacrament of penance by the blood of thy son our merciful Saviour Jesus Christ—

Friday in quinqa[gesima]

*On General Confession*

By a general confession we mean a review as such embraces the sins of our whole past life or at least those of many years past, this kind of confession is generally useful and often necessary—1st the use of a general confession is to excite our Soul to a hearty contrition and secure and confirm to it a more lasting peace—It excites a greater sense of contrition for altho' we cannot remember the numberless offences we have committed but yet we feel an extreme confusion for them and the necessity of asking pardon of our God—it also gives a more abundant peace to our soul for who can be sure that he has not forgot through neglect some sin in his particular confessions and that he always had in them all the necessary dispositions

Now a General Confession when it is made with the requisite conditions supplies the defects of the preceding ones and restores peace to our soul therefore we see the most pious persons, have commonly adopted the excellent practice of making many general confessions in the course of their life—

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<sup>29</sup>Luke 17:14

2nd The necessity for a general confession occurs in the following cases in which it becomes an indispensable duty—1st When we have forgotten some mortal sin in our confession for want of a sufficient examin, 2nd when we had not a sincere repentance of our sins in our former confessions 3d When we had not a firm resolution to offend God no more—In these three cases our sins have not been forgiven we are then obliged to confess them again or to live and die in the guilt of our iniquities—M[y] D[ear] C[hildren] if you knew what it is to carry to Eternity the dreadful load of your sins—Either one of these defects in your past confession is enough to oblige you to make a general confession, and perhaps you have been in all these three cases we speak of, how carelessly your exams are commonly made, how imperfect and tepid is your contrition, how inconstant your best resolutions, certainly to receive the divine Eucharist with security a general confession is of positive necessity, and most happy will you be M[y] D[ear] C[hildren] when, by this means you have repaired the defects of your former ones—

Saturday in quinq[ua]gesima]

Recapitulation and prayer

God through his abundant mercy, does not inforce against us the strict rights of his Justice but rather offers us the pardon of our sins, all that he strictly requires of us is that we should confess them all to his priests he makes this a necessary condition of our receiving the grace of reconciliation—to make an entire and exact confession is to accuse ourselves not only of all the mortal sins which we remember but also of the number of times we have committed each one of them and what remarkable circumstances accompanied them.

Then wilfully to conceal only one Mortal sin in Confession, or not to confess as exactly as possible their number and remarkable circumstances is to prophane the sacrament of penance and go out of the sacred tribunal more guilty than before we entered it

O, my dear children leave off this fatal shame which would compel you to conceal any of your faults—disclose to the ministers of your

reconciliation with God every thing in your soul which might prevent your declaring them Show to them as to your spiritual physicians all the wounds and ulcers of this Soul, do not conceal, do not disguise any thing. The law of their holy ministry and the most awful command of the church, oblige them to the strictest secrecy and silence so that you need not fear any indiscretion in making the *clearest* declaration, If you feel some confusion in making it consider your spiritual misery, you deserved it, it is but a just part of your penance and satisfaction for your sins, as for the pretences your imagination may suggest to authorise your silence and concealment whatever they may be they are evidently mere temptations which would lead you to the commissions of the most dreadful sacrileges if you were on their account to omit making as far as in your power the most sincere confession of all your sins

#### Prayer

O my God, I am seized with terror at the view of the miserable condition of my Soul while still in its sins and exposed to thy eternal displeasure—I feel the earnest desire to make my peace with thee and fulfill all the conditions which thy mercy has proposed to me, I will go to the feet of thy minister in all the sincerity and simplicity of my heart—I know to confess to them [my] sins is to confess them to thyself, strengthen my resolution

O my God do not permit my enemy should shut my <eyes> mouth—but strengthen me that I may generously conquer all repugnances, whatever, to the painful declarations which may be necessary, so that I may make a compleat and entire confession, receive a good absolution, and go with confidence O my dear Lord to meet thee in a worthy Communion ———

X eternity<sup>30</sup>

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<sup>30</sup>Written in small script at the bottom of the page by Elizabeth



1st Sunday in Lent

*On Temptations*

“Jesus was [led] by the spirit into the Desert, to be tempted by the devil”—St. Math Chap..4th

You are certainly astonished my Dear children when you see our Saviour exposed to the temptations of the devil and nothing less than the authority of the divine Scripture would make you believe it, yet think a few moments <will res> of reflection will remove your surprise—Our divine Saviour came down from heaven upon earth to redeem us, and through his infinite mercy not only has condescended to put on our human nature but even to be subjected to all our infirmities except Sin,<sup>31</sup> he has even consented as says St. Augustin to be tempted by the devil that the christian might conquer his temptations, that is our Sweet Jesus wished to be tempted by the Enemy of our Souls only to teach us how to resist his attacks—

Be not then surprised, M[y] D[ear] C[hildren] if thro[ugh] the course of your whole life, in spite of your watchfulness over your soul and your best efforts in virtue you remain still exposed to temptations, the greatest saints experienced them before you, nay your divine Saviour permitted them even in himself—for this reason the wise man in the holy Scripture gives us this wholesome advice. “Son when thou comest to the service of God (stand in Justice and in fear and) prepare thy soul for temptation”<sup>32</sup> I will point out to you two among them very dangerous which your enemy will certainly suggest to you and against which I must warn you, both concern the circumstance in which you now are. he will try to bring many to an unworthy communion by saying to them why do you want so much preparation? what sins have you committed? are you not pure enough in the sight of God? and if you have fallen into some little weaknesses is not his mercy infinite? to many others he will say the reverse to remove them from the holy altars, what are you doing? will you receive your Saviour in <your> a

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<sup>31</sup>Cf. Heb. 4:15.

<sup>32</sup>Sir. 2:1

heart so badly prepared for so great an action?—do you forget how severe and terrible are his Judgements—

beware against these efforts of the Tempter and neither listen to false assurance, nor be afraid at vain scruples, but do your best in earnest and sincerity, and after you have done throw yourselves with all confidence in the arms of your dear Jesus—

X

Monday in Lent

*Necessity of Satisfaction*

Satisfaction, the third part of the sacrament of penance is a reparation which we ought to make to God or to our neighbour for the injury we have done or to them, to satisfy for our sins is to do or suffer something in order to appease the anger of God whom we have offended or to do justice to our neighbour for whatever wrong we have committed against him—God alone can forgive sins, he alone consequently must dictate the conditions which are to be fulfilled by him who is to receive pardon.

In the sacrament of baptism he forgives all our sins and requires no satisfaction, therefore when baptism is administered to grown people whatever sins they have committed no penance is imposed on them.

In the sacrament of penance God through the ministry of his priests grants only the remission of the external pains and he continues to require temporal satisfaction; our Mortal sins deserve an Eternal pain, that is hell the absolution delivers us from it, but with obligation to endure some temporal pain before or after our death therefore the priests always imposes some penance in the sacrament of reconciliation

however we may obtain absolution of our Sins before we fulfil our penance but a sincere resolution of accomplishing it is required—Consider my dear Children what absolution grants to you and the conditions you must fulfill after it is granted[.] all is not acquitted when sin has been pardoned. in the sacrament of penance a kind of exchange only, though exceedingly beneficial to you has been made

that is hell shall be no more the dreadful reward of your Sins, but you remain under the obligation of temporal expiation of them you will never be admitted into heaven until <they> you have made a due Satisfaction during this life or in the next, in purgatory—The holy scripture offers us many examples of this truth. I will relate some to you in the following <examp> instruction—  
death<sup>33</sup>

### 9.12 Miscellaneous Meditations from 1811-12

sufferings are the ties, the bands which fasten and unite us to our dearest child of the cross!

Child of Calvery!

to love—is a disposition which may exist without action, but to taste is to be sensible of his sweetness ———

of the past nothing sh[oul]d remain but sorrow for Sin—of the future nothing anticipated but the hope of heaven—of the present one sole and only aim to fulfil in every moment his adorable Will.

*(Anninas thought on her sick bed, 1811 Xmas<sup>1</sup>)*

Haste O Christians to the Manger

Come Behold your Infant Lord

Angels call you with the Shepherds

—our Sovereign Love is there adored

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<sup>33</sup>Another paragraph, added later and written in pencil, is difficult to decipher. It is not part of the larger instruction and is not included here.

9.12 ASJPH 1-3-3-26C

<sup>1</sup>Anna Maria Seton died March 12, 1812.

View his sacred hands and feet  
Now an Infants, lovely, sweet,  
The iron nails—so soon will tear  
Can you *now* refuse a tear?

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*Sacred hands most holy feet  
Let me embrace you now, and hate  
The sins of mine which will them bore  
And never sin against you more*

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View now his little Sacred head,  
With softest down scarce yet o'er spread  
And must a crown of cruel thorns  
on this most precious front be borne

Sweet Sacred head true windows source  
an Infants life was first thy choice  
—and I with thorns will crown that head  
Whilst thou on mine dost *blessing* shed

and let us view his precious side—  
from whence will Flow the crimson tide  
—for me the sharp and cruel spear  
that sacred flesh —— Ah must it tear!

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Oh Blessed side! most lovely part  
Which covers o'er his Infant heart—  
That heart replete with love for me  
and all mankind must opened be  
that from its precious blood may flow

on Us poor wand'ers here below—  
that We being cleansed in the tide  
may *take our refuge* in his side

Oh Mother! in whose sweet embrace  
Lies our Blessed Lord of love and grace  
Oh! hear our prayers *our Mother dear*  
who never yet refused to hear.  
Obtain that in his sweet embrace  
We may meet Death with joy and Grace  
And when admitted to his sight  
Enjoy that day which knows no night

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and beg of them to praise and thank thee for us—O Lord God, lamb of God, Son of the Father, who takest away the sins of the world have mercy on US! have mercy—look upon thy church look upon our desolation<sup>2</sup>—look down upon the shepherd of thy flock, behold him in bonds and captivity unable to watch over and guard it—thy altars broken down, thy holy places laid waste—thy priests led in captivity, the stones of thy Sion dispersed, its precious gems trodden under foot—hear the mournings of her Virgins driven out of her sanctuary and the lamentations of her widows refusing to be comforted—how desolate sits thy city whose choirs resound no more<sup>3</sup>—Mercy! Oh have mercy on us, hear our prayer! *who takest away the sins of the world* hear our prayer: who sittest at the right hand of the Father have mercy on us, for thou only art holy thou only art our Lord thou only O Jesus Christ, with the holy Ghost art most high in the glory of God the Father *Amen*<sup>4</sup>

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<sup>2</sup>This undated fragment probably refers to the exile of Pope Pius VII (1742-1823) from Rome during Napoleon's reign. The Pope returned to Rome after Napoleon was defeated in 1814.

<sup>3</sup>Cf. Lam. 1, 4.

<sup>4</sup>These are phrases from the *Gloria*, a song of praise sung at Mass.

medi[tatio]n by Marias dying bed<sup>5</sup>—

Glory be to God on high!

Peace on Earth to men of good will.<sup>6</sup> We praise; we bless thee—poor and in misery, unable of ourselves—who are we to praise thee—but we call on all thy creation to praise thee! the Birds of the air, the inhabitants of the Earth, and the depths of the sea, the Mountains and the Vallies, and whatever thou hast made to praise to bless to declare thy glory—

We call on thy Angels archangels, thy cherubims and seraphims who cry to thee continually day without night rejoicing before thy throne, to lend to us their voice and join our unworthy cry to theirs while they repeat the never ceasing Holy, Holy, Holy, is the Lord God of armies. We adore thee—in our nothingness and Humiliation—our vileness, our worse than nothingness—We adore thee who only art adorable, who only art Almighty—

We glorify and give thee, thanks for thy great glory—we thank thee *that thou art what thou art* so great, so glorious, and infinitely good that thou art our God, our Father Almighty, tho' we are so little, so debased and so unworthy to be called your children—We give thee thanks that thou hast given us thy Son our Lord—what more couldst thou give in giving him to be our Saviour and redeemer—we thank thee that in him and thro' him thou hast given us the spirit the comforter and enlivener, We thank thee O Lord God, Heavenly King, God the Father Almighty . . .

Lord Jesus Christ the only begotten Son. We hail thee the King of Patriarchs, King of Prophets, King of Apostles, King of Martyrs, King of Confessors, King of Virgins,

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<sup>5</sup>Anna Maria Murphy Burke (1787?-1812) arrived from Philadelphia in May 1809 to become the second woman to join Elizabeth in Baltimore. Known by her surname Murphy or by her stepfather's name, Burke, Sister Maria died October 15, 1812, at St. Joseph's in Emmitsburg during the first novitiate of the Sisters of Charity. She is buried in the original community cemetery. Of her death Elizabeth wrote: "Go Maria, go to your blessed abode, to your friends who wait for you: Annina, Cecilia Harriet will receive you."

<sup>6</sup>Luke 2:14

(a little meditation of bec's)

9th May 1814

Mothers room close to the chapel<sup>7</sup>

My Nina—the morning is beautiful, the sky is serene, the sun shining the birds warbling their sweet notes and my Nina lies cold in the *little* solitary woods<sup>8</sup>—she sees no beautiful sky, she sees no sun shine, she hears none of the sweet notes of the little birds around her—no oh no my Nina lies cold and stiff in the silence of the grave—Cecilia<sup>9</sup>—and our dear Maddelene [Harriet Seton] the same all thru cold and stiff their faces pale, their eyes closed in the shades of death—Oh my Jesus what an awful sight—those whom we once so dearly loved, who once were so gay, who once listened with delight to the song of the lark now singing on the tree its notes echoing through the woods . . . My Nina hears it not, my Maddelene hears it not my Cecil hears it not, all is silent to them—and shall we see you again?—if you do with Jesus live remember those you loved so well,

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<sup>7</sup>“Bec” is Rebecca Seton, Elizabeth’s youngest daughter. Elizabeth’s bedroom in St. Joseph’s House (the White House) adjoined the chapel.

<sup>8</sup>Nina is Anna Maria Seton. She is buried in the community cemetery at Emmitsburg that the sisters referred to as the little woods.

<sup>9</sup>Cecilia Seton (1791-1810) was a half-sister of William Magee Seton and especially devoted to her sister-in-law Elizabeth. Over the objections of her family, she converted to Catholicism June 20, 1806. In ill health she joined Elizabeth in Baltimore in June 1809 and shared the life of the Sisters of Charity at Emmitsburg until her death April 28, 1810. Known as Sister Cecilia or Cecilia Theresa, she was elected to the first governing council of the Sisters of Charity in 1809. She is buried in the original community cemetery.

Harriet Seton (1789-1809) was a half-sister of William Magee Seton and sister-in-law to Elizabeth. She accompanied her sister Cecilia to Baltimore in June 1809. Once engaged to Elizabeth’s half-brother Andrew Barclay Bayley (d.1811), Harriet broke the engagement after her decision to become a Catholic July 22, 1809. She made her First Communion September 24, 1809, and was confirmed a few weeks later by Archbishop John Carroll. Elizabeth often referred to Harriet by her confirmation name, Madeleine. During the summer of 1809, Elizabeth and her companions took a walk through the thick woods on their property at Emmitsburg in order to select a site for a cemetery. Although several spots seemed favorable, Harriet’s attention rested on a large, old oak tree which she designated for her repose declaring, “This is my spot!” as she playfully threw an apple core against its trunk. She died unexpectedly December 23, 1809, of a brain tumor and was laid to rest under that oak tree, which became the site of the original community cemetery of the Sisters of Charity. She was sometimes called “Hatch” or “Ha.”

who shed so many tears for you—oh pray for us, dearest ones, pray for us—how does my heart<sup>10</sup>

### 9.13 Jesus in the garden of Olives<sup>1</sup>

1st O my Jesus this is the very last morning meditation before I receive the decisive absolution on which my happiness of tomorrow depends—tomorrow O my Saviour to be united with you to receive you to possess you in my heart! What purity of conscience can be sufficient—O how will it be with this poor heart tomorrow—my Jesus finish, finish yourself to prepare it my only hope is in you, for the decisive, the final preparation of this day . . . Let me now in this very beginning of it unite myself to you so closely that I may not lose one of those graces which I may yet receive in these precious hours one only look from you my Jesus one only look will decide my happiness one look to convert this heart which is even now so insensibly . . . My sweet Saviour my Jesus! I unite myself closely to you . . . I will quit you no more, I will remain near you prost[r]ate, in the garden of Olives the Garden of Agony, until I have drawn into my soul that true and entire contrition which your love has prepared for me in that Sea of Sorrow and bitterness on which each of our hearts were under . . . Visually present to yours . . . O love and sorrow of my Jesus let warm deep waves flow into my soul,—let me remain with you the whole of this day, my Saviour in the garden of your sorrowful Agony—

2nd O my Soul, Jesus sorrowful unto Death for thy sins—Jesus who still tells thee after as many ages my soul is sorrowful unto death—O voice, of Sorrow, voice of my Saviour in agony for me penetrates and pierce[s] the bottom of my soul—my sins the Sins of my whole life were present to you my Saviour and so sensibly felt by your foreseeing they would be committed after so many graces received—Ah! Shall I be insensible this last day of preparation shall [I]

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<sup>10</sup>Written along the right side of the page: “sigh and long to be united to you”

9.13 ASJPH 1-3-3-92a(3)

<sup>1</sup>Cf. Mark 14:32-42. This meditation precedes reception of the sacrament of Reconciliation (formerly Penance) in preparation for Communion.



still sleep the sleep of death and sin in which I have so long remained . . . Your sorrowful voice calls on me to watch” watch this house withering—alas the enemy approaches—perhaps there are some, who are coming even now to betray me—dear Soul, beloved soul will it be you—will you too betray the Son of man in this kiss of love, you come to offer him—O rather die with Sorrow than thus betray your Jesus.

3d. No, no I will not—O my master I will not betray you—no my king, my God, no the Soul you so dearly loved will not betray you—rather I tremble with fear that I am not yet enough prepared—I would at this moment redouble the cry of love and sorrow—Jesus my Jesus O Shed every grace in my soul, give O give me those holy dispositions which I bear so much I do not possess let not the decisive words of your pardon be pronounced on one in vain—Contrition O perfect Contrition, Sorrow bitter regret, union absolute sorrow O how great should you be since my Jesus is offended since hell is opened since heaven is shut by myself—my Saviour—shed the sorrow of your agony in my heart that I may not more offend you at least never with my will—rather let me die than offend you, O holy absolution, mercy of my God O Communion, communion, tomorrow morning—My Jesus unite me to yourself even this day this day in which I shall receive from you my pardon —————

## 9.14 Meditation on Heaven

### Heaven

If the holy Scriptures says so much of Judgment they are also filled with Sentences for heaven—St. Peter, St. Paul—St. John, in the Apocalypse the very last word the Spirit says COME, we answer Lord Jesus Come QUICKLY!

St. Augustins 3 words We shall see! see! O! We shall praise! We shall love!!! if on earth we so much delight to behold what is lovely

what? a nothing—St. Paul warns us it passes it is fleeting and temporal—but the things unseen are ETERNAL.<sup>1</sup>

the saints—St. Aloysius de Gonzag<sup>2</sup> not raising his eyes on his dear Mother, till he should behold her with the elect in heaven! or as says St. Bernard [of Clairvaux] they disdained to look at any thing on earth since they could not see God—but we shall see: see as we are now seen—face to face—We will praise—even now we delight to praise the excellence we see—we call for the praise of all creatures, of all creation! but all Nothing—and our JESUS took on himself our humanity as if to unite all *material* creation to the *Spiritual*, to give Praise to his Father

if a Seraph had united with us it would have been but a seraphs praise—but GOD himself becomes our praise from our lower material World—

WE SHALL LOVE! Now he escapes from our eyes while he lives in our heart—as a poor blind man speaks to his best and dearest friend but cannot see him, or a little child to its mother through a lattice or partition, so we to our JESUS—but in heaven! TORRENTS of LOVE!!!

Oceans of LOVE to plunge in for Eternity, every faculty of our Soul dilated!!!!—

—heavenly pure supernatural love *undivided* — God alone—

—human love finishing in corruption and distaste—

Blessed Vocation—blessed they who understand—When our Jesus said the beatitudes what did he mean, the momentary blessings for this Earth? O no he blessed indeed for heaven where he shall wipe all tears from every eye.—no more sorrow or sighing—endless love and HARMONY the SONG of MARY—her voice of praise—these blessings for Eternity in *incessant* acts of love and certainly then Eternal since he could not destroy us while in an ACT of LOVE.—

is it possible this Atom being I possess shall be eternally blessed without end or limitation—the language of the saints easily understood when we look at heaven—the solitaries and martyrs—We talk

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<sup>1</sup>Cf. Rev. 22:20; cf. *City of God*, book 22, chap. 30: "There [in the perpetual Sabbath of God's kingdom without end] we shall rest and see, see and love, love and praise." Cf. 2 Cor. 4:17.

<sup>2</sup>St. Aloysius Gonzaga (1568-1591), who died at an early age, is the patron of youth. He was a Jesuit who had a strong devotion to the Eucharist, interior prayer, and service to others.

of SACRIFICES. Where, in What? when we think of heaven we smile at the word *Sacrifice*. Yet in our miserable weakness we feel the whole weight—but all in him who strengthens—

Now our love so cold—our communions so cold! bid him call to the heavenly banquet call us to LOVE better in our Eternal bliss with HIM—

### 9.15 [Retreat Meditations]<sup>1</sup>

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St. Joseph our father, by Mary herself, by our angels and St. Vincent [de Paul] and so many pleasing victims made a living sacrifice of love.

Father accept our little offering, grant a blessing to thy poor daughters—the only blessing they claim which is that truly thy name may be hallowed in them and through them in many more—hallowed be thy name in all<sup>2</sup> this is the first and best intention of our present retreat bless all its exercises for thy own glory and love—remember for us the

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#### 9.15 ASJPH 1-3-3-20E

<sup>1</sup>These retreat meditations in Elizabeth's handwriting, are presumed to be the retreat of July 1813, the third retreat, which was given by Rev. John Dubois, S.S. At the conclusion of this retreat, the first group of women made their vows as Sisters of Charity on the feast day of St. Vincent de Paul, July 19.

Rev. John Dubois, S.S., (1764-1842) born in France and ordained in 1787, arrived in the United States in 1791 as a refugee from the French Revolution. He was appointed by Bishop John Carroll as a circuit-riding missionary in central Maryland, and in 1795 he became pastor in Frederick, Maryland. In 1808 he joined the Sulpicians and founded Mount St. Mary College and seminary in Emmitsburg. He welcomed Elizabeth and her first sisters to St. Joseph's Valley in June 1809 and surrendered his cabin for their use until the Stone House was habitable. In 1810-1811 he and Elizabeth wrote revisions to the *Common Rules of the Daughters of Charity* to adapt it for the American Sisters of Charity. He became the third priest-superior of the community (1811-1826), and in 1826 he was named third bishop of New York (1826-1842). At the time of his episcopal appointment, he withdrew from the Sulpicians.

The Society of the Priests of St. Sulpice (S.S., Sulpicians) were founded in Paris in 1642 by Rev. Jean-Jacques Olier (1608-1657). Their mission is the formation and education of candidates for the priesthood. Olier was a friend and colleague of St. Vincent de Paul.

<sup>2</sup>Cf. Matt. 6:9.

prayer of our Jesus for his Disciples, for them he said “I sanctify myself that they may be sanctified in truth—they are not of the world as I also am not of the world, the glory which thou has given me I have given them, a glory of holiness and pure heavenly love that they may be one as we also are in them and thou in me that they may be made perfect in one and that the world may know that thou hast loved them as thou also loved me.”<sup>3</sup> Thus O Father hallowed be thy name in us.

3 And thy Kingdom come<sup>4</sup>—in this our blessed retreat, let thy Kingdom be founded for ever in our hearts—ah! we pledge them all to spread it also the most we can in others—

Thy Kingdom come O Father which is all justice, peace and joy in the Holy Ghost—O the Holy Ghost he is our spouse—surely he will come and visit our souls during our retreat—he will establish in every corner of them the full empire and blessedness of that Kingdom, the full order, submission and right service which must prevail everywhere in it—he will inspire all with a new sense of that high reverence we owe to the majesty of our supreme Lord, that tender love and trust with which we must live under his law, the courage and fidelity, the cheerfulness and eagerness with which every duty to him must be discharged, the zeal we must have to support and promote his interest in every other soul and to cherish it first in each other as being so specially <bound> united to him together by the bands of our common love and service, ah! blessed father thy Kingdom come indeed, favour us much, we resolve to review strictly how till now we have served thee, to spare no trouble, to mend every thing bad and deficient and so well to improve thy new graces as to become a little better and more worthy our dear dear name *the daughters of Love*

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<sup>3</sup>John 17:23

<sup>4</sup>Cf. Matt. 6:10.

The Daughter[s] of Charity<sup>5</sup> led by their beloved into solitude, look at him, and their own souls with their most religious and loving thoughts and express also to him their tender concerns for other souls

1—"I will lead her into solitude and will speak to her heart"<sup>6</sup>—these are thy blessed words to my soul O my God in the beginning of my retreat—I follow with joy where thou leadest me—here I live indeed in solitude and separated from the world and moreover I have reserved a corner of my heart for my daily solitude with thee—for I am exceedingly pleased to sit alone like a sparrow<sup>7</sup> with Thee whilst all things are passing away in tumultuous course—but this is not enough for thy love and now thou callest for me to a more solitary retirement from even my common duties for thy service here, thou callest for me to a little refreshment of my soul—for a closer entertainment with thee and a review of my present situation towards thee—be blessed for ever blessed O my Lord for this thy new kindness to me, I follow with joy thy pleasing calling and go through the path of our solitude together till I may find the full retreat of my soul with thee ah! what do I see in the good place of my solitude Thee my God, thee the first I do enjoy in a clearer and fuller light Thou leadest me to my Thabor<sup>8</sup> as Peter and John and James and lo! I see thy grandeur and thy beauty displayed and I say it is good for me to be here, thy grandeur, thy Majesty, thy immensity, O my God are unfolded to my view—and impress my soul with a new sense of reverence.

I will preserve it through all my religious exercises, thy perfect holiness and spotless beauty shine forth and in their light my least offences becomes heinous and insupportable to behold—I resolve to avoid them with more fidelity than ever, thy goodness charms my heart and more than any thing else fills me with purest desires to

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<sup>5</sup>An outgrowth of the Confraternities of Charity in France, the Daughters of Charity was the first successful society of uncloistered religious women to serve in the active apostolate of the Catholic church. Their main focus was serving the needs of the poor. The institute first received ecclesiastical approval by the archbishop of Paris in 1646, and the statutes were confirmed July 8, 1668. The Company of the Daughters of Charity was the model used in forming the Sisters of Charity in the United States.

<sup>6</sup>Hos. 2:16

<sup>7</sup>Cf. Ps. 102:7, 26.

<sup>8</sup>Cf. Mark 9:2-13.

please Thee—thy justice—O thy justice. O my God terrible overwhelming O may it never more be against me—but O may my penance for my past sins be more and more fervent to my very last breath—thus do I contemplate Thee my God and draw every good conclusion for my Soul—

2. My Soul—O how much better I begin to know her native excellence and after its miserable corruption her new and still higher grace in the eyes of her Lord—My Soul a spirit—as my God is a Spirit my Soul is a Spirit—if there are more happy spirits fully disengaged from the base alliance of such bodies as ours—Angels, Cherubims, Seraphim, my glorious brothers<sup>9</sup>—yet I also am in spirit though imprisoned and detained afar in this exile—O my Soul how dear art thou to me how immense a Spirit thou art—the whole creation is not enough for Thee, God himself is the only sufficient object of thy knowledge, the only full object of thy love, do not stop at any thing else—any thing else is infinitely beneath thee—God alone can be thy *all*—his heaven thy worthy mansions, his eternity the only sufficient time of thy enjoyments with thee,—dost thou see that his infinite love wants thee, thou art betrothed to him for a spouse<sup>10</sup> and he waits for thee,—dost thou see that his infinite love wants thee, thou art betrothed to him for a spouse and he waits for thee, or rather cannot wait and comes to visit thy lower dwellings—he comes in Bethlehem a dearest and most amiable child to obtain thy tenderest love and play before thee in his cradle—thy God—infant in swaddling clothes—he lives a long while in the land of thy exile to teach thee the ways of his heavens and how thou must please him like an amiable spouse—he sees that his enemy and thine has covered thee with wounds and quite disfigured thee all over and lo! it is in his very blood he would have thee redeemed, revived, restored to utmost purity and beauty All his blood is given up for thee with inexpressible love—*it was* in his passion and death—*it is* daily and hourly in graces of every kind—O Spouse of such a love wilt

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<sup>9</sup>Cf. Isa. 6:6. The choirs of Angels listed in early Christian sources are Seraphim, Cherubim, Thrones, Dominations, Virtues, Powers, Principalities, Archangels, and Angels.

<sup>10</sup>Cf. Hos. 2:21.

thou not care to please him exceedingly, wilt thou not be more sensible of thy happy end and glorious excellence—

3. And the Souls of others, will we forget them in our retreat—O my God! We are the Daughters of Charity—from our happy solitude we look with desolation to the misery of the souls at large, we know how many do not know Thee, do not serve Thee, our name devotes us to their service in any manner that we could truly serve them—we must bring them to the knowledge of and the practice of thy holy religion—to the habits of a good life—we must display for them the tender compassion of thy goodness, be the ministers of thy providence for the relief of their miseries a relief which disposes so well every heart to thy better service—we must be a shining and brightning light of edification to all—that they may say “see how pure, holy and glorious is religion in the souls truly sanctified by its best spirit”—O my God this is our vocation and thus we must be concerned for souls—in that goodly thought we know every one here may share even through temporal care as abundantly as any of her Sisters, since in the present state those temporal cares are the foundation and the continual support of every thing O dearest Lord be pleased to favour the pure intentions, the full consecration of the daughters of thy charity—yet perfectly united to thy only will they come now only for their earnest sanctification and leave in full abandon to thy own providence the measures of *that* good they wish to be enabled to do abundantly for thy *eternal Glory and Love*—

J M J

### 3 Meditation

#### *on Sin*

1. Our father who art in heaven forgive us our trespasses—my sin is always against me,<sup>11</sup>—O my Lord—I find still every day in my soul the sad remembrance of my past offences—how sad indeed O my

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<sup>11</sup>Cf. Matt. 6:9,12; cf. Ps. 51:5.

God, how black and heinous my past life—but how inexpressible is thy goodness thou makest dear and happy to me my most sorrowful repentance—it is my only comfort to repent and I entreat thy mercies to increase every day my contrition of past sins—may this retreat and the last instruction we received on the horrid nature of sin, its audacious rebellion, rash folly, base ingratitude and injustice, on the effect it had for angels, for man and o my Jesus for thyself, may this excite more and more in my heart the loving sorrows that I never could yet find enough for my miserable past sins—o my Jesus speak thy tenderest reproaches to me, they will be now my delights—tell it to me when in prayer and every pious exercise in this blessed house, thou sinful soul—thou also here when long ago thou couldst have found a place in hell—tell it to me when I look at thy blessed image on the cross and ask canst thou bear the sight, is it not thou who didst pierce me so and crucify me—whom thou sayest thou lovest—tell it to me in my holy Communion—here I am unfaithful Soul, in the very heart where thou hast given the reign to my foulest enemy O, dost thou wonder enough at my love, thou thinkest in delight of heaven and were these delicious heavens to belong to thou after such a life of sin, O speak thus my Lord; I am exceedingly pleased now at thy reproaches and wish only I could feel more tender sorrow for my past sins—

2. But O my God preserve me from new sins even from new mortal ones—even these I could commit—I find still in myself the very same corrupted nature which betrayed me first so dreadfully and which thy saints the most pure and fervent feared indeed to their last breath ah! my God as long as I remain in this land of offense, I can again offend—when when shall I offend no more—at least I wish through thy grace to take every proper means to avoid it I will live in thy presence and the remembrance of my last end—I will call daily for thy grace and will renew my most earnest resolutions of an entire fidelity, I will live closely united to my Saviour and will entertain especially a very tender remembrance of his passion and death for me—I will enjoy most humbly all his present favours and will watch against the least occasions of sin, without trouble and scruple lent with a most delicate care—I will cherish no former degree of bad habit which may strengthen but will entertain all possible purity in my conscience by



daily exercises of examin and contrition and a frequent and most exact recourse to the sacrament of penance—all these resolutions O my God I offer to thee and entreat thy mercy to bless them and make me put them in practice—O watch thyself over me can I say with thy greater servants otherwise I will betray thee—may good guardian Angel, my blessed mother witness and favour these resolutions of this day—

3.—More over my God I will remember that I am a Daughter of thy charity and I must unite to thy compassion and mercy for sinners I will lament every day the offences committed daily all over the world and will pray fervently that the Kingdom of darkness may cease and yield to thy Kingdom of love and grace—will pray thus in all my common prayers so full of such cries of our misery on earth and of entreaties for sinners—I will pray especially thus during the holy sacrifice of Mass when presenting to the heavenly Father the victim of propitiation, the divine blood shed for sinners on Mount Calvary and in Communion when having in my heart my Saviour and the Saviour of all other sinners. I will not cease then every opportunity to contribute to the conversion of sinners

O my God it is my utmost consolation to think that my very consecration to thy service in this thy blessed house gives me the best opportunity I could desire to live indeed a life of expiation for my former sins, a life of watchfulness and preservation against new ones of any kind and a life of zeal for other souls and daily prayers and intercession to thee in their behalf. O Dearest Lord make me only worthy of my vocation and faithful upon earth to the utmost to this holy love of thee which must be at last for ever secured and consummated in full bliss in the land where we will sin no more.

#### 4 Meditation on Venial Sin

1 Holy Mary Mother of God—pray for us sinners now and in the hour of our death<sup>12</sup>—I place myself at that hour on my death bed to meditate on the means of a good virtuous life, one of the best is to conceive the strongest horror even of venial sin and resolve to watch against it as against mortal sin itself O Most holy God, my God when shall I imitate thy sanctity as thou tellest me I must do—be perfect as my heavenly Father is perfect.<sup>13</sup> This loving child I say alas! I say every day and prove not to be such—enlighten my mind in this precious retreat that I may discover the enormity of venial sins and the dreadful number of them that I have so carelessly committed then touch my heart with such forcible love that it may efface the past by a sincere contrition and never more commit venial sin at least with deliberation

O thou wilt not fail to give me grace for it for as true it is that thou commandest me to love thee with all my heart—with all my mind with all my strength<sup>14</sup>—and to devote to thy pure service every moment, every action even the most common, so true it is that thou givest me the graces requisite to avoid venial sin—graces indeed prepared for me by my Jesus in tears and sweat and blood with incomprehensible divine love—but also what a difference between what my life could and ought to have been and what it really has been—wretched me for so many virtues and merits I ought to find in the retrospect and remembrance of my past life, I see but innumerable daily offences, every bad habit and vice—thoughts, affections, desires, words, looks, countenance, behaviour towards God—my neighbour or to myself alone—even in my prayers and the sacraments received—O my God how many many faults—what an abuse of graces what an account for justice and expiation before I can enter heaven O my God have pity on my poor humbled soul

2. My God what are the true consequences of venial sin, it deprives my Soul of new degrees of love and grace and consequently of glory hereafter alas! what a blessing is the least increase of my love for God and of God's love for me, it [is] as precious as God himself since it is

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<sup>12</sup>This phrase is part of the prayer Hail Mary.

<sup>13</sup>Matt. 5:48

<sup>14</sup>Cf. Mark 12:30.

indeed God himself more loving and more beloved and more fully possessed, what a loss then in venial sin and losses to eternity, O fatal tepidity, negligences, infidelity of mine—fatal mistaken self love, wretched gratifications of any kind so dearly bought by wilful venial sin, how do I lament them now, renounce them—alas! had I avoided venial sin with more care, resisted more faithfully every bad inclination and refused to comply with the little base temptations which I obey when I commit venial sin, if at least I had effaced my faults by my tears my many acts of penance, of obedience, of diligence in my duties, by zealous exertions of every kind and most especially in my religious exercises and the sacraments received then at the moment of my death I should be admitted without delay to *my bliss* and the possession of my beloved Lord

—but for my venial sins which shall not have been expiated my God[.] at that moment till your soul has suffered in purgatory the privation of my sight to which you were not afraid to expose yourself, perhaps for so long a time, know at present how bitter it is to prefer sin to me, even venial sin, O my God impress now in my mind that horror of venial sin which the Soul separated from the[e] feels so painfully—

3 But O my Soul see the fatal consequences that remain even to Eternity for the commission of venial sin—Thou shalt at last enter heaven it is true but thou wilt have lost forever many degrees of love of God, of enjoyment of praise, be not blind to the infinite value of the bliss offered to thee there, do not retard thy supreme happiness nor diminish part of it for such trifles as are the gratifications of venial sin. be rather humble, mild, patient, obedient, earnest in duty, fervent in thy exercises do not wantonly prefer thy petty satisfactions of sin to the purest love and service of thy God humble for fear venial sins would lead thou even to mortal ones for this is the common proceeding of our various passions to engage us first in small faults and infidelities which weaken our grace, relax our watchfulness, remove our timorous delicacy, then on a sudden force against us some strong temptation which finding us unprepared, overcomes and kills our poor soul, O horror and detestation for ever to mortal and venial sin at once and that for the purest love of our Jesus—ah! we should not in vain be named the Daughters of his charity we promise him in this

retreat first to detest and expiate by all means of prayers, Sacraments and good works of every duty our past venial sins, then 2ndly To avoid them now most carefully through his grace which we ask in union with our spotless Mother Mary and our most pure guardian Angels—

J M J

— Heaven—

Seek the things that are above where Christ is seated at the right hand of God, mind the things that are above not the things that are on the earth for you are dead and your life is hidden with Christ in God<sup>15</sup>—all these words inflamed with such celestial ardours are of the Holy Ghost himself through St. Paul who thus pursues[.] when Christ shall appear who is your life then shall you also appear with him in glory, mortify therefore your members which are upon earth—put ye on as the elect of God holy and beloved the bowels of mercy, benignity, humility, modesty, patience—O yes patience only yet for a little while, but above all things have charity which is the bond of perfection and let the peace of Christ rejoice in your hearts—let the word of Christ (O such blessed words) dwell in you abundantly in all wisdom, singing in grace in your hearts to God, all whatsoever you do in words or in works do all in the name of the Lord Jesus Christ knowing that ye shall receive of the Lord the reward of inheritance serve ye the Lord Christ, be ye steadfast and immovable, knowing that your labour is not in vain in the Lord<sup>16</sup> Thus O Sisters is the exhortation of St. Paul to be ready for heaven and how well can we now despise every thing else and seek only for our Lord and our eternal bliss with him—how well through his grace shall we repeat that energetic conclusion of that great Lover of Jesus in all things we overcome because of him that hath loved us—so I am sure that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor

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<sup>15</sup>Col. 3:1-3. The following passage is a paraphrase of Col. 3:4-5,12.

<sup>16</sup>Cf. Col. 3:14-17, 24; 1 Cor. 15:58.

any creature shall be able to separate us from the love of God which is in Christ Jesus our Lord and O must be so for us to Eternity<sup>17</sup>—

2. And now Sisters let us hear St. Peter, let us receive his blessing for our heaven during this retreat grace unto you and peace be multiplied blessed be the God and Father of our Lord Jesus Christ who according to his great mercy has regenerated us unto a lively hope, unto an inheritance incorruptible and undefiled and that fadeth not, reserved in heaven for you, who by the power of God are kept by faith unto Salvation, ready to be revealed in the last time in which you shall greatly rejoice now if need be for a little while to be made sorrowful in divers temptations—that the trial of your faith much more precious than gold which is tried by the fire may be found unto praise and glory and honour at the appearance of Jesus Christ whom having not seen you love, in whom also though you see him not you believe and believing shall rejoice O yes my Jesus at last—at last, shall rejoice with an unspeakable and glorified joy Yes O Peter even so, unspeakable now, but glorified immensely, infinitely glorified receiving the end of our faith as thou sayest even the salvation of our Souls for ever<sup>18</sup> O enough should we call on the other Apostles every one would pour out such torrents of hopes, glory, and love for our poor little tired souls—only with John, let us hear for conclusion of all the blessed scripture our Jesus himself says surely I come quickly and we answer *Amen* a thousand times *amen come Lord Jesus*.<sup>19</sup> Only for thy coming, let thy grace be with us all amen

3. And what then will be that joy that bliss—who can tell it—we shall see, we shall praise, and we shall love says St. Augustin and that is enough for a heart which feels ardent desires to see God,<sup>20</sup> disgusted to look at any thing else, which seeks for true praise wearied with its own impotence and call on other creatures to help in that praise and they do not help enough—who above all seek for a fullness of love which alas! is never and no where granted here not even in the most

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<sup>17</sup>Cf. Rom. 8:38-39.

<sup>18</sup>Cf. 1 Pet. 1:3-9.

<sup>19</sup>Cf. Rev. 22:20.

<sup>20</sup>Cf. *City of God*, Book 22, chap. 30.

ardent union of prayers not even in Communion itself which does but inflame that hunger and thirst to see and love and enjoy better as is reserved only in heaven itself O let our hearts long and pant for their eternal bliss with God Eternal<sup>21</sup> indeed it will be and never will God destroy us or send us from heaven since he could not do it but, in the very act of our love and praise, never will he break his word which is pledged for it in infallible mercy O let us then only listen to his coming and drawing nearer every day.

Surely I come quickly—and let our hearts answer all here in full choir of love

*Amen Come Lord Jesus—*

*On Peace*

I am the God of peace and not of affliction then let every one of you please his neighbour for his good unto edification.<sup>22</sup> it is a refreshment to the soul to meditate on peace and seek for it—it is a heavenly pleasure on earth, to try sincerely even through sacrifices sometimes a little painful to have as says the blessed Apostle, peace with all as much as can be obtained<sup>23</sup>—the desire of peace is one the most frequently expressed in the divine scriptures, the prayer to enjoy it the oftenest and most tenderly repeated—“pray ye for the things that are of the peace of Jerusalem.”<sup>24</sup> let us Sisters meditate on peace before *Jesus* the sweet King and Prince of peace—let us desire it, make it a great part of our perfection, a capital point of our vocation of love. daughters, ah! the very daughters of charity most blessed name. What peacableness in it, how much of mutual unrestrained kindness, of mutual unwearied forbearance, of mutual tender support to proceed together in one only mind through our brightning path of eternity—ah! we may well stop at our very name to find all the dear and sacred engagement of peace in which we are here pledged one to the other in the

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<sup>21</sup>Cf. Ps. 84:2.

<sup>22</sup>Cf. Rom. 15:2.

<sup>23</sup>Cf. Heb. 12:14.

<sup>24</sup>Ps. 122:6

heart of Jesus and of Mary, O blessed Lord we feel at once that unlimited duty of peace which ties all hearts here in one and we pray to thee when Thou gatherest thus our hearts in one to remove thyself all the thorns, smooth all the asperities which could make us hurt one another in that close union in which we have to live here as in a basket of flowers pressing around thee and Mary their mystical rose in the midst—O peace peace abundant with us, repeat for us thy peace *O our Jesus* “My peace I give to you, my peace I leave you that you may be one as I and the father are one, one only love for ever”<sup>25</sup> —

2.—Peace to the Daughters of Charity in the spirit of faith, as having one only heavenly Father, one only same Saviour *Jesus*, one only same Spouse and Sanctifier of all the Holy Ghost—peace the most sincere truly from the secret heart and full heart as in the presence of their dear Lord who searches incessantly the heart itself, peace in mutual honour and esteem respecting as says St. Paul all others better than ourselves,<sup>26</sup> none of all so great a sinner—so frail an abuser of grace as we are—peace in the perfect union of intentions, consecration, search of divine love and heavenly things, desires of every good thing for our soul and the souls of others which reigns here among us all—peace for the promoting of this precious family of St. Joseph knowing how much its future welfare depends on the graces we shall *now* bring on it . . . those graces which the smiles of our Lord will grant but in proportion as he shall see the blessings of peace improve among us—peace also in a courageous spirit of mortification and penance. Knowing how much dearer to our Lord are the victims of peace offered to him than the poor angry proud selfish hearts which we bring every morning and many times a day at the foot of his altar and his tabernacle ah peace peace in all hearts at the sight of this altar where the true victim of peace every day bleeds in our sight, peace at the sight of that heavenly tabernacle where still abides so silently and peaceably, in such striking self-annihilation this our divine *Jesus* who said only of himself that he was meek and humble of heart.<sup>27</sup> O peace to our

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<sup>25</sup>John 14:27ff.

<sup>26</sup>Rom. 8:27; Rom. 12:10; Phil. 2:3

<sup>27</sup>Matt. 11:29

miserable self love the general cause of all our trials—9 times for 10 the miserable occasion of our faults, sweet Lord pity now the sorrows of the daughters of thy tender charity, bid their hearts truly enjoy thy peace among them all and leave here to their successors the most abundant grace and goodly example of peace

3. Peace O our *Jesus* faithfully sought for through every safest means—in strict circumspection over words—the first sudden angry word being so often the false match which sets the whole heart of our neighbour on fire, the fatal drop of poison which embitters all the blessed peace and sours it all over—peace in that first moment of silence and delaying answer when any thing seems painful which is often all that is necessary to let peace rise from the bottom of the heart and overflow, soften, and heal the little wound which had been made but at the surface and yet could so quickly spread and enlarge, alas! a first bad answer brings the reply and sad aggravation which sickens for a long while at that most frail heart which can bear so little at once, peace in prudence of reports, explanation, just defense, or duty which opens the door to such evils as sometimes can scarcely be compensated by any other apparent good of reformation and correction which more silent means whenever possible will at once bring to the point.—peace from the golden rule to be ready to suffer any thing from others and never make them suffer on our account—peace from prayer and a reference of all things to the prince of our peace, our own *Jesus* and the Spirit, sanctifier and comforter whom we must first sincerely, calmly consult in all dangerous instances which may threaten our peace—peace truly divine, melting peace of *Communion* that most blessed bond of love among the daughters of such an overpowering love—yet at last peace even after first faults committed against peace which surely would be badly mended by desolation and trouble but need only an humble repentance, a little more silence, recollection, and fair countenance till every thing be pacified for us all sweetest Lord, peace abundant peace in all and above all to the Daughters of thy charity here—



St. Vincent's Day<sup>28</sup>

Dear exceedingly dear to us O my God the day of our blessed father, in his presence after our blessed retreat our heart is pleased to renew its consecration to thee O my God exceedingly dear to us through thy grace is that blessed feast of our father which must seal for a whole year the resolutions of our retreat—first we place ourselves in the presence of thy most adorable majesty of thy infinite holiness and of thy goodness—we place ourselves also in the presence of thy saints—Their sight inflames our hearts with boundless desires to share in their happiness before thee, to share in their eternal love and praise through our perseverance and unwearied fidelity in thy blessed service during our short stay here below—O beloved Lord, sweetest Lord of our heart, here we are all in thy presence and all our hearts speak with ardour to review all the resolutions of our service to thee, of our dear consecration to thee; ah! prepare our hearts with the most abundant graces, kindle the sacred fire on every one of these altars of love and sacrifice which each one of our hearts raise to thee with all possible zeal for these glorious moments—O Listen listen dear Lord pity the humility of thy servants, look down on their poor lowly souls and let them be blessed—O Mary look down on us remember how thy great and good Lord did also regard thy humility and make so exceedingly blessed to all generations<sup>29</sup>—Look down and favour us, also O holy Joseph our beloved Father, look down in charity on our valley and thy dearest house there<sup>30</sup>—O second father O St. Vincent most precious to every heart here—take among us thy blessed day and permit us thy latest daughters and the least of all ah! permit us to be thine also forever—brother Angels most pure, most inflamed receive your

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<sup>28</sup>This was the feast of Vincent de Paul when the first group of Sisters of Charity made their vows. From then on, they renewed them annually March 25, feast of the Annunciation.

<sup>29</sup>Cf. Luke 1:48.

<sup>30</sup>The motherhouse of the sisters was located in St. Joseph's Valley outside Emmitsburg. The community had a special devotion to St. Joseph, both because it had settled in St. Joseph's Valley and because of St. Joseph's role as guide and protector of Mary and the Child Jesus. Elizabeth wrote of her devotion to St. Joseph in a letter to Antonio Filicchi July 1, 1814: "I must trust . . . to St. Joseph under whose special care I have always placed them [her sons]. . . ." Cf. *Seton Writings*, 2:277. The sisters were living at St. Joseph's in what is now called the White House.

Sisters be prostrate for them at the foot of the throne of eternal love ah! we are now we are indeed prostrate there in thanksgiving of our blessed retreat and renovation of every best resolution of service and love we ever took before—

2. how Especially [we] rejoice in the blessed name we bear and our Sacred vows we have made or desire to make to our Lord those vows,<sup>31</sup> the pledge of our only love, only union with our almighty Spouse, our little offering of impotence and desire. Alas! alas our sorrow that we have not more to offer him—

*Poverty* we offer to him, our entire poverty and detachment of all things we offer it united to his own, made by the merits of his own a most rich and abundant poverty now truly poor of spirit we shall be like the angels of our beloved who possess but him, but thee dearest Lord thee in heaven, thee in our tabernacle, thee on thy cross, thy cross, thy crown, the nails, the scourges, and every thing else of thine.

—we offer *thee obedience* O dear Lord obedience unto death united to thine,<sup>32</sup> thine the only merit and support of our own, thine the obedience of God and ours the obedience of a wretched atom, O powerful Lord make us obedient for we could resist thee thyself except thy grace is multiplied to bind our unwilling hearts, we could promise and retract O misery and horror retract the gift laid upon thy very altar strengthen the daughters of thy love, let them yield indeed to love itself that victim the most precious in thy sight, let them be made like the Angels who have no will but thine thy will now be done among us as it is in heaven<sup>33</sup>

and O most holy Lord purest Chastity do we vow to thee and desire it may be forever preserved in us by thee so as to be made again upon earth thy too happy Angels and Spouses these O Lord these are or will be our vows to thee now then renew their grace in us or prepare abundantly our hearts for them, blessed father St. Vincent assist by thy love and powerful intercession thy poor daughters here—

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<sup>31</sup>Elizabeth's description is significant because it reflects her early understanding of religious vows which she passed on to the community.

<sup>32</sup>Cf. Phil. 2:8.

<sup>33</sup>Cf. Matt. 6:10.

3. Ah! thus consecrated to thee O Lord thus abundantly blessed by the holy exercises of our retreat and renewing fervently in the day of our dear father St. Vincent every best resolution of love and service how do we anticipate a new year of pure delights here before thee, O make our interior worthy of thee, make us thus bound to thee our dearest Lord and Spouse, cherish most zealously all the virtues most dear to thee, let our Souls of poverty, obedience, and chastity be souls of all virtues—to promote their blessed empire we resolve again in the presence of our blessed father St Vincent to listen at every moment to thy interior graces, keeping this interior sanctity of thine in a continual state of holiness and horror of sin even the smallest venial sin, to cherish in all things the purest means of pleasing thee—for it to entertain most exactly in ourselves the spirit of recollection and inward attention and watchfulness a state of peace, serenity, sweet contentment in thy presence O dearest Spouse thy all vivifying presence, let it be secured most habitually to us after this our blessed retreat and the resolutions which must through thy infinite goodness fix thy complacency and smile on our poor little Souls O only make them enjoy *in all*, thy presence and in all speak to thee, pray to thee by unremitting love, intentions, desires, zeal, penance, and longings of eternity, O eternity, grand eternity we think now of thee and feel prepared before our Lord for any thing of his love and glory.

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#### The Sisters of Charity meditate on the service of God

1st. The Service of God consists in the exercise of Faith, Hope, and Charity—Do we give him the Service of *Faith* in applying to our Spiritual duties—in improving instructions, preparing for the Sacraments—confiding in his Grace and assistance in our Spiritual and temporal wants as a child trusts to its tender Father, do we look at the trials he sends us with the eyes of our Faith seeing in our weakness and repugnances our true Penance and using them as means of expiating our sins—do we remember we are Sinners and as Sinners must suffer, and should even be thankful for occasions to redeem the past—Do we

consecrate ourselves to God as our *All in all* with the true service of the heart.

2nd. Do we serve God in Hope, looking to his promises, confiding in his love, seeking his kingdom, and leaving the rest to him—do we rely on his merits, his pains, his sufferings fulfilling our common duties in union with him—our contrition united to his contrition, our tears to his tears, looking forward to the time when he will appear when we shall see him as he is,<sup>34</sup> see him in his glory, and be glorified with him—rejoicing in Hope!—for Hope *shall never* be confounded

3rd. and our Charity, does it extend to all—is our love for all in our Jesus—is our whole heart truly his, do we unite it so closely with him that life soul and body all are all devoted to him and with St. Francis do we seek if there is the smallest hidden fiber of that heart not his, to tear it out and break its root, and with St. Paul can we say we are hidden with him in God<sup>35</sup>—that Jesus lives in us, that we are a part of his Body, and as the beating of the heart sends the blood to every part of the body to nourish it does the life of our Jesus animate us—do we indeed give him the true *Service of the heart* without which whatever else we give has no value —

### 9.16 Last Judgment Meditation<sup>1</sup>

Sisterhood retreat  
1814

*Judgment {private  
                                {general*

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<sup>34</sup>Cf. 1 John 3:2.

<sup>35</sup>Cf. Col. 3:3.

9.16 ASJPH 1-3-3-13:165 (1-4)

<sup>1</sup>This document shows the close collaboration between Elizabeth and Rev. Simon Bruté. On two sides of this document are Bruté's notes (given here in italics) for a retreat meditation on the last judgment with Elizabeth's notes interspersed. On the other two sides Elizabeth has written out the complete text.

*We must all appear before the jud[g]ment seat of Christ—that everyone may receive—according as he has done whether it be good or Evil—thousand Verses etc.*

(to declare its certainty etc. its rigour etc—the trembling of the sinner and the just too, their intreaties)

*Death is Nothing—Judgm[ent] is all—*

*Imagine the tribunal of men for a Murderer to go there in awe and trembling though he knows pardon Can come after the sentence*

*You are accuse[d] of the murder of Christ*

(ah I did not call for such a victim—thy love the self murder etc.!!!)

*of robbery of his grace—true but they rob[b]ed me?—No*

*of adultery to your heavenly spouse—shame*

the angels blush cast down their eyes at the remember[ance] of thy secret sins,

*of slander towards people dearest to him*

the command of charity aros[e] so dear to me—

*of high treason to the divine Majesty*

*of seduction and corruption of people one soul damned brought in five to be confronted with imports*

scandals of other unknown [types]—ut alienis parie[s] [that you will cause strange things]

*of misdemeanour and cowardice in duty*

*of conflagration and firebrand of a spiritual house of*

*of profan[a]tion etc*

*the conviction is unavoidable—scribit amaritudines [he writes better things]*

*conscience raises against you—ex adverso, consenti [from the other side, unanimously] angels stand like Jury—kind but impossible—devils like the mob and cruel executioners—No pardon will then remit the Sentence—*

*certainty of that terrifying Judgm[ent]—*

*how many whilst we speak undergo it —————*

*Est[h]er fainting before Assuerus [Ahasuerus] <sup>2</sup> —————*

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<sup>2</sup>Cf. Esth. 5. Ahasuerus is the Hebrew translation of the Persian name which in Greek is Xerxes.

*ah a soul alone appears ————— ! God!—good judge!*  
The thought of immediate bliss and lo! A high tribun[al] no excuses to  
the charges—intreat

*Consolations . . . Watch . . . Sacrifice—pure intends—aban-*  
*don—love—penance*

not to ju[d]ge—forgive—zeal

*I left all to live for thee*  
*I bound myself for thee*  
*For thy love not for the reward—*  
I did penance in all things  
I judged nobody, forgave all—  
I tried to save other souls—will I be lost—

*ah the Soul going from a good death bed—{Viaticised*  
*{Jesufyied<sup>3</sup>*

*o my friends!—and o our Sisters gone! . . .*

*oh the Sentence come ye blessed! . . . come good servant! . . . Enter*  
*o my Soul yet a little while—only a little and it will take place—*

We must all appear<sup>4</sup>—Sentences thro' all the Scriptures. St. Paul  
——— Who can stand it—its terrors pierce our flesh and  
bones—even the Just cannot stand before him

——— Yesterday Death—that nothing—what follows is All,  
and that taking place continually—at this Very moment—and how  
soon for us who like waves of the sea press after each other till they  
break on the eternal shores—you go in the sweetness of your pi-  
ety—enjoyment of Sacraments hoping to see his face almost at the  
very moment—but no—the Judgment seat!\* (Queen esther fainted  
when the door opened and she appeared before Ahas[e]juras an earthly  
king—)<sup>5</sup>

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<sup>3</sup>The words are the creation of Bruté whose English was poor.

<sup>4</sup>Cf. Matt. 25:34; Matt. 25:21; cf. John 16:16; the remainder of the document is in Elizabeth's hand.

<sup>5</sup>This explanatory line is written at the bottom of the page as a note.

—the whole life past—our Jesus now our judge—Your good angels silent—{Devils like the mob and cruel executioners at earthly tribunals}—

the charges brought forward—

much more to answer for thro' the multiplied Graces—

murder—it it not you? his Wounds, his Death! but O my Jesus it was thy own love—I did not call for such a Victim—but for you I died—your sins my Condemnation—yet the remembrance of my own mercies—Well, but you my Spouse, an adultress in thought so often—preferences even to my own creatures—thy secret sins! and robbery—the treasures of my grace dissipated and lost—yet your sighs and tears and penance some reparation.—but worse the dreadful charge to the loving soul of Scandals to other souls—Souls so dear to him—a soul summoned from hell to witness covered with sweat and blood and flames—lost forever by your sins even the hidden [page torn] and sins of others imputed—our Weakness and miseries all provided with preventing graces—no excuse—conviction unavoidable—conscience itself a [unclear] witness against you—O my God—all now weighed and accounted—in what the world saw good and even admirable he sees sufficient evil to condemn you — but yet his mercy! = let your consecration be compleat in his fortress this place of grace and mercy—make it for his love and through his love for his glory and service still more than the reward —as an act of JUSTICE to Him of expiation — suppose the favour[e]d sentence!

2nd think of the graces the blessings of serving him here—generously accept the pains, trials, weakness, miseries to insure this last happy sentence—

3 cover yourself in prayers and communions with his precious blood, as the little birds when they see the rising storm and coming rain they dip into the Ocean . . . and as the saint who said strike strike indeed but where can you find a place my Jesus not covered with your own blood—

4 Judging no one—leaving all judgments to him along seeing with the eyes, denying with the heart but excuses and suppositions of charity, and best convictions—and great charity in the peace of his

kingdom—the good religious said so simply in his peaceful death (tho' he had not been among the most fervent) “I die in peace for I never judged, and God has said I will not then be judged<sup>6</sup>—

5 ardently desire the salvation of others, never will you lose with me for this care for others—many souls saved by the fervent prayer of others.

—O my Soul yet and moment—and—

### 9.17 “Give us this day . . .”

*Give us this day our daily Bread!<sup>1</sup>  
on divine Grace—light and impulse to do  
Will—liberty—combat—remorse—Prayers—a trial!*

#### Your Souls

some in sweetness and delight—some passed by sorrow for past sins and fearful impressions—some wearied dry and vacant yet in all the secret course of heavenly grace making its way in silence.

our sad liberty—our aims of opposition to his omnipotent love that love which bled and died our victim on calvary—yet we oppose his reign in us—sometimes hell opened under our feet yet this fatal liberty turns away—

the spark of grace he gives, yet cannot be improved but by his impulsion.

alas can we resist his tenderest love? The sin of a double ingratitude—the continual cry of the holy ghost in us—so often we grieve him—our spouse—our comforter. instructions for every taste as the blessed manna his holy word as an Ocean of infinite sweetness his

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<sup>6</sup> Cf. Matt. 7:1

9.17 ASJPH 7-3-1-2 C178

<sup>1</sup>Matt. 6:11. This meditation for the second day of retreat 1814 has notes by Rev. Simon Bruté on three sides of a folded paper. Elizabeth's writing on the fourth side develops his ideas. Cf. the previous document for a similar arrangement. Bruté's writing appears in italics in this document.



grace of conversion for every condition—the blind, the lame, the deaf, the dumb—his [maddelene?] so much forgiven!—as a gardener over his plants, he cherishes us—O turn to his refreshing dew—his reviving sun—our contrast to his meekness and humility—our pride—and sloth—sloth the obstacle to so many graces resisting his reign in us more than every other vice—now review your whole life—the tribunal—the invisible hand—

### 9.18 Advent and Christmas Meditations

Salvation to Many<sup>1</sup>

O Divine Infant—

Behold the day of the Lord shall come,<sup>2</sup> a cruel day and full of indignation and of wrath and fury—O, last day, O, present days of my Jesus in Mary—O, last day, his cruel day, Infant Saviour, a cruel day, a day of wrath, fury, indignation—O Mary that Infant Lord has a cruel day to come, that Infant thou hast in the midst of thee; a day of fury and wrath—a cruel day—O! Infant, O Saviour, God Saviour, a cruel day—to lay the land desolate and to destroy the sinners thereof out of it—“Child of desolation and salvation, ruin and salvation of so

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#### 9.18 ASJPH 1-3-3-20D

<sup>1</sup>Most, if not all, of the handwriting of these Advent and Christmas meditations, written in a copybook, does not appear to be Elizabeth's, nor is the spelling consistent with her usage. The document seems to have been copied, possibly by her daughter Catherine.

The phrasing and style of the meditations suggest that they may have been composed by Rev. Simon Bruté, Rev. Pierre Babade, or another spiritual writer. In one of Elizabeth's notes to Bruté when he was in Baltimore, she writes that they are using his Christmas meditations again, but these are not the same as Bruté's 1828 meditations transcribed by Martha Daddisman. The content may also reflect comments dictated by Elizabeth. A note at the end of one meditation — “this point is not finished but Mother will add what it wants” — supports this interpretation.

The document illustrates the scripturally-based spirituality that shaped the early community and is akin to the *Lectio Divina*, a meditative reading of Scripture leading to prayer.

Quotation marks appear liberally throughout but often do not clearly indicate where quotes begin and end.

<sup>2</sup>This theme of the “Day of the Lord” when God's judgment and vindication will be definitively revealed occurs frequently in biblical apocalyptic literature; for example, Zeph. 1:14ff.; Matt. 24.

grace of conversion for every condition—the blind, the lame, the deaf, the dumb—his [maddelene?] so much forgiven!—as a gardener over his plants, he cherishes us—O turn to his refreshing dew—his reviving sun—our contrast to his meekness and humility—our pride—and sloth—sloth the obstacle to so many graces resisting his reign in us more than every other vice—now review your whole life—the tribunal—the invisible hand—

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many,” said Simeon like Isaias;<sup>3</sup> child of destruction for a desolated Earth and sinners not saved—O! horrors O! cruel day; who will be able to inhabit amidst Eternal horrors, cast out, destroyed, a cruel day—spare O, Infant; some more, some more be saved—

2nd. for the stars of heaven and their brightness shall not display their light, the sun shall be darkened in his rising, and the moon shall not shine with her light<sup>4</sup>—O, terrors of the last day—O stars—sun—moon, no light, no rising—no morning, no mild night, no starry Vault—darkness, silence, a dreary solitude—but O resurrection the universal calling—and the Infant Saviour and the man of sorrows whom they pierced,<sup>5</sup> coming the destroyer, the Lord of that cruel day—a cruel day and full of indignation and of wrath, and of fury, to lay the land desolate—when O sun, O moon, “when as a robber”<sup>6</sup>—O sun shall then be still a rising to morrow—O moon shall thy beautiful lamp shine in the calm evening, till another morning still—as a robber—yes so at least for thee most certainly O my soul—thy friends are gone, thou art waited for—where—no answer, pray—meditate—act,—be ready—

3rd. The day of his fierce wrath<sup>7</sup>—and they shall be as a doe fle[e]ing away fly not innocent creature—but how shall I fly from the fierce wrath—remain swift doe, enjoy the pastures—but let me fly to the mountain, or to the little city of my refuge the segor of my salvation<sup>8</sup>—

O Mary to Bethlehem I fly, bring my Jesus there—hide me O Joseph, O Mary with you—for “every one that shall be found shall be slain” the wrath so fierce, fury and indignation<sup>9</sup>—a cruel day—O be most attentive my soul—propitiate that Lord to come, lest he be angry to thee—cherish, bless, and adore him still an Infant, a Saviour, wait

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<sup>3</sup>Cf. Luke 2:30; Isa. 42:1-4.

<sup>4</sup>Cf. Isa. 13:10.

<sup>5</sup>Cf. Isa. 53:3; Ps. 22:16.

<sup>6</sup>Cf. Luke 12:39, an exhortation to be watchful and ready for the coming of the Son of Man.

<sup>7</sup>Cf. Zeph. 2:2.

<sup>8</sup>The town of Segor, also called Zoar, to which Lot fled when God destroyed Sodom. Cf. Gen. 19:22-23. Also cf. Ps. 11:1 which uses the image of a bird (not a doe) fleeing to the mountain refuge.

<sup>9</sup>Probably a reference to Herod's command that male Hebrew children be killed, Matt. 2:16, or to Pharaoh's similar decree, Exod. 1:22.

not till the cruel day thy own death day—Judgment day, sentence day, had you neglected his mercies—alas had you—what then could remain “but a certain dreadful expectation of Judgment and the rage of a fire which shall consume the adversaries”<sup>10</sup>—O sweet Infant could I ever be found of thy adversaries, how do I love thee and intreat I may love more and better serve—oh do pity—

“Dashed to Pieces”—

O Jesus, Infant Saviour do pity—1st. “their infants shall be dashed to pieces before their eyes”<sup>11</sup>—alas, alas, all the reprobates will have had Mothers, and lo, will they be summoned at the day of their separation and the sentence—“Go ye”—O Lord how will thy own spirit rest upon Mothers on that day—how will they say thou art just O lord—how will they with thee “who loveth souls,” thou hast said it, with thee, than whom no one was so much the Father and Mother; with thee who didst impart their tenderest love out of thine, and moreover said if they could abandon their children thou could not;<sup>12</sup> with thee incomprehensible Lord of Glory, goodness and justice; how will they with thee, see from Eternity, see no more as we see—Oh, incomprehensible now and to be left to thee, but now rather for every most forcible distress and prayer of theirs over the dangers of their *beloved ones*; now for friends to save their friends, faithful ones to cherish their unfaithful ones, alas sinners to pity sinners, and call them along with them to their common Saviour; now, now for mercy and supplications, now for salvation against the day “that dashes to pieces the ones lost forever”—dashes and no one to mend—Infant Jesus, oh do pity—

2nd. “that Babylon, Glorious among kingdoms”<sup>13</sup>—it shall no more be inhabited, Babalon, Jerusalem, Nineveh, Sodom Gommorah—your glories—your delights, your forgetfulness—your security—alas—destruction—utter ruin “nor shall shepherds rest

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<sup>10</sup>Heb. 10:27

<sup>11</sup>Cf. Isa. 13:16; Hos. 14:1.

<sup>12</sup>Cf. Isa. 49:14-15.

<sup>13</sup>Isa. 13:19. The rest of the quotes in this paragraph are from vs. 19-22.

there”—only “wild beasts, serpents, ostriches shall dwell there—the hairy ones shall dance there and owls answer one another—sirens in the temples of pleasures”—O, picture yet too short of the ruin, and the misery after that “ruin”—too short—alas—Eternity unhappy Eternity—hast thou ever entered the thoughts of men—yet out of the mouth of that Infant, that Saviour thou hast been denounced—that adorable mouth of blessing—yet the cure also—and no less adorable—the cure of the cruel day—all O My Soul, all is that word, that cannot pass away, though heaven and Earth can<sup>14</sup>—rolled away as the tent of a shepherd,<sup>15</sup> set for a day in solitude over the wastes; rolled away the day after—oh think of these last consumations—may these thoughts make thee wise unto salvation—Infant Jesus—do pity—

3rd. “her time is near at time,” prophet I hear, but whose time is this—O Mary is it thine—“the Lord will have mercy on Jacob”<sup>16</sup>—oh then let me take all for thee, understand it of the[e]—her time, I say “her time my soul is near at hand” and “the Lord will have mercy”—oh the consolation in exceeding terrors and distress; no where did he take hold of the ruined Angels—once forever—no Saviour but of the seed of Abraham he taketh, hold, a second Eve is granted us after the one that had ruined us—a second Eve and her time is near at hand we say—for “it came to pass her days were accomplished”<sup>17</sup>—a child, a Saviour was given us, we do remember, now the 9th month expiring—but fear not O Mary said the Angel—Virgin Mother no curse of Eve in thee,<sup>18</sup> and for us a salvation O my soul, why still art thou sad—dost thou think of new sins, and be lost a new—alas—alas what shall I say to thee, but be faithful, watchful and still hope—even though thou wert lost a new—still after baptism hope; why, my soul, art thou sad; is it Rachel weeping and no consolation, because of thy beloved ones<sup>19</sup>—oh fear my soul to offend, be still, be silent, adore, bless, pray, cry only—O, do pity Infant Jesus—

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<sup>14</sup>Cf. Matt. 24:35.

<sup>15</sup>Cf. Isa. 38:12.

<sup>16</sup>Isa. 14:1

<sup>17</sup>Luke 2:6. “Second Eve” is a common title given to Mary.

<sup>18</sup>Cf. Luke 1:26-38.

<sup>19</sup>Cf. Ps. 42:5; Jer. 31:15; Matt. 2:18.

“The voice in the wilderness prepare ye the way of the Lord”<sup>20</sup>—

1st. “I am the voice of one crying in the wilderness—make straight the way of the Lord”—the voice in the desert of Judea amidst a people of contradiction—we listen still through the long ages—on the banks of Jordan, we receive the voice, and its baptism of penance within our souls—the voice is sounding most loud in the wilderness of life—Loud in an unbelieving and distracted world—loud in the mind and raging tempests of our concupiscence<sup>21</sup>—and we hear our God Saviour—he had once visited visibly the land, he still visits it daily for each of us—he visits Jerusalem with lamps—that lamp of faith in the obscure places, casting a ray of such forcible light, that lamp within the solitudes of our conscience which brings to such a conviction and misery, but My Lord that light so beneficent, and so mild should I say which overcomes darkness, but to rejoice and cheer the soul up to life—which with conviction of distress brings consolations superabundant—a full light of Justification and Salvation restored—a light announced in joy more still than in penance, and to be received with boundless fidelity and Gratitude—O my soul do receive so this light—be this thy first meditation and earnest resolution; how to form in thee a most lively desire and purity of intention, a joy unfeigned and exceedingly eager towards the visits, all the visits of thy Lord; and most especially that of the ineffable sacrament of his love—

2nd a pure and fervent intention to please our Lord, and obtain the blessing of our first being, our first preparation to his merciful visit—to *embrace the means* which will make it most holy, comes of course, and if the intention be earnest, our first means will be to follow most carefully—a voice in the wilderness of sins, to summon them all to light and account—a voice of lamentation and true sorrow—a voice sent on high, through these interior groans of sincere contrition, and better resolutions which the Holy Ghost himself, not John the Baptist, forms in the soul—forms through our Jesus to whose name, he that teaches the soul how to pronounce in real preparations for his

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<sup>20</sup>Mark 2:3; cf. Isa. 40:3.

<sup>21</sup>The human inclination towards sin

coming—now calling on his own agonies of sorrow for us in Gethsemany, now on the actual shedding of his divine blood on Calvary;<sup>22</sup> now on his offering of the same at the right hand, on that very Altar from which we expect his coming so soon, already so often come from the same and yet so much of persevering infidelities on our side—a voice of humble confession in the sacred tribunal; voices of preparation all these—“prepare the way of the Lord”—O Infant Jesus repeat once more for us secretly the word—“prepare the way, prepare”—

3rd And then the actual preparations of love, desire, confidence, full joy, full abandon——when John the Baptist cries at last from the Altar “behold the Lamb of God”<sup>23</sup>—and we humbly answer—“I am not worthy,” yet only a word, only a glance of Jesus, as he comes, and I will feel but the joy and trust of his adorable presence if the “friend” who stood by, and heard the voice rejoice<sup>24</sup>—how should in true filial faith, the happy soul rejoice, when she receives him to the nuptials, oh prepare then the way in gladness, prepare it in humble confidence, humble and tender—a God, but a God Saviour, now even an Infant for thee O, fearful soul, then thy victim of the cross, than a bread of Angels served to thee, *the Lamb of God* says that voice of the wilderness—O John with thee when I listen, I do rejoice, he is my spouse, O friend of his, of whom is he the spouse—that spouse spoken of in joy, but of the soul he has redeemed and visits in his blood—a spouse of blood, a spouse of love and joy, My soul do so prepare—even so—

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O Lamb—O Infant do not delay—“renew thy sign”—work new miracles

1st “Send forth O Lord the Lamb, the ruler of the Earth”<sup>25</sup>—from Petra of the desert no my Lord from Mary,—let her come to

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<sup>22</sup>Cf. Matt. 26:36.

<sup>23</sup>John 1:27-29

<sup>24</sup>Cf. John 3:29.

<sup>25</sup>Isa. 16:1, in the Vulgate version

Bethlehem—“for her time is at hand” the days shall not be prolonged “the desires of the whole Earth for that Lamb to come, and save and rule are accomplished, and from Petra of the desert”<sup>26</sup>—from Mary we say thou her divine Infant art sent and nigh, the ninth month far spent—a throne prepared in Mary—a throne a Manger; oh truly a throne in Mary “in that day man shall bow down to his Maker—and his eyes shall look to the holy one in Israel”<sup>27</sup>—come oh Lord—come Infant Lord humble thyself in the manger we shall bow down and our eyes shall see—“I will take my rest” he says, “and consider in my place as the moon light is clear, and as a cloud of dew in the day of harvest”<sup>28</sup>—oh hast thou now nine months taken thy rest and considered in thy place as through the cloud of dew and seen, the harvest is ready, also ready and plenty, the harvest of mercy and the day thereof so long expected by thy famished and perishing ones—O Lord, oh come rest no more in thy place; O! the desire of all nation[s], *Infant Saviour* hasten, come, say the days shall not be prolonged—bless, oh bless and still encrease our desires—

2nd “At that time shall a present be brought to the Lord of hosts from a people rent and torn in pieces”<sup>29</sup> — so, so Merciful Infant thy whole people of this Earth—“rent and torn to pie[c]es”—“all a nation expecting, expecting and trodden underfoot”—oh come and crush the cruel Enemy; so long he has trodden us under foot—thy whole people ever since he went from Eden, expecting, rent and torn to pieces; oh look from thy place, rest no more look as clear as noon light; through thy blessed cloud, see all misery, all darkness, no beauty left, all trodden under foot, Idolatry seated on every side, thy Enemies seated on altars; the delusions of the multitude; and as for their sages, the philosopher, and the disputers of thy world all a maze of errors, pride, and folly; truth detained in injustice, or a most insolent impiety; O, look and consider this world could not be saved by wisdom—Come to thy Manger O Lord; we will not be “ashamed of thy Gospel”<sup>30</sup>—Come we

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<sup>26</sup>Petra was an ancient merchant city in what is today Jordan.

<sup>27</sup>Isa. 17:7

<sup>28</sup>Isa. 18:4

<sup>29</sup>Isa. 18:7

<sup>30</sup>Rom. 1:16



know thou art made to us wisdom from God, and justice, and sanctification and redemption<sup>31</sup>—“Come Infant” we shall bow down, our eyes “shall look to the *holy one* of Israel”—come we are expecting and expecting—alas—a “people rent and torn in pieces and trodden under foot”—come the “present shall be brought,” all our hearts, to be wholly thy own and renewed by *thee*—

3rd “renew thy signs and work miracles” the people, that was expecting, has not yet been wholly sanctified—indeed wholly, wholly, in the fulness of thy love; but how many in their ignorance or infidelity did not answer—a people of contradicting to which thou hast extended thy merciful arms on the cross and who looked unmoved on him, whom they had pierced<sup>32</sup>—“a spirit of insensibility”—alas, the day of their visit they have not known, and of others the Fathers sinned, and the whole nations are struck, and darkness prevails—the messenger of peace went, we would have cured Babylon they said, but she is not healed<sup>33</sup>—ah stop, shake not the dust of your shoes, let that beautiful peace still go forth, not return to you<sup>34</sup>—but it did thus have the most severe Judgments taken place—“oh see and consider” Infant Saviour “renew thy signs and work new miracles”—My heart failed, darkness amazed me; Babylon my beloved—yes my Lord thy sinners, thy *obdurate ones*—thy ignorant ones—my beloved is a wonder to me—Remember how thou hast pitied “shall I not spare the universe” didst thou say, the multitude “that distinguish not their right from the left”<sup>35</sup> = this point is not finished but Mother will add what it wants<sup>36</sup>—

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<sup>31</sup>Cf. 1 Cor. 1:30.

<sup>32</sup>Cf. Ps. 22:16.

<sup>33</sup>Cf. Jer. 51:9.

<sup>34</sup>Cf. Matt. 10:11-14.

<sup>35</sup>Cf. Jon. 4:11.

<sup>36</sup>This last comment implies that the person copying the material for meditation expects Elizabeth to use it and expand it.

The two Covenants broken

And O, Angels, still for us hope<sup>37</sup>—

1st with desolation shall the Earth be laid waste, and it shall be utterly spoiled—the Earth mourned and faded away—the earth is infected by the inhabitants thereof, because they have transgressed the laws, they have changed the ordinance<sup>38</sup>—they have broken the everlasting covenant—it was everlasting from Eden in beauty of innocence and a tree of life<sup>39</sup> Immortal in Eden itself—O! parents, then to be translated to your better Eden; O! Covenant by transgression utterly spoiled! oh thence the earth laid waste—and mourned, and faded away—thorns and briars, no tree of life—and graves opening to receive us—thence the earth infected by the inhabitants thereof—because they have transgressed—“thence shall a *curse* devour the earth, and the inhabitants thereof shall sin, and they that dwell therein shall be mad”<sup>40</sup>—a curse “sin” and madness—O, My soul return to thy former land, think of Eden alas, “utterly spoiled” for thee—“the covenant broken”<sup>41</sup>—but see the promised Saviour, coming a new covenant brought to the[e] by the *Eternal Son*, and Infant in Mary—wilt thou than break it and transgressed; shall it not remain Everlasting for thee; think, think only on these, for a few days only—a few days are left—

2nd Alas, “a new covenant”<sup>42</sup>—and—broken, the laws transgressed—the ordinance made void—a curse, sin, madness—the earth infected by the inhabitants thereof—again laid waste utterly spoiled—mourning and fading away, they have broken the everlasting Covenant, again, again “everlasting” it was in love; this earth a new Eden, the pure victim offered in every place and *by all each time receive*—not I—not we all to live—*but to die*—in us a divine head and

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<sup>37</sup>This section includes references to Isa. 24.

<sup>38</sup>Isa. 24:5

<sup>39</sup>Gen. 2:9

<sup>40</sup>Isa. 24:6

<sup>41</sup>Is. 24:5

<sup>42</sup>Jer. 31:31

we the living members<sup>43</sup>—loved with the love the Father has for us<sup>44</sup>—Jesus once made our brother, mediator and pontiff—the pontiff and mediator of a “better covenant”<sup>45</sup> all, all grace and love, love of one another and of him—all a full Communion of Saints, death the delightful passage, bliss *immediate* and boundless; then a body Glorious, all a victory, nothing left to death, partaker of the divine nature,<sup>46</sup> face to face, light in light, and his very Eternity then our own, in sp[en]dours incomprehensible, no, broken, transgressed, changed, utterly spoiled, mourning and infection—a *curse*, *sin* and *madness*

3rd “Desolation left—and calamity shall oppress”<sup>47</sup>—O! Infant Saviour, consider, and see—“renew thy signs, work new miracles.”—no my soul expect them not, but secure to thee I said, secure the covenant—to thee, to all still it is offered “Everlasting”—I sinned sayest thou O my *only one*—I myself sinned—O *Mourn* and *howl*, desolation then is left—Calamity shall oppress—but no, why art thou so sad, hope again and confess in true penance, return to the laws, keep the whole blessed ordinance, thy tribunal and thy Altar, thy faith *preserved*, the Church *obeyed*, thy Virgin Mother’s trusted thy *divine Jesus* whose grace and plenteous *mercies*,<sup>48</sup> where sin abounds<sup>49</sup>—now to the lost, can [unclear] for *thee*—no my soul, no, desolation is not left to thee, the calamity shall not *oppress thee*—thy Jesus, Church, and his Altar, remain, *forever remain*, hope and rejoice, again I say rejoice,<sup>50</sup> and oh teach to others that *rejoicing* and *hope*, that love *forever*, that whole Gospel of *glad tidings* teach, oh teach to all, thou O! Infant Jesus thou thyself do teach—

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<sup>43</sup>1 Cor. 12:27; Eph. 4:16

<sup>44</sup>1 John 3:1

<sup>45</sup>High priest; Heb. 5:1; 9:15

<sup>46</sup>2 Pet. 1:4

<sup>47</sup>Isa. 24:12

<sup>48</sup>Cf. Ps. 103:8.

<sup>49</sup>Rom. 5:20

<sup>50</sup>Phil. 4:4

The Infant My God, “thy designs of old, faithful” Amen<sup>51</sup>—

My strength, my refuge and my feast<sup>52</sup>

1st O Lord thou art my God, I will exalt thee, and give Glory to thy name;<sup>53</sup> for thou hast done wonderful things “thy design of old, faithful, amen”—amen divine Infant—“faithful” amen—here “thou art my God even in Mary,” the designs of old, wonderful, faithful oh amen, oh! then amen—O Lord! Infant Jesus thou art my God, I will exalt thee and give Glory to thy name for thou hast wonderful things, and my soul is not satiated to repeat Amen, and once more Amen in Mary—Yes this is the design of old, the promise to Eve, the blood and bone of her own, and crushing the head,<sup>54</sup> the *Enemies head*, yes O Lord, in Mary the Infant “thou art my God” and I can’t be satiated wondering in joy and saying Amen—Sarah laughed;<sup>55</sup> Zachary was struck dumb;<sup>56</sup> the *sterile* oh! what do I say the *Virgin* had to fulfill the promise, a *better Eve*, ever innocent and pure, whom no serpent could beguile,<sup>57</sup> but thou O Lord, safely visit and inhabit—thy designs of old, to remain so faithful—Mary thy Mother an Infant in her, and “thou art my God”—

2nd Truly, thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the whirlwind, a shadow from the heat—“for the blest of the Almighty is like a whirlwind beating against a wall”<sup>58</sup>—sin after sin, temptations a whirlwind no breathing and no end, but under the shadow of my *Jesus*, my refuge and my strength, to the *poor*, to the *humble*, most secure—O! divine Infant, how art thou thus made my “strength” thou the helpless Saviour in Mary, a most needy *little one* — her blood thy life, she thy shadow from the heat, and thy strength and refuge—oh! wonderful things, but faithful, and *Amen*—for it is the design of old says Isayos [Isaiah], the

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<sup>51</sup>Ps. 119:160

<sup>52</sup>This section includes numerous references to Isa. 25; also Ps. 46:1.

<sup>53</sup>Ps. 118:28

<sup>54</sup>Gen. 3:15, 20

<sup>55</sup>Gen. 18:12

<sup>56</sup>Luke 1:20

<sup>57</sup>Gen. 3:13

<sup>58</sup>Isa. 25:4

prophet of the Virgin Mother,<sup>59</sup> a thousand years before nearly—it is that “day” which Abraham himself saw,<sup>60</sup> and he rejoiced since thus in him were all nations to be blessed<sup>61</sup>—it is the true and faithful promise of Eden, the consolation of Eve, a pure remnant<sup>62</sup> spared, the blood of Mary to come—oh then even so be my strength, O needy Infant, Saviour poor, be my refuge, and my treasure “even so destitute and utterly helpless in Mary” thou art my God, I will exalt *thee*—thy designs of old, faithful, Amen, Amen—

3rd a feast of fat things, a feast of *wine*, of fat things full of marrow,<sup>63</sup> of wine purified from the lees—the Lord of hosts shall make unto all people in this mountain a feast of fat things—full of marrow—the *designs, faithful*, oh! amen—fat things and a wine purified from the lees, a feast the Lord and all people, not Israel alone, for this mountain is the[e], elevated over all mountains to which all nations come and shout for joy.<sup>64</sup>

O Virgin Mother, oh carefully foster the hopes of our feast, that wine of his blood, the blood of thy divine Infant to be shed for us, every drop, that sacred flesh to be formed in the Holy Ghost out of thine, the bone of thy bone to be fastened, not broken on the cross; then Glorified, spiritualized said Paul,<sup>65</sup> yet his true sacred humanity as will our own, be preserved through hallowed eyes in the same Glory—the fat things of our feast, the very feeding of our Glory hereafter, bread from above, a divine flesh, yet so made our meat, the fat[t]ening of a Glorious resurrection “my flesh is meat indeed he that eateth this bread shall live forever, he abideth in me, and I in him—and I will raise him up at the last day”<sup>66</sup>—a feast, a feast, O Lord of hosts, O! Infant Saviour, O Mary a feast, let it be well prepared—

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<sup>59</sup>Cf. Isa. 7:14.

<sup>60</sup>John 8:56

<sup>61</sup>Gen. 22:18

<sup>62</sup>Ezra 14:22

<sup>63</sup>Isa. 25:6

<sup>64</sup>Isa. 2:2

<sup>65</sup>1 Cor. 15:4

<sup>66</sup>John 6:55, 58

“God My Saviour”<sup>67</sup>

exceeding joy

1st “Behold God is my Saviour” behold my soul and adore,—adore and bless thy Saviour, thy God, an Infant in Mary—behold thy Jesus so near,—and says the prophet “thou shalt say in that day, I will give thanks to thee O Lord, for thou wast angry with me, thy wrath is turned away, and thou hast comforted me”<sup>68</sup>—dost thou think enough of this my soul—of the anger and the wrath—of the utter ruin—of thy heavens shut up—the fiery cherubim set at the gate of Eden—no return to happiness and innocence but through the blessed Infant of a new Eve, God becoming in her thy Saviour—oh dare a moment now dwell on that whole extent of thy original misery, a fathomless abyss of justice—all faith in mystery—all terrors inexpressible, but now escaped—“God my Saviour” my Jesus, my Saviour, all now but boundless love and Gratitude—

2nd “God is my Saviour” I do behold him so near at hand in a ninth month, so wonderfully come to me in Mary, the Virgin Mother—“God is my Saviour” I will deal confidently, and will not fear because the Lord is my strength, and my praise, and he is become my salvation<sup>69</sup>—O Mary how great is he that is in the midst of thee, but how good and merciful is he, how great “the holy *one* of Israel”<sup>70</sup>—how good my soul “God my Saviour”—he is become my salvation—O relapse in sin and misery, O second *death* after baptism—“yet I will not fear”—thou hast again and again comforted me—still will I deal confidently and will not fear—still whilst I breathe this air my Jesus breathed, and live the same mortal life he comes to share with me, still though I should walk in the shades of death,<sup>71</sup> will I say confidently, “he is become my salvation,” and so does he remain to the last—

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<sup>67</sup>Luke 1:47; the following section appears to be an extended reflection on Isa. 12.

<sup>68</sup>Isa. 12:1

<sup>69</sup>Isa. 12:2

<sup>70</sup>Isa. 12:6

<sup>71</sup>Ps. 23:4

3rd “Sing ye to the Lord for he hath done great things, shew thy mercy forth in all the earth, rejoice and praise,”—you shall draw waters with joy out of the Saviours fountain<sup>72</sup>—O Jesus, O Mary, the joy of our drawing—daily drawing in Mercy and Glory unspeakable—the drawings of fount and the tribunal, the drawings of unspeakable Mercy, the drawings of Mercy and Glory unspeakable at the Altar, the drawings along the day so secret and sacred, sacred and secret to the soul in its thousand elevations to the right hand, to the *tabernacle*, or only the blessed image, the sacred side open, the hands and feet so patiently united for me, long waiting, tenderly waiting for me—oh “shew this forth to the earth”—O, Church of God cease not to send, and to pray, cease not O Mary to pray, cease not O holy souls; oh, weep bitterly holy Angels—

Come:

*A Church - A Sanctuary then Eternity*<sup>73</sup>

1st Arise, be enlightened, O, Jerusalem for thy light is come, and the Glory of the Lord is risen upon thee—O Glory of that moment, to Mary alone the conscious fulness thereof, to Joseph then imparted, then alone, alone both at the manger—“for behold darkness shall cover the earth, and mist the people,” the night around the place still darkness and mist, but the Angels come, the shepherds are called, O! Land, what a splendour, “the Lord shall arise upon thee, and his Glory shall be seen upon thee”<sup>74</sup>—

“O! Lord a far off[f], O! Jesus, to the remotest islands,”<sup>75</sup> the Gentiles shall walk in thy light and in the brightness of thy rising “Lift up thy eyes round about, and see” O, blessed Infant, adorable Saviour—all these are gathered together, they are come to thee—thy sons shall come from afar, and thy Daughters shall rise up at thy side<sup>76</sup>—oh,

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<sup>72</sup>Isa. 12:5, 3

<sup>73</sup>The following section appears to be an extended reflection on Isa. 59:21 - 60:22.

<sup>74</sup>Isa. 60:1-3

<sup>75</sup>Cf. Isa. 49:1, one of the Servant Songs.

<sup>76</sup>Isa. 60:3-4

look afar and near O! Jesus save and redeem, call and gather, abound in mercies, for this art thou come—Oh, save and redeem, crush, crush the Enemy, save and bless all—

2nd “The flocks of Cedar shall be gather[ed] together unto thee” O! Church to be bought in blood “they shall be offered upon thy acceptable Altar, and I will glorify the house of my majesty—Who are these that fly as clouds and as doves to their windows for the island wait for me, and the sons of the sea—that I may bring thy [unclear] from a far” O My Church the glory of Libanus shall come to thee to beautify the place of my sanctuary—I will glorify the place of my feet—O! Church, O! Sanctuary, O place of the feet, house of his majesty—O! Altar, acceptable Altar, true Bethle[h]em of his new travelling to us, Glorious and beautiful manger of the new birth ready for us—no our own breast—“and the children of them that afflicts thee shall come bowing down to thee”—O, when Prodestants so dear but that do afflict so long—see it is said, “and all that slandered thee shall worship the steps of thy feet, and shall call thee, the city of the Lord, the Sion of the only one of Israel”—O, my Church says the Infant, thou shalt suck the milk of the Gentiles, and thou shalt be nursed with the breasts of kings; and thou shalt know that I am the Lord, thy Saviour and thy Redeemer, the mighty one of Israel—

3rd from this manger, “this is my covenant with them,” saith the Lord, “my spirit that is in thee, and my words that I have put in thy *mouth*, shall not depart out of thy *mouth*, nor out of the mouth of thy seed,” saith the Lord “from henceforth and forever,” can O Church, *teaching* Apostolic Church, can thy prophetic surer and fairer be than these but these are thine O, Church above and full is their Eternal spendour, “thou shalt no more have the sun for thy light by day neither shall the brightness of the moon enlighten thee, but the Lord shall be unto thee for an Everlasting sight, and thy God for thy Glory—thy sun shall go down no more, and thy moon shall not decrease, for the Lord shall be unto thee for an Everlasting light, and the days of thy mourning shall be ended, and thy people all just, they shall inherit the land for ever, the branch of my planting, the work of my hand to glorify, I the Lord will suddenly do this thing in its time” then time no more “surely I come quickly” to the manger yes, but also for that wonderful



Eternity quickly, may be even suddenly, O! My Soul, O! *poor little one*, tossed with tempest! O! watch, O! be ready—

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The peace of our Salvation,  
the only peace of our present bitterness<sup>77</sup>—

1st “Behold in peace is my bitterness, most bitter, but thou has delivered my soul that it should not perish, thou hast cast my sins behind thy back—for hell shall not confess to thee, neither shall death praise thee, the living, the living, he shall give praise to thee, as I do this day”—this day to Eternity living one life—of praise and love, amen, amen, O! Adorable Infant my Saviour, for thou camest to save, and to be saved is the only peace of our present bitterness, to wait, for Eternal joys, the blessedness, and the light of thy countenance is enough, the hope and desire of them, make us cherish in peace our *very* bitterness, that “sadness unto Salvation” which still thy holy Apostles will continue to cherish, I say, even amidst the glad tidings of thy joyful coming—Only O Lord Save us, and we will sing our Psalms “all the days of our life in the house of the Lord”<sup>78</sup> all the days of that whole Eternal we begin even now, these first present days of trial in grace, and the glorious future *ones*—oh! here below we can enjoy our peace “but in bitterness, *most bitter*” the feelings of our misery, and the misery of others, often overpower bitterness; the temporal distresses and renting of hearts tear poor nature incessantly, and relief enough, but thy will and thy peace—but how much more O! Saviour for the heart that loses thee—the distress of our offences and the offences of innumerable *ones* and of those the most tenderly trusted to us by thy holy Providence—oh! yet be in peace in peace, the peace of thy only will and mercy, our bitterness most bitter—ask it for us O! Mother of sorrows,

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<sup>77</sup>This section includes references to Isa. 38 and 40.

<sup>78</sup>Cf. Ps. 27:4

ever so, and even that ninth mon[th] through such anticipations, a Mother of sorrow but the Model of our own bitter “peace”—

2nd “Only let peace and truth be in my days,” said thy King *Ezedias* [Hezekiah] when *thy prophet* was sent to denounce evils to him—of these he said so mercifully and religiously; “the word of the Lord which he has spoken is good,” only, did he add “let peace and truth be in my days,” the blessed peace in bitterness thus so well known to him, that peace which makes; oh! strange! joys inexpressible “superabound in all our tribulations”—the most miserable of men—“the most exquisitely happy”—oh Infant Saviour is it strange; after thou hast tasted our pains, and even our death, that they should be changed to joys inexpressibly felt throughout, and a kind of more exquisite happiness, than any pleasantness of days could make, thy cries in Bethlehem enchant our ears, thy tears soften any bitterness of our own, and thy blood runs along the sword, that pierce in continual succession our soul—thy wounds are the more felt in our union to thee through the evils of life—our own are but that wounding love to make us the best like unto thee, truly the wounds of a friend—O! Mary do you not like better the seven swords, than all the peace the world could give, is there not in every gash, crushing delights which leave to nature no murmur, superabounding over a Mother, such a Mother[’s] woes, the woes of your piety and holy love and zeal so much superior to ours, so much more alive to the horrors of that great bitterness of offence, oh, then the will of the Lord be good in all, only through thy mercy, for now let peace and truth in our days—

3rd “The voice of one saying, Cry, and I said what shall I say! all flesh is grass, and all the glory thereof as the flower of the field”—indeed the people is grass—“the grass is withered, and the flower is fallen, but the word of our Lord endures forever”—how the cry pleases thee O! divine Infant how doest thou desire it may express that full sense of the vanity of the present glory or enjoyment of life, and our only aspiration to the better places to which thou camest to fetch thy brothers—indeed we cry, little brother of ours, wonderful “God of our Salvation,” only then vouchsafe to lead us faithfully to the better land, ah! that faithfully thou thyself dost expect from our love, for what will have been wanting to thy own—we have seen a tender plant

coming out of our thirsty ground and they had taken no sightliness in thee, nothing of our false Glory of life, wounds and bruises all our poverty, suffering, humiliation, a worm as it were, not a man<sup>79</sup>—oh! what has been wanting to convince and detach our souls, to transfer them, and all their desires and peace to the better land; oh! Infant Saviour, what could be more than this, thy manner of coming annihilated as it were in our sight, and in thy own already, thy cross, and thy death—oh! save us, only save us, and we will sing above our Psalms to thee—

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### 3 Lessons at the Manger

The poor—

The only *will*

*The solid Merits*<sup>80</sup>

“Deal thy bread to the hungry, and bring the needy, and the harbourless in thy house; when thou shalt see one naked cover him; and despise not thy own flesh—the flesh thy Jesus assumed—the flesh he suffered with, poor, forlorn, despised, the son of Mary and the Carpenter, born on a journey and laid in a manger, in the neglected place, out of the inn” where they found “no room”<sup>81</sup> travelling since in foreign land, and coming back, as unknown and poor still, not having where to lay his head,<sup>82</sup> and living on the care of friends—how well could he call every poorest one another *himself*—how will you O Souls of Jesus, sacredly view their adoption by him, his presence in them—ye then who love him, love them, and despise not the needy of your own flesh—“Then he says shall thy light break forth as the

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<sup>79</sup>Cf. Isa. 53.

<sup>80</sup>This section includes references to Isa. 58 and 59.

<sup>81</sup>Cf. Luke 2.

<sup>82</sup>Cf. Luke 9:58.

morning, and thy health speedily arise in love unfeigned”—and thy justice go before thy face—“to wait for thee at the manger now; at the tribunal above so soon, so soon in death and the Glory of the Lord shall gather thee up” where himself from his needy state below returned, and he will remember all thou wilt have done to his poor brethren—“thou shalt cry, and he shall say, here I am - Oh! pour out thy soul to the poor hungry, satisfy the afflicted soul—and the Lord will give thee rest” rest in mercy and plenteous hopes here below, and soon the wealthy rest of his HEAVENS.

2nd “If thou dost not try [thy] own ways, and thy own will is not found to speak a word — than shalt thou be delighted in the Lord”—what another lesson from my Saviour laid obedient in his manger, obedient unto life, and unto death—the will of his Father not his own—even of his Mother not “found to speak a word”—nine first months silent, and now still for nine others and nine others, or more, his nine first months no way of his, carried about by his Mother, within and without the house, in Nazareth, over the mountain to Elizabeth,<sup>83</sup> or down the little hardened city that receives him not—now to go the same as his mortal parents lead, and laws order it, and dangers oblige them, and no ways, no will of his, not a word, to the temple, to Egypt, to return to Nazareth, to be named, to shed blood, to fly, to be an exile, or coming back fear an Archelaus, his parents unable to return to Judea, their choice, there, their endeared Bethlehem—oh! the life of that divine Infant, child and youth—and then the public life, till death no ways, no will but of obedience—and shall I not begin at the Manger—begin to taste of the *same* and understand how to be “delighted in the Lord” with my peaceable indifference at places, and times and duties, and ways and wills of others whom his mercy gave me to obey on my turn—Mary and Joseph, the Angels and the Pontiff, Herods, or Archelaus<sup>84</sup>—if they did even [keep] me from my Bethlehem so dear, throw me upon the highways, in the desert, leave me but Egypt or the remote parts of Galilee—oh wills of my God in privations, dispersions, disappointments, separations, deaths, in trials,

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<sup>83</sup>Cf. Luke 1:39.

<sup>84</sup>Cf. Luke 2:22.

contradictions, oppositions, in weakness, humiliations, failure, inability, impotence, resignation of the best desires, come now and in the sight of this Manger, only “delighted in thy Jesus, my own will shall not be” found to speak a word—

3rd “their webs shall not be for cloathing—their works are unprofitable works, there is none who judgeth truly—but they trust in a mere nothing and speak vanities—their thoughts are unprofitable thoughts—wasting and destruction in their ways—they have conceived labour and brought forth iniquity—they have not known the way of peace”—O! Saviour must the sadness of the prophet concern me, his bitter reproaches overwhelm me at the Manger—the webs of these walls are in cloathing I know, but the swaddling clothes hast thou graciously received, the work of a true Mother, a true soul knitted to thine—my own works offered in love, holy intention, and union to thy own grace, may these also please thee, and form a garment of Glory for my soul, only do preserve me from that fatal unprofitableness of thoughts and works void, destitute of thee, their only life—of that wasting of laborious pretensions and adulterous corruptions which out of thee bring forth but vanity and iniquity—let me not forget to seek through thee alone, O! my Jesus, the true Judgment of all things; bless and adore the wonderful mercies of thy first examples in Bethlehem, look but for thy will, not mine, thus find the way of peace, everlasting peace, a delightful and wealthy rest in thee, here below, and the same so prodigiously improved in heaven into a bliss above all guesses and comprehensions as long as we live in the little Bethlehem of this world—

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*COMMUNION*

Preparation—reception—thanks—Eternity<sup>85</sup>

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<sup>85</sup>This section includes references to Isa. 45 and 49.

“Drop down dew, ye heavens, from above, and let the clouds rain down the just; let the Earth be opened and bud forth a Saviour”—O! Mary—O! Bethlehem—oh, the holiness and stillness of that night, the dew from heaven, the Angels and the shepherds on their watch above and below; all ready—

O! Emmanuel, O! Saviour—is indeed my soul ready, is it still quiet and humble and poor enough, is Mary there and Joseph, is truly my Bethlehem ready—“Verily thou art a hidden God”—and Saviour, but so well known to my faith, is then, is my welcome ready; my profound adorations, my praise, my love, all that Glory to him for that peace he does bring to me—“Our Redeemer, the Lord of hosts is his name, The wonderful, counsellor, God the Mighty, the Father of the world to come,” and art thou ready my soul—so often O! heavens—so often—art thou ready—a child, the prince of peace “yet the holy one of Israel, and a consuming fire,” my soul in Communion for that birth, art thou ready—In the[e] is God, and there is no God besides—thy own Jesus, coming then to thee—O! Comfort me John, say “behold the Lamb, he is the Lamb,” Comfort me church, my Mother, tell me to repeat, just renewing to repeat “I am not worthy,”<sup>86</sup> thou my Jesus, my Infant Lord, my crucified Lord say to comfort “fear not, for I have redeemed thee, thou are mine, and I have loved thee”—

2nd “I even I have spoken and called him, I have brought him,” and his way is made prosperous—for my own sake, for my own sake, will I do it—behold I have refined thee, but not like silver—I have chosen thee in the furnace of poverty—for I know that transgressing thou wilt transgress, and I have called thee a transgressor from the womb, for my own sake, for my own sake will I do it—and I O! Lord for thy own sake, for thy mercy for its only sake, shall I dare say, “let it be done to me according to thy word”<sup>87</sup> let my Jesus even in me like in Mary, even in that furnace of poverty, of all Bethlehem the poorest, be born ye Angels sing my “peace”—O wonders, abyss of wonders of one only *COMMUNION*! but oh the wonders of an Eternity of praise and love of our only soul, no less than of myriads—myriads and numbers

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<sup>86</sup>John 1:27-29

<sup>87</sup>Luke 1:38

are nothing and vanity to him, his goodness all; oh, come then my Jesus, that Eternity should be thus prepared, come, I hear Gabriel, I could but say “the hand maid of the Lord, let it be done according to thy Word” we could but do that my soul and sing then her own Canticle “My soul doth magnify”<sup>88</sup> oh, he says—“I come quickly”—amen, come Lord Jesus<sup>89</sup> “make the way prosperous, pass in peace”—

3rd Can a woman forget her Infant and shall forget and cease to love him, once he will have left her in Glory budding forth from her womb a saviour, laid in the Manger—and will my soul forget, after the short moment of her possessing that Glorious Infant, a moment possessing in herself, oh, no! mystery of that passing in peace, yet remaining, coming and coming again, yet dwelling, abiding inseparable but for sin—as it passed for Mary, his own love, and divine presence—wholly left in, once truly convinced say then not O, my soul, after a thanksgiving now “the Lord has forsaken me” behold said he “I have graven thee in my hands, and thy walls are always before my eyes” all thy interior once he has visited it O, my soul, call forth thy thoughts from the *north* and from the *sea* and from the *south* call them all from a far when he comes, let them be blessed “feed” in the ways “their pastures be in every plain” their paths be exalted indeed—O call them the Lord will have mercy on his poor ones “at the fountains of waters, he shall give them drink”—henceforth O! Soul who tried to give him birth “he that is merciful shall be their Shepherds” oh! the abundance of thy good thoughts and desires, all thy children and inhabitants, yea, “the children of thy bareness” out of his grace as I live saith the Lord, thou shalt be clothed with all these as with an ornament, as a bride thou shalt put them about thee—for thy deserts, and thy desolate places, the land of thy distruction, which sin had ruined “shall now be too narrow” for the blessed “inhabitants”—too narrow O! Lord, the place here below—“too strait” oh! who hath brought up these, call us now then to thy heavens “make me room to dwell in”—O, Jesus call us up as thy Mother, call us *safe in peace*—

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<sup>88</sup>Luke 1:46-55

<sup>89</sup>Rev. 22:20

Behold, behold, and behold again

Ah! do my soul behold<sup>90</sup>—

1st “Behold they are all in the wrong, and their works are vain”—oh, then take care my soul—wrong at the very foundation—all sects wandering astray, drawing their sins and crying, lo! there is Christ, where, lo he is not and peace, peace, where is no peace, but wrong alas! the innumerable who walk in the light, but not as in the light—wrong poor soul—“all” who answer not their divine grace, and more so in proportion as the Lord of grace grants it more precious—oh take care—again and again take care that even in a state of Justification if granted thee thou sh[ould]st work thy Salvation in holy fear—take care thou [shouldst] not refuse any thing to that love of special mercy which calls for special marks of gratitude and generosity—see the coming of thy Saviour announced to thee by the prophet so full “of grace and truth for thee as the only begotten Son of the Father”<sup>91</sup> should by thee sanctified in the same spirit of the perfectly obedient and willing servant of his as did thy holy Mother “behold the hand maid of the Lord let it be done to me according to thy word” dost thou say so, O! my soul, and listen on every side, what indeed he tells, he asks, he reproaches, oh, be not in the wrong—improve so in thy most abundant and merciful light—

2nd “Behold my servant, I will uphold him, my elect, my soul delighteth in him”—this of thy Jesus according to his sacred humanity, the servant, the victim obedient unto death, the Son who does but the will of his Father, not my will but thine be done he says—and how can, or shall he be upheld, that beloved Son seen first thus low, debased, self annihilated, the Infant in the womb, in the Manger—who is that Lord of Glory<sup>92</sup> shall soon sing the Angels, seeing with such astonishment that very human nature of his, exalted at the right hand and

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<sup>90</sup>This section includes references to Isa. 41, 42, and 58.

<sup>91</sup>John 1:14

<sup>92</sup>Cf. Ps. 24:8.



made the splendour of their heavens in whom they can but wish humbly, look in trembling adoration and bliss—but, O! poor little soul, my *beloved* one, and the beloved of thy merciful Jesus, my only one, and for whom he has delivered himself as fully as if his only one spouse *and all* O! Soul of mine is not that word of the Father wonderfully said for thee if thou be faithful—“behold my servant I will uphold him”—ah, uphold, to incomprehensible Glories, and after so short, and so little a trial—“my Elect, if thou only answereth, my soul delighteth in him”—O! *Father*, O! divine *Son*, I listen with sweet joy, and love and gratitude, grant I may shew it in true fidelity till death—

3rd “Behold you are of nothing, and you[r] work of that which has no being—Bring your cause near saith the Lord—bring hither, if you have any thing to alledge said the King of Jacob”—bring ye your cause, be ready, the king is now coming to the Manger, his throne, alas, what will you bring against him—what could he do he has not done ungrateful Soul—but what work do you bring for all—is it not of that which has no being—oh do not contend, but rather, intreat that Mighty King of the Manger—if he shed tears over your shame, let them flow and mix your own, do not contend—for “truly you are of nothing”—“cry” cease not even before he comes—cry, O! Soul, say only so “thy cause” cry till he says “here I am,” and lo, “the Lord will give thee rest continually and will fill thy soul with brightness and deliver thy bones—and thou shalt be like a watered garden, and like a fountain of water, whose water shall not fail—then shalt thou be delighted in the Lord”—for so saith the prophet—oh thy cause is a cause of sins, sins of old, and of now—“cry” cease not—thus only in repentance and love—bring your cause near the heart of his mercy—O! Mary take it down with thee to Bethlehem take my cause along to be served to him at his Manger, MY KING

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Epistle—

*Joy! always joy*<sup>93</sup>

1st “Rejoice in the Lord always, again I say rejoice”—let your modesty be known to all men, the Lord is nigh”—what words add to this—rejoice O my soul, and it is all, only see why such joy—“the Lord is nigh,” nigh in Mary, even in Mary, a few centuries ago—nigh in that Judea the other side of the sea—nigh upon the mount, and fixed there with nails—nigh above as at the right hand, even there so very nigh our own place—nigh and nearer nigh upon that Altar—nearer still in my breast—indeed the Lord Saviour is nigh we should greatly rejoice—always rejoice, rejoice in modesty a true heavenly joy—repeat only the whole “Rejoice in the Lord always, again I say to you rejoice—let your modesty be known to all men—the Lord is nigh”—

2nd “Be not solicitous about any thing, but in every thing by prayer and supplication with thanksgiving—let your petition be known to God and the peace of God which surpasseth all understanding keep your hearts and minds in *Christ Jesus*”—in Christ Jesus that whole so full and so safe—O my Soul again no words, or not many—“be not solicitous”—no not even how to express—at least to him and for thy own joy, and calm and rest—for, alas, as for the brethren of this earth, how should thy charity feel eager to speak, since that blessed faith of peace, prayer and thanksgiving should come to them by hearing—O! Church, oh Church, send thy Apostles!—O! ye all who love the Lord, and the souls he has made speak of that peace that surpasseth all understanding, speak of it in holy truth, for alas! he said O! Lord, O! Lord is unto [unclear] speak, or pray say with ardour “thy Kingdom come” with ardour and yet remember even your love should not be further solicitous than “prayers and supplication for others with thanksgiving” most tender and humble thanksgiving for yourselves—

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<sup>93</sup>This section includes references to Phil. 4.

3rd And shall I not in my delights, strength and peace, in that courage for holy life it must inspire—shall I not add the next verse so complete—“for the rest,” brethren whatsoever things are true, whatsoever things are modest—whatsoever things are just—whatsoever things are holy, whatsoever things are amiable, whatsoever things are of good repute, if there be only virtue—if there be any praise of discipline, think on these things, think and act on these things my soul, act in all as a true “modest”—just “holy, amiable, reputable, praise worthy,” virtuous soul—“then will the peace of God be truly kept in Jesus” then wilt thou shew that thou knowest that he was “nigh” oh then wilt thou not only hear but receive that most blessed “rejoice again I say rejoice,” always rejoice—sweet Infant so nigh, *Jesus my Saviour*, from Mary say to my soul—REJOICE—



### Jesus the flower of Jesse

the spirit of the Lord upon him, and upon me through him<sup>94</sup>

1st “And there shall come forth a rod out of the root of Jesse, and a flower shall rise up out of this root”—Mary the root, days hidden in her humility and virgin concealment, to all unnoticed and unknown, to Joseph himself unknown, yet the gem under the leaves ready to expand, and the flower “of the Eternal fields to rise up” blossom and be the Glory of the earth—that Infant, the desire of Angels, and of sinners rising up out of this good ground—a flower of beauty supreme and the perfume that overcomes the infection of our inveterate corruption—Mary the blessed root, heaven the influence, even the Eternal Father and the Love [Lord] above, Jesus the flower in all its beauty of holiness, justice and truth, is not our land a blessed land—“oh rejoice and praise thou habitation of Sion,” what more could be done—O! my

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<sup>94</sup>This section includes references to Isa. 11. Jesse was the father of King David; Jesus was of the House of David.

Soul, what more to grace, thy place of exile, and charm the wilderness—oh! look to the *flower*, receive the scent so pure it breathes, travel on to the Eternal fields, whence it came a moment to flourish for thee even on the path of thy journey—O! Jesus, O! flower of my desires and my love—come to be planted, and blossom in my very heart—come make it a garden of pleasure where may thy father walk and be praised, be served, be plenty loved, more faithfully henceforth then in *Eden*

2nd “And the spirit of the Lord shall rest upon him—the spirit of wisdom, and of understanding, the spirit of counsel and of fortitude, the spirit of knowledge and of Godliness”—my Infant Lord, how do I wonder when I read these things written of the[e], to teach me that when thy sacred humanity is so divinely taken in one only person with thy *Godhead*—yet there is the holy soul thus receiving, and the spirit of the Lord pouring and uniting in unspeakable communications; yet a nature, and a nature, the two natures; a will, and a will, the two wills, the true God and true man; for such is my Jesus, my Infant Saviour; such will be my Victim upon the cross, my mediator at the right hand, my heavenly bread at Communion, such my visible teacher when upon earth, and now my invisible one with the Father and the holy Ghost, every day of my life; my model once—my judge at death; the bone of my bone in Mary, and the spirit of my spirit in Grace; my brother and my God—O! the depth and the sweetness of thy mysteries Infant God—

3rd And again from that wonderful *word* of the prophet we should conclude in practical Sanctification—O! my soul, that sevenfold spirit that anointing in one person, the blessed humanity of my divine Saviour—through him also must sacredly anoint and seal to Eternity my Soul—for if I live at all, not I, but he lives in me, and has he not made us indeed one with him through all his divine *Sacraments*—given the new birth of his own life in Baptism—united his whole in the *blessed Eucharist*—poured the gifts in Confirmation—what of his love has been wanting, and shall not mine fully and unreservedly answer the offers—O! Infant Jesus, what the prophet said of thee in the day of thy coming in Mary, should be said of me, even of me through him—the spirit of the Lord should be seen by the

Angels, resting and dwelling in my inmost soul—and its holy gifts should all brighten through my whole life in sight of men, wisdom, counsel, fortitude, Godliness, how little of these in me—O! merciful Infant, how little alas—ah! do my adorable Lord, and also my brother—alas! pity and bless,—ah! do pity my soul—

Jesus in Mary—the religion of Mary

1st Prayer, 2[n]d Continual union, 3rd Sacrifice—

1st Our piety with trembling adorations watches over the divine Infant in his Mother or at least unite to her own so sacred affection—we try to abide with her in our heart, and represent to our delighted thought what she must have felt during a time so ineffable, particularly this last ninth month—Mary and the divine Infant, his presence, his secret continual influence, the continual aspiration of her soul towards him, her morning evening, perpetual sacrifice, the fire ever burning anew over the Altar, or rather so warmly hidden within—O! my soul first of all the religion, devotion of Mary, and all her usual and more particular exercises during such a time, alas! what shall I say, what have the Angels themselves seen, what have they known, my secret to me, my secret to me, should Mary answer to the whole universe heavens as well as to our earth—a morning waking, a first adoration of that Mother, her union, her offering for each day, her review of the ancient times, the fault, the ruin, the promises; a view of the Mystery performed, her Lord incarnated in her, dwelling in her—O! stop my soul, thy fallen state restoring in that Infant—his frequent dwelling in thee, midst of thee, unite, O! my soul, know how to unite thy own mysteries to those of Mary, *so dear*

2nd The devotion of Mary, her presence of the Lord along the day, and when the different signals of prayer were given through Nazareth, her prayers with Joseph, her prayer alone in his absence, when he at his work, when she at her own, her prayer alone at home quiet at her silent work of clothes, of victuals, of order through the house; a work in poverty, self-denial all over prayer, mortification, penance, humility, duty and obedience to the simple Guardian of Jesus, she his own

Mother, so worthy to be served by Angels, ah! the work of Mary, what a continual prayer to her Jesus, what a perpetual sacrifice; angels, Angels, thou good guardian Angel of Mary, did you see something of her interior, was something of that manner of prayer, and love, and all her piety known to you? O! my soul at least every most perfect thing thou hast been taught by Jesus, and dost not alas, practise, think how Mary did, beg her, and her Infant, beg thou shouldst do better—

3rd The devotion of Mary, her divine Infant in her sacred womb, and thus thinking both, if not present, always uniting to the remainder of the figurative sacrifices, the lamb, the goat, the wine, and the oil, and the pure flour, the altar, the first, the pontiff, the offering, or the immolation, the whole burning, or the Communion; how did Mary unite to the sacred things of all these striking figures, now the realities so far begin to be performed, the times accomplished, the prophecy at an end, the only, the only Victim; only pontiff come, the offering, and the immolation in their whole prayers, not to stop till wholly consummated, the Cross in view, the sword piercing<sup>95</sup> already through and through—oh the devotion of Mary—but O! my soul, O! the devotion of thy faith and love at thy own Altar, in presence of thy realities, during thy sacrifice, himself indeed not the figures there, thy offering, immolating, receiving, consuming, oh soul of mine—

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### Salvation and Praise

We will ever remember our sins for praise and love<sup>96</sup>—

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1st “I am, I am the Lord, and there is no Saviour besides me” my Jesus, my saviour, oh! then my God—My God then O My Saviour

“I am, I am the Lord

“I have declared and have tasted

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<sup>95</sup>Cf. Luke 2:35.

<sup>96</sup>This section includes references to Isa. 43 and 44.

“I have made it heard—

“And there was no strange one among you

“You are my witnesses—and I am God”

Thus saith the Lord your Redeemer, the holy one of Israel, I am, I am the Lord

I am God

and from the beginning I am the same I am the Lord, your holy one, the creator of Israel, your King—remember not former things, and look not on things of old—

behold I do new things

away in the wilderness—[away] in the desert

to my chosen, my people

This people have I formed for myself—they shall shew forth thy praise

We will O! Lord! O! Saviour, we will shew thy praise, thy chosen, thy people—

2nd “I am, I am He that blot[s] out thy iniquity for my own sake  
“I will not remember thy sins”

Oh! remember them, I myself will remember them, my Lord, for their forgiveness is thy praise, so many and so great my Lord, ah, their pardon, thy praise, their remembrance my love, my whole Eternity of love; shew me there too thy Angels, say, he was lost, and he has been found<sup>97</sup>—I! I his holy one, his creator and Father found him—“for I have *redeemed thee*, thou are mine” shalt thou declare—“I was in Bethlehem and on the Cross for thee—the Lord thy God” I loved thee, and was with thee, the holy one of Israel thy Saviour—no—for my own sake, thou hast said “I will no longer remember thy sins”—put me in remembrance—I will then, but remember also my sins—God of goodness and mercy, I ever will for love and gratitude to thee my Redeemer, my Saviour, do, shew them to thy Angels; they have indeed thy own order to rejoice for the sinners returned to their home, even for one of them, even for me, see angels, see Eternally his blood, and my sins which he cast out, and no more remembers, he the Lord, no Saviour besides—

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<sup>97</sup>Cf. Luke 15:32.

3rd “Let us plead together—thy first Father sinned—tell if thou has any thing to justify thyself”—no my Saviour, nothing—at the Manger my father, and I think almost then fault happy, that deserved to bring you thus among us—my sins of old, and of late, my birthright of misery, and its encrease through my own many fold offences, I do simply lay down my only offering with the shepherds better gifts—make it the Glory of thy goodness to save me thus in a Manger—thou my helper from the womb; wished at last to find also a Mother from our own, and “as the children were partakers of flesh and blood—he also said of thee Paul; in like manner partook of the same, in all things to be made like to his brethren—that he might become a merciful and faithful high priest to make a reconciliation for the sins of his people”<sup>98</sup>—Thus O! Lord, do I plead, only thus; alas! my Father has sinned, and I have sinned, and what should I say to justify myself; thou my Lord, my Redeemer, my Saviour, thou shalt make my sins as chaff; thou shalt sin then, and the wind shall carry them away and thou, my soul, shalt rejoice in the Lord, in the holy one of Israel—at his Manger in Bethlehem, thou my soul “shalt be joyful”

“Give praise O! ye heavens

“for the Lord has shewn mercy

“Shout with joy, ye ends of the Earth

“Ye mountains resound with praise

“Thou O! forest, and every tree therein

“for the Lord hath redeemed Jacob—

“and Israel shall be glorified”

O! heavens, mountains, forest, every tree be ye silent, my soul, and every faithful soul—ye his own image, ye, ye the brethren of his give that praise and prepare it for a whole Eternity; O! souls redeemed, O! ETERNITY O! JESUS, O! ETERNITY.

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<sup>98</sup>Heb. 2:14-18



Our Jesus, “the everlasting God”

and the *peace* of his coming<sup>99</sup>—

1st O! my prophet shall I not yet sing to my Infant King in his dark cell, this magnificent picture of his birth right—Infant my God—born indeed before the day dawn of this temporal coming listen to thy own Glory so delightfully blended with my dearest hopes,

“The Lord is the everlasting God  
“Who has created the ends of the earth  
“He shall not faint, nor labour—  
“Neither is there any searching out of his wisdom  
“It is he that giveth strength to the weary  
“and encreaseth force and might to them that *are not*  
“Youths shall faint and labour  
“and young men shall fail by infirmity  
“but they that hope in the Lord  
“shall renew their strength,  
“They shall take wings as Eagles—  
“They shall run—and not be weary  
“They shall walk and not faint—

Hast thou heard O! my Jesus, hast thou O! Mary—yes, yes, for this Mary read to him and the glorious Infant answered even from the midst of her tabernacle—

“Let the islands keep silence before me, and the nations take new strength”—Amen amen O, my Lord—

2nd “Who has raised the *JUST ONE* from the East, hath called him to follow him; he shall give the nations in his sight, and he shall rule over Kings!” oh yes, and over my soul—“he shall give them as the dust to his sword, as stubble driven by the wind, to his bow” - and my sins so, I do hope Infant Lord—“he shall pursue them”—O! let me only keep the chase with him—hunt them with his mighty bow of grace out of all their dens—“he shall pass in peace,” Come let us see

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<sup>99</sup>This section includes references to Isa. 40 and 41.

thee thus pass O my Jesus through my soul, through my very frame - pass and repass, O my Jesus, pass often indeed to secure that peace—Oh! pass in *Peace*<sup>100</sup>—alas—so much, so much after my preparation, that still could rather provoke my God's too just wrath, oh pity, like a Saviour, and *pass in PEACE*—

3rd “Who hath wrought and done these things, calling the generations from the beginning”—from the beginning my *little one*—calling her Love, drawing her in mercy—

“I the Lord”  
“I am the first, and the last”—

Thou the Lord, my Jesus, indeed my first and my last—my beginning and my *end*, *endless* end I say my being, my bliss, my whole, my mercy, and my own choice, my grace, and my liberty, my all—indeed O my Jesus, thou the Lord, my first and my last thou art—oh! vouchsafe only repeat it to my trembling and overjoyed adorations—

“I the Lord”  
“I am the first, and the last”

“The islands saw it and feared” the ends of the earth were astonished; they drew near and fear came—every one shall help his neighbours, and shall say to his brother—“*be of good courage*”—and so, my Sisters, so daughters of love “be of good courage” and do help your neighbour, and your *little ones* to feel the same, draw near and say, in sight of his holy Altars, oh, let us “*be of good courage*” surely “he shall pass in Peace”—and again let Eternity *come*—and endlessly pass, no, remain in *Peace*, everlasting peace, for he the Lord, that same one now received, shall truly there be “the *first* and the *last*,” to his faithfully, loving souls; amen, let us help to it now our neighbour, amen—

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<sup>100</sup>“Pass in *Peace*” is underlined twice.

“In the holy one of Israel  
“thou shalt be joyful”—

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O! That coming, that morning—

O! be ready, my soul, be ready<sup>101</sup>

1st “The Lord wakeneth in the morning, in the morning he wakeneth my ear, that I may hear him as a Master—The Lord has opened my ear and I do not resist—who is there among you that feareth the Lord, that heareth the voice of his servant—the Lord will comfort Sion—all the ruins thereof—he will make her desert a place of pleasure, and her wilderness as the garden of the Lord—joy and gladness shall be found therein thanksgiving and the voice of peace, praise, will it my soul—oh there, there in Bethlehem, at the manger”—therein “my soul, can’st thou breathe for joy, art thou not that desert of pleasure, that garden of the wilderness, and gladness, praise and thank[s]giving therein,” oh! listen as “he wakeneth thee in the morning, that morning so dear of thy Master come to his Manger and all his little ones, Angels and Shepherds, Joseph and Mary and thee, therein called,” canst thou breathe for joy, do you “resist,” when thou hearest thy Master Jesus, the Infant—“hearken unto me, said he, O my people, and give ear to me O my tribes, for a law shall go forth from me” the law of grace—O! Master “And my judgment shall rest to be a light of the nations, a judgment of truth and mercy,” my light indeed O! Master, my *science*, my *treasure*, my helper, my peace—enough O! soul, breathe a little over these, that first awakening of his—O! praise, thank, love, enjoy—

2nd “My just one is near at hand, my Saviour is gone forth,” gone from Nazareth, arrived or near, “and now they that are redeemed shall

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<sup>101</sup>This section includes references to Isa. 50:4-51 and 52.

come” and sing his praise “joy everlasting upon their head joy and gladness—mourning away—“I—I myself” saith that just one, and “Saviour I myself will comfort you, thou art my people,” are we O! Lord—“thou *poor little one* my soul, art thou indeed, wilt thou prove to be “drunk but not with wine, art thou or, alas with that wine of sin and folly should he find thee drunk indeed—oh! no, be it with the love, his love and hope of all these his *Eternal hopes*, my soul, “arise, arise, he wakeneth thee in the morning, put on thy strength, O! Sion of mine, put on the garments of thy Glory—shake thyself from the dust, arise, sit up, “loose the bonds from off thy neck, captive daughters—for thus saith the Lord, you were sold gratis, and you shall be redeemed without money” ah! they had not, and no room had been, except at the Manger, “arise, arise, hasten” put on the garments of Glory, hear the just near” coming—“how beautiful on the mountains are the feet of him, that bringeth *good tidings*, and that preacheth peace of him that sheweth forth good, that preacheth salvation, that saith to Sion, thy God shall reign,” reign, my King, come and reign and rule all over—my *Jesus*, my King, my God—

3rd “The voice of the watchmen, they have lifted up their voice, they shall praise together, for they shall see eye to eye” all flesh shall see—my Lord shall I, at his Altar thou shalt, rejoice then and prepare “depart depart, go ye out from thence” leave his Bethlehem, all ye sins of my soul leave her “go out of the midst of her”—be ye clean, they say you that carry the vessels of the Lord, yourselves O! souls the vessels, and furniture—bring a Manger—lay the straw they need, no tumult, all peace, the voice of the watchmen, he comes, ah! let him come, watchmen, let him therein “enter he shall be exalted, and extolled, and shall be exceeding high” saith the prophet—yes he shall in his mercy by the poorest soul—he shall, hast thou understood, O! prophet the last high exaltation of his *Cross*, oh, be blessed, and yet meanwhile let him first be gladly received at this my own manger oh! yes his *Cross*—as we view all over our *Babe*, the *Cross*, the *Cross*, as Mary saw it, we see “exceeding high,” and him nailed upon we see, his hand[s] and feet, the nails, his head, the thorns, his little side the spear will pierce, and tear, we know—for he comes to carry our sorrows, for our iniquities be wounded—our peace must be upon him, and in his

bruises we be healed—and have I, oh, my Jesus, my Infant Lord, have I had my share in these—oh! no more, I am healed to day—O! good Infant Saviour, would I again *Crucify thee, would I—*

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“That Saviour”

Sing to him my Soul, “fear not”<sup>102</sup>

1st he shall not cry—“yes he will, the Infant nay the dying Saviour too,” for St. Paul, taught by himself, has heard the Lord “cry” he “uttered” with “tears” upon his Cross<sup>103</sup>—but the cry of my Jesus is all of love—neither shall his voice be heard “abroad” but for his “love” reviled he will not answer, blasphemed he will be silent—the “*bruised reed he shall not break*” but support and heal, “smoking flax he shall not quench,” but rekindle into the vivid flame, able to rise a fire from the coldest and lightest ashes—O My Lord how do I dare add to the simplicity of thy inspiration, “he shall not be sad, nor troublesome” dost thou not understand, and dost see as the prophet saw, my soul, is not this thy own Jesus, his childhood, his youth, his whole life—grace and modesty, ineffable meekness, humility, serenity—sadness indeed in the garden of agony, sadness for thee, but not even then “troublesome” to his weary Apostles, so gentle rather in his very rebuke, then O, Judas, so gentle to thee—divine Infant, at least in the Manger to poor Shepherds wilt thou be gentle, neither ye Shepherds, too troublesome and eager should you be, but like Mary and Joseph full of silence and peace by him, looking on confidently—“I the Lord this is my *name,*” —enough, we wait, we hope, we are his people, he will save us, *oh, will he not*

2nd “A Covenant of the people a light of the Gentiles”—open the eyes of the blind, bring forth the prisoner out of prison —“them that sit in darkness, out of the prison of the house”—“new things declare

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<sup>102</sup>This section includes references to Isa. 43 and 42.

<sup>103</sup>Heb. 5:7

make to hear them” is not all this our Jesus, the child to come, the God Saviour—it is[,] my soul—O! Sing a new song to “him on his journey”

“Sing ye to the Lord

“His prais[e] is from the ends of the earth

“You that go down to the sea

“Ye islands and ye inhabitants of them

“Let the desert—and the cities thereof be exalted”

“They shall cry from the tops of the mountains, listen the divine Infant answers as he comes—

“I have held my peace—kept silence

“I will speak now

“I will lead the blind into the way

“In the path they were ignorant of

“I will make them walk

“I will make darkness light

“Crooked things straight

Hear ye deaf, and ye blind behold

Who is blind but my servant

Thou that has ears to open wilt thou not hear”

O My Lord I thy servant shall I be blind

My ears open shall I not hear, pity me

Speak and lead, thou, on thy journey, make me walk with thee and Mary come to our Bethleh[em] O lead, pity, and save—then my new <born> song will I again better sing to thee

3rd “He speaks again—himself for the prophet has it”—now thus saith the Lord that created thee

“Fear not

For I have redeemed thee thou are mine”

No fear, my soul—redeemed, and his—begin a song that Eternity will never End—but no, silence—oh! the voice

“I will be with thee  
When thou shalt walk in the fire  
thou shalt not be burnt  
for I am the Lord thy God  
the holy one of Israel  
thy SAVIOUR

My Saviour, my God—the holy one with me—alas I walked in the fire, but now I shall not be burnt—he is with me, and I shall no more separate from him oh! shall we not—O! terrors—the fire, no more, but if again, I will be with thee thy Saviour—  
begin thy song—no listen—still, still, the voice—

“Thou art Glorious honourable in my eyes  
“I have loved thee  
“fear not”

for I am with thee—Enough O! Jesus oh, let thy song begin, support it to Eternity with thy own accounts of grace, thou lovest me, thou art with me, in Mary, in the Manger and at the Altar so near oh! let my song now begin, my joy is full, my gratitude, my love can't be restrained—

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My nothing a bit of *no being*

but his love, his goodness, his visit, and *his help*<sup>104</sup>—

“Behold the Gentiles are as a drop of a bucket, and are counted as the smallest grain of a balance”—behold the islands and the *little dust* all nations are before him as if they had *no being* at all and are counted to him as nothing and vanity—the inha[bi]tants thereof as *locust[s]* oh! what is then a sacred humanity to my Jesus, what is that divine Infant I see through my faith in Mary—a word made flesh—an Eternal

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<sup>104</sup>This section includes references to Isa. 40, Ps. 8, and Isa. 41.

son conversing among men, and the last of men, a worm and no man—and they crucified him—oh! truly Paul, all seen through *Enigmas* and mirrors,<sup>105</sup> but delightfully lost in the wonders of the Enigmas, the dazzling splendour of the mirrors, “the whole so really full of grace and of truth”—Drop, grain, dust, *locust*, nothing—O! great, O! tender Lord, Lord of majesty and of love, I, one of them the least bit of that nothing and *vanity* I feel that whole joy and innocence, happiness of thy incomprehensible love and majesty inseparable, I the dust, and the drop and dost thou think it is meet to open thy eyes upon such a one—thou dost—what do I say, *see* me *count* myself through that little dust thou countest to me thyself—

2nd O My Lord, my Jesus Infant, “what is man that thou art mindful of him, or the Son of man, that thou visitest him”—What is this, O! ye heavens, be astonished at it—“the word made flesh—and he dwelt among us”<sup>106</sup>—yet this so “meet,” so fit the infinite *one* in love—to him no bounds of majesty—but more of love—reaching from end to end mightily, no stops—from end to end—and ordering all things sweetly<sup>107</sup>—had then my love conceived, desired and felt more than himself could fulfil; no, cease my soul, cease to ask what is man, as well might you ask, what are world and creations to him all equal in their own nothing, man and world are all nothing for the *infinite*; but all a play of any mystery of love as well as of power or justice, no, my Lord, no my sweet and Mighty Lord and Infant, fully able art thou, from end to end to reach my nothing, from thy supreme to nothing, from thy whole infinite to find out, see, love, cherish my vanity, my little drop and grain and dust—I the meanwhile with Mary My Mother, keeping so delightfully the whole and ever wondering in joy at it, and soon, soon a heaven, an Eternity—

3rd “Jacob whom I have chosen, Abraham my friend”—I also thy friend my Jesus, my Infant Lord, my brother and my Saviour, thou also, be sure saith the prophet in that very word—it can’t be but so, but if,—oh what, if *faithful* to seize on it, and prove a friend

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<sup>105</sup> 1 Cor. 13:12

<sup>106</sup> John 1:14

<sup>107</sup> Wis. 8:1



to that *great friend*, to that *good friend*, oh! despair that I ever could, if he himself would not help continually, and say to his brother, Be of good courage—but indeed does he call, help, assist continually from grace to grace “from end to end” “mightily and sweetly,” he does so faithfully, “be of *good courage*,” my soul, listen to the prophet—to thy Jesus rather coming so near—

“I have taken thee from the ends of the earth and from the remotest parts thereof have I called thee and said to thee—

“Thou are my servant.

“I have chosen thee and not cast thee away

“fear not for I am with thee

turn not aside for I am thy God

“I have strengthened thee and have helped thee

and the right hand of the just *ONE* hath upheld thee

“behold all that fight against thee shall be confounded and ashamed

“they shall be as nothing “for I am the Lord thy God

Who takes thee by the hand and say[s] to thee

“fear not, I have helped thee

“fear not thou worm of Jacob, you that are dead of Israel, I have helped thee said the Lord and thy Redeemer the holy *ONE* of Israel—Enough, enough, amen, amen, *COMMUNION*, Joy, *ETERNITY*

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Silence with the divine Infant, peace and docility to thee

*Admonishing*<sup>108</sup>

1st “In silence and in hope shall your hope and strength be”—O!  
Silent Infant teach me the depths of that silence of strength, the

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<sup>108</sup>This section includes references to Isa. 30:15-21.

blessedness thereof, and its holy Wisdom, Oh! shall my tender ears from a place as confined as is thine now, listen to the thunder of thy works afar, listen through thy boundless creations, and try to catch the magnificent noise of the spheres above; shall my tender lips utter a speech when thou art silence, no, my Infant, my silence shall be thy praise and shall my still folded mind refuse to sleep in the womb with thee, ah! thou the wholly wise, and ever infinite expanded mind, how rather thus wonderfully, laying still and silent the nine months in thy Mother dost thou gently teach me my peace, shall I run my little folly through the vast designs of thy Eternal father, question, wonder, seek, puzzling, a restless child, and obstinate to pierce on through any of these most sacred veils—O, no my most sweet Infant, the designs “and age of old, faithful, amen”—it is enough, in silence and in hope shall your strength be said “I bless, I adore and find with the[e] my holy rest”—

2nd “Be quiet if you be quiet, you shall be saved”—thus in peace and quietness, my salvation secured—away agitation of my mind and heart—away curiosity and pride, pretensions and wild desires of any kind, away turbulent and shameful passions—brush all away, I am quiet with my Jesus in that sacred womb—be my Saviour, Mary my Mother, it is enough, and do like me, for if you be quiet, you shall be saved—return then O! Souls of men from your long fatigue and errors, return you have not found happiness, return if possible—O! proud, O! high minded men, come down from these steep ascents, leave your craggy rocks; cease to hurl down the stones, to send arrows from the towers; come and dwell in our low valley—return, O! swift runners—the many [unclear] you have so long pursued, will even fly swifter than you—return and be quiet in the sure place of your repose; your Jesus, his humility, and peace, his profound quietness in Mary—“If you return and be quiet you shall be saved”—you shall be happy, even now happy but oh! then, how fully and perfectly hereafter so near—the whole a *Salvation and Peace*—

3rd “And thy eyes shall see thy teacher, and thy ears shall hear the word of one admonishing thee behind thy back, this is the way; walk ye in it, and go not aside neither to the right hand, nor to the left”—Oh, have I not seen, have I not heard, do I not hear continually that

merciful *one* admonishing behind—yes, yes, I know, my Jesus, this is the way—but, oh, do support the weary, be my strength, my silence, my hope, be my quiet peace as I proceed, “this is the way” I see the light afar, I hear the songs, I come, do do, wait for me—oh, yes, he waits for me in Mary, in heaven, in the tabernacle—“the Lord waiteth, that he may have mercy on you, he shall be exalted sparing you—blessed are they that wait for him”—O! blessed souls of his redemption wait for him, for his day, and your day is so near, that “Infant Lord shall make the Glory of his voice be heard—you shall have a song as in the *night* of the sanctified *solemnity*, and joy of heart to come into the mountains of the Lord, to the Mighty *ONE* of *Israel*” the mighty *one*, the new born *Babe*, his blessed cries, the voice admonishing “this is the way walk ye in it, and go not aside neither to the right hand, nor to the left”

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Mary—My Mother at the manger

the Church my Mother too

My soul a Mother of love and desire<sup>109</sup>

Ist “Give praise, O! thou barren that beareth not, give forth praise” give O Mary, at that hour, “and make a joyful noise thou didst not travail with child”—in Glory born—O! barren Virgin Mother give praise—through him how art thou become the Mother of all; oh! many indeed are the children of the desolate—more than of her that hath a husband—more than of Eve, for Angels, all the Angels seem also to be thine—is not thy Jesus the first born of all creatures and thou, Mother, art thou not their Queen; my children, my friends says the Queen in a kingdom and hath not Solomon made the whole Kingdom

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<sup>109</sup>This section includes references to Isa. 54, 55, and 57:15, 19, 21.

his Mother's—O Mary thy family we thy portion here below—oh, enlarge the dwellings O! Mother—"enlarge the skins of thy tabernacle, spare not, for thou shalt pass on the right hand and on the left and thy seed shall inherit the Gentiles"—thus Jesus indeed comes to "crush" their *Enemy*, in him they hope, and in thee, fear not, nor crush O! Virgin "for thou shalt not be put to shame, he that is mighty has done great things to thee"<sup>110</sup>—thy Son, and thy Redeemer, he that made thee and ever preserved thee from sin, gave thee a Mother to his brethren of the flesh, a *refuge* to sinners, a *comfort* to the *afflicted*, a leading star on our high seas, an ever patient gate to heaven O!<sup>111</sup> thou then, by the Manger, thou the cause of our joy, give praise to thy *Jesus*—and be the Mother of Mercy—

2nd "Thou also a Mother to us, O! Church of our Lord" O poor little *one* tossed with tempest without all comfort, behold, he saith, I will lay thy foundations with *sapphire*—all thy children shall be in "thee" taught of the Lord, and great shall be the peace of thy children *one* shall ever be their faith—*one* their Sacraments, their pastures, and their *pastor one* in "peace"—thou shalt be founded in justice, no weapon that is formed against thee shall prosper and every tongue that resisteth thee in judgment, thou shalt condemn—"for this is the inheritance of the Servants of the Lord, all you that thirst come to the waters," make haste and eat, why do you spend money for that which is not bread, and your labour for that which doth not satisfy you—"O! brethren, hearken diligently to me" sayeth your Mother, and ours, eat that which is good and your soul shall be delighted in fatness—incline your ears, and come to me—hear and you shall live, and "I for my Lord will make an everlasting covenant with you, the faithful Mercies of David." Behold I have given him for a witness to the people—"the poor shall eat and be filled" they have eaten, and have adored—behold, O! "Church" the nations that knew not thee, shall run to *thee*, because of the Lord thy God, the holy one of Israel, lift then up thy voice, lift it up by the Manger, and with Mary be also the true Mother of all, call, call for them "seek ye the Lord, while and where he may be

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<sup>110</sup>Luke 1:49

<sup>111</sup>These are titles given to Mary in the Litany of the Blessed Virgin Mary.

found,” call upon him, while he is near, hearken diligently—Come and eat—

3rd “And thou my soul, you shall go out with joy, and be led forth with *peace*” he saith “thy desolate places shall be restored”—a garden of pleasure—a garden of the Lord, instead of the shrub shall come up the fir tree, and instead of the nettle shall come up the myrtle tree, the Lord shall be named for an everlasting sign that shall not be taken away—for thus saith the *High* and the *Eminent* that inhabiteth *Eternity*—and his name is *holy*, who dwelleth in the high and holy place, and with a contrite and humble spirit; to revive the spirit of the *humble* and to revive the heart of the *contrite* peace, peace to him that is far off, and to him that is near—O! peace my brethren Sinners, O, make haste and come for I also will have the heart of a *Mother* at that Manger—therefore will I lift up my voice, even my voice with Mary and the Church, your true Mothers—O! Come and eat—*peace* to him that is far off—*peace* peace in this good day of *peace*, return O, ye Sinners, return, the wicked are like a raging sea which cannot rest and the waves thereof cast up dirt and mire—“there is no peace to the wicked” saith your Infant of Mercies—O! Come and see how sweet; come and abide in our enlarged places—Come to that great *COMMUNION* of the Saints, men on earth, Angels above, Shepherds and Kings, the living and the *dead*—alas, your fasts for debates and strife Oh! come and eat at this Manger, the bread of Angels to the poor, Jesus the love and peace, the bliss and rest—*JESUS* the life, *JESUS* the Joy, *JESUS*, *ETERNITY* begin

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Still reading his prophet, and seeking for our only joy<sup>112</sup>—

1st O Mary I offer through thee these meditations on the great prophet, to thy divine Infant—I unite them to thy own piety and secret

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<sup>112</sup>This section includes references to Isa. 25 and 26.

thoughts and prayers when thou didst read the very things I dwell upon—read and enjoy in his own presence so near, so felt, but O! Virgin Mother do I not like thee think, feel, bless, adore, thank and pray before *him* so dearly and intimately to me—so it is O My Saviour, O! divine Infant, mayest thou then receive my faith, my love, my gratitude, when I read this alone with thee, “he shall destroy,” surely my Jesus “on this mountain his Calvary, the fear of the Lord with which all people were tied”—the handw[r]iting of the decree against us all, as says St. Paul, blotting out the handw[r]iting of the decree which was against us, which was contrary to us, and the same he took out of the way, fastening it to the Cross,<sup>113</sup> wilt thou not Oh! divine Infant—“He shall cast down death headlong *forever*” by the means of thy *own*,—Oh! death I will be thy *death*—“and the Lord God” the God of our salvation in Mary—“shall wipe away tears from every face—and the reproach of his people, he shall take away from off the whole Earth”—Oh come, O! divine Infant, fulfill the *blessed word*, and take away our reproach, even me since thou *hast loved* me, and *delivered* thyself so wonderfully for me, to a Virgin Mother—Come and wipe away my *tears*, and my reproach, my sins of old, and of every day—my endless reproach of infidelity in this land of continual offence—

2nd “And they shall say in that day, lo, this is *our God*”—“that Infant in the Manger, lo! this is our God”—shall the Shepherds say, that Infant still in his blessed Mother, this is our “God”—we say with Gabriel, with Isaac, with the Lord speaking of him to Abraham, and to Eve herself—the designs of old, faithful, amen—

Lo, “this is our God,” we have waited for him, and he *shall save* us—this is the Lord; we have patiently waited for him, we shall rejoice and be joyful in his Salvation—“My soul go along with all adoration and joy this is the Lord” for whom alone thou couldst wait, for he alone could save us—“Say in that day shall this Canticle be sung; Sion the city of our strength, a Saviour—a wall and a bulwark shall be set therein—Open ye the gates, and set the just nation, that keepeth the truth enter in”—be opened ye gates of heaven—but oh, the just nation

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<sup>113</sup>Cf. Col. 2:14.

*alone* enter in—oh, take care my soul—“the old error is passed away”<sup>114</sup> rejoice then O, *Converts* of the Lord, converts of his truth—converts of his holiness; thou shalt have peace, souls that keepeth his *truth* and his *holiness*, for separate it not lest thou makest himself a *liar*, or thee—O! Jesus, Infant Saviour, Infant Lord whom we adore and love in Mary—“*Peace*,” because we have hoped in thee—O! Church of God, Church of that Infant in Mary, “*be glad*”—you have hoped in the Lord *forever more*—in the Lord Mighty *forever* thou wilt keep *peace*—*peace* in the Lord *forevermore*

3rd O! Jesus, still do we repeat in our insatiable unions with thee, in that *blessed Mother*—“In the way of thy Judgments,” the “designs of old” wonderful, and faithful; O! Lord we have patiently waited for thee; thy *name*, and thy remembrance, the desire of the soul, my soul hath desired thee in the night; yea and with my spirit within me in the morning early, I will watch for thee—O! *INFANT*, O! *CRUCIFIED*, O! the desire, only of our soul—in the night—in the morning early, in the early of life, and the noon, and the evening thereof—In the night of *death*, and the dark shade of our *grave*—in the promise and offering of our mornings O! the desire of our soul, in the sad sensations of our nights, and the dark shade of our *sins*—alas, darker *far, far*, then the dark grave—ah! no darkness in a *happy death* in thee—but “O! Lord thou wilt give us *Peace*, for thou hast wrought all our works for us”—penance for us, prayer for us, *holocaust*, *Sacrifice*, and *propitiation* humility for us, poverty, obedience, patience for us, suffering, holy abandon to thy heavenly Father—his holy *will*, Charity, oh, Charity for us thy daughters and thy *priests*, charity and the zeal of *souls*, the zeal of the Glory of thy Father and thee—O! Lord, from thy *Mother*, and thy *Manger*, from thy *Cross* and thy *grave*, thou wilt give us *peace*, “from thy *heaven*, and thy *Altar*” thou wilt give us *peace*, “for thou hast wrought all our works for us,” yet with thee, we know, we have to carry them on to their *blessed end of peace*—faithfully, manfully, perseverantly, O! Lord, through thy only grace, O! grant it then thou the only *desire* of our *Souls*—

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<sup>114</sup>Cf. Col. 3.

## 9.19 [Meditations for the days of the Christmas season]<sup>1</sup>

### 1st Sunday Day of Fear

We must think of the Day of Judgment when we will receive our last Sentence of Eternal bliss, or Eternal woe—when we will be told by our Jesus depart ye cursed, or come ye blessed<sup>2</sup>—We will often say Lord enter not into Judgment with thy servant in thy sight no one living can be Justified<sup>3</sup>—

### Monday a Day of Confidence

We hasten to the crib the moment we awake to make our act of confidence to our Infant Saviour—often in the day we will say, Lord in thee I have trusted let me never be confounded<sup>4</sup>

You are my Saviour I will trust you in life and in Death.

### Tuesday Day of Vigilance

We must this day resolve to watch faithfully over every thought word and action, and carefully guard our precious Soul which we know the Enemy is always trying to surprise, and often say to our Lord Keep me O Lord or I shall indeed betray thee.

### Wednesday Day of Fidelity

We will go to Mount Calvary and see our Faithful God stretched for us on the cross, Faithful even unto Death—and begging his Pardon for our Infidelities we will resolve to be more Faithful to all our duties in future—to his divine presence and prayer and good Inspirations.

Lord make me Faithful in life and in Death—

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9.19 ASJPH 1-3-3-3:82(5)

<sup>1</sup>This document is dated 1817.

<sup>2</sup>Cf. Matt. 25.

<sup>3</sup>Ps. 143:2

<sup>4</sup>Ps. 25:1-2



### Thursday Day of Fervour

We begin the day by an offering of our whole heart to our dear Infant Saviour, which we will renew often during the day, and implore his grace that every thought, word, and action may partake of this fervour.

Lord my Soul thirsts for Thee, my heart longs for Thee<sup>5</sup>—

### Friday a Day of Light

—When you leave the darkness of night to enjoy the light of day, beg of God as you offer him your heart when you awake, that he will dissipate your darkness, and enlighten you with his divine light—

Often say to him in the course of the day with the Psalmist “Lord enlighten my darkness, open my heart to love you, and walk in your Commandments.”<sup>6</sup>

### Day of Purity

Hasten to pay your homage the moment you awaken to the Mother of Purity, the Aurora<sup>7</sup> preceeding the Son/sun of Justice—

—Salute her every hour of the day and beg her by her most pure conception to obtain for you of her beloved Son purity of mind, heart, and Body—

—Virgin most pure pray for us—

### Day of Sufferings

—Begin the day by asking pardon of God for the different faults you have committed in the Sufferings he has sent you—make up for them this day in part, by Mortifying yourself, and refusing such

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<sup>5</sup>Ps. 63:1

<sup>6</sup>Ps. 119:34-35

<sup>7</sup>The aurora is bands of colored lights in the night sky, a reference to Mary heralding the dawn of salvation.

gratifications as <would give> are in your own power—if you watch you will not fail to find occasions—

—Show us Lord thy Mercy and grant us thy Salvation<sup>8</sup>—

### Day of Faith

go in spirit to the Manger as soon as you awake and make your profession of FAITH at the feet of your Infant saviour—adore the Eternal Word in his silence, his almighty power in his weakness—the God of Heaven in a stable—his immensity inclosed in the Body of an infant—beg him to perfect your Faith by humility and fervent charity—and do all your actions in a spirit of Faith.

Say with the disciples—“Lord increase my Faith”<sup>9</sup>—

### Day of Docility—

Be attentive this day to whatever you may read or hear of the divine word, or spiritual instructions—think also of the account you must one day give for having been so negligent and unfaithful in that point of your souls improvement—how many graces you have lost never to be recalled—

say often in the day Speak Lord, your Servant hears.<sup>10</sup>

### Day of Mortification

Watch carefully over your senses—your taste, your tongue, your ears—consider what will be your situation when in the hour of Death you will receive Extreme Unction<sup>11</sup> and be imploring for mercy for the sins committed by them—at least permit them nothing this day which

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<sup>8</sup>Ps. 85:7

<sup>9</sup>Luke 17:5

<sup>10</sup>1 Sam. 3:9

<sup>11</sup>Extreme Unction (Latin: “last anointing”), now called Anointing of the Sick, is one of the seven sacraments of the Catholic church. It includes prayers for the dying, an anointing, confession, and the reception of Eucharist.

will require the expiation of that Sacrament <to expiate it>—alas  
—who can be sure they will be so happy as to receive it—

In the hour of Death have mercy on me

—Day of Patience—

—If you should have any trials of your patience this day try to bear  
them without complaint or seeking relief—receive them as the Will of  
God and try even to be thankful for them—

be careful to show no impatience in any work or action—

“Say O Lord to my Soul I am thy Salvation”<sup>12</sup>

Day of Charity

Be very guarded this day in every Action not to wound this heavenly  
Virtue—God commands us to love one another even with all our  
faults—say nothing, do nothing then to pain any one, carry those who  
give you pain in your heart before God, and think of their Virtues instead  
of their faults—

My God teach me to love you, and my neighbour for your sake.

Day of Hope

Let your first thought, first affection, and first word after you  
awake be an act of hope founded on the promises of God—say from  
your very heart, Lord I hope in thee and shall never be confounded.<sup>13</sup>

—Banish Servile fear from your heart this day, let heavenly hope  
fill it with holy Joy—and say with holy Job in full Confidence  
tho’ you should Kill me yet I will trust in you<sup>14</sup>—

Day of Humility

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<sup>12</sup>Ps. 35:3

<sup>13</sup>Ps. 25:1-2

<sup>14</sup>Job 13:15

Begin the day by adoring the Supreme Majesty of God on his heavenly throne surrounded by Seraphims—

then Adore with the Angels this same Majesty humbled in the Manger, in the form of a Babe consider it is for love of you he lies there, though you are but as Nothing before him and have no claim to his love since you have merited Hell by your sins—

watch your thoughts, words, looks, and actions through the day that None may escape you contrary to humility, and often say to our Lord.

—O give me a humble heart—

### Day of the Presence of God

soon as you awake remember this presence and try to remain in it till you return again to rest—

Avoid all dissipating actions, and those persons who do not think of God,—soon as you see you have lost his presence return quickly by a look towards him whose eye is ever upon you and who carries you always in his heart—often say to him

My God leave me not in life or in Death—

### Day of Prayer

Our Lord tells us to pray continually<sup>15</sup>—This is not as difficult as you imagine you pray with your Memory when you remember God, you pray with your mind when you think of him, you pray with your heart when you love him, you pray with your lips when you speak of him, and with your hands when you do your actions for him and in his divine presence

Say often to him—

Save me Lord [or] I perish<sup>16</sup>

### Day of Grace

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<sup>15</sup>1 Thess. 5:17

<sup>16</sup>Matt. 8:25

Begin it by begging our Lord for his grace, that grace he has merited for us by his Incarnation and his Death, beg it through the intercession of Mary who in becoming his Mother is the Mother of divine grace, and was saluted by the Angel full of grace<sup>17</sup>—

beg with ardour and you will obtain, and when obtained preserve it carefully—

Lord grant me thy grace

### Day of Modesty

Mary conversing with the angel is the Sacred model of this lovely Virtue . . . the modesty of the heart and mind communicates itself to every look, word, and action of the whole interior, and adds a grace to every other Virtue.

Modesty brings with her Peace, gentleness, moderation, and circumspection in all our conversation and manners.

Show yourself to us O Lord in your beauty come and reign over us—

### Day of Zeal

Begin this day by thanking God for his Zeal for the Salvation of your soul, and his love in redeeming you—beg him with your whole heart to pardon you the little profit you have made of it, also beg him to cover you again with his own merits and not to forsake you tho' you so justly deserve it—supplicate him to give you a true Zeal for your own soul and the Salvation of others—

Convert me O My God and Saviour and turn away thy anger from US.<sup>18</sup>

### Day of Penance

Adore our Lord when you awake under the title of God of Mercy, make an act of sorrow for your sins to your Compassionate Saviour,

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<sup>17</sup>Luke 1:28

<sup>18</sup>Ps. 85:4

think of your past sins in bitterness of soul, . . do some act of penance, and say a prayer of atonement from your heart in the course of the day—

Create a clean heart in me O God, renew a right Spirit within me.<sup>19</sup>

### Day of Preparation

Enter this day in the closest preparation of your heart for the coming of your saviour— Keep in the company of Mary and Joseph who are seeking a lodging for him in Bethlehem and offer him your Whole heart as a place of rest and welcome, bring him all your desires and Affections and lay them at his little blessed feet and beg him to be truly born again in You—

O my Jesus my divine Saviour prepare my heart to receive You.

### CHRISTMAS DAY

This is the happy day which broke the chains of Sin and delivered the captive World—it should then be a day of boundless thanksgiving and tender love to our new born Saviour, bring the sweet suffering babe the whole homage of your heart and soul, his infant tears are for your Sins, his cold and suffering was to expiate them, warm his blessed little hands and feet with tears of gratitude, love, and sorrow on your part, and resolve to sin no more—

let the warmth of your love in the Communion of his divine flesh this day cherish and comfort him in the Poverty and want he endures for your sake—“he becomes the Child of Sorrow to procure you eternal joys,—an Infant in tears that he may wipe away your tears forever”—

*9 days. Homage to the Soul of our Infant Saviour—*

Soul of my Jesus I adore thee concealed in thy Body of lovely Infancy—O Source of Light dissipate my darkness, enlighten my Soul,

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<sup>19</sup>Ps. 51:10

you could have shone in the stable of Bethlehem with the same beauty of Wisdom as you afterwards displayed in the temple with the Doctors,<sup>20</sup> but at least shed thy light on me and teach me to know thee, that knowing I may love thee, and love thee forever

Hommage to the heart of our Infant Saviour—

Adorable heart of my JESUS enclosed in thy lovely little breast I adore thee with every tender affection of mine, I unite myself with thy adorations of glory and praise to thy eternal Father desiring to share their infinite merit, and to thy sorrow and love for Sinners of which I caused so large a share

Sweet compassionate Infant pardon, and recieve me in thy tender heart—

[Homage] to the hands of our newborn Saviour—

Adored blessed hands of my Infant Saviour, so weak and feeble in appearance yet swaying the Scepters of the world, one day to be tied with cords then pierced with nails by your murderers, Yet to rule and overthrow the universe, oh recieve me, let me adore and bless you for the thousand blessings you have bestowed, and beg you as the dispensers of all grace and glory to grant me the grace of final PERSEVERANCE.

Hommage to Sacred feet of our Newborn Saviour.

—Blessed Infant feet of my divine Saviour Suffer me to adore and kiss you with tenderest devotion . . O may I follow faithfully the traces of Salvation you will mark out to me . . soon you will support the little blessed Body which Supports heaven and Earth soon you will carry the glad tidings of Peace over the World, and oh! soon you will be pierced with iron nails and fastened on the cross to redeem me, soon torrents of blood will flow from you to wash the stains of my Soul

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<sup>20</sup>Cf. Luke 2:46.

Hommage to the Sacred blood of our Infant Saviour—

Adorable blood of my Jesus price of my ransom and surity of my Salvation, now flowing in your infant Veins, but so soon to be shed for the worlds Redemption . . so soon to overflow on Calvary and be mixed with your tears for my sins. Sacred blood of my God and Saviour my hope and only confidence, wash and purify me to Everlasting life—

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Last day of the Year

Enter this day in sincere and humble reparation for the sins you have committed the past year, and with your sorrow for them unite your thanksgiving for the thousand benefits you have recieved in it . . examine the infidelities you have committed, grieve for them from your very heart, intreat for Pardon and Mercy, and with your contrition unite such acts of Penance as may be in your power.

NEW YEARS DAY

Begin your day with an intire and universal consecration of your mind heart soul and your whole being to God your Saviour who has come to renew the whole earth by the blood he this day begins to shed, and the adorable name of Jesus he takes for us—adore this precious blood and blessed name and make in them all your demands for the coming year which may be the last of your life . . . beg his grace to guide you, his love to keep you, and the last best grace of FINAL PERSEVERANCE.



### 9.20 Exercise of the *Presence of God*<sup>1</sup>

you know the general principle—that God is every where—on the throne of his glory among the blessed indeed, but also throughout the whole Universe which he fills governs and preserves, ruling it by his wisdom and power . . . this we learn in our infancy, learn it as an act of memory in childhood yet in the practice of life, we live along as if we scarcely remembered that *God see[s] us*—

God is so infinitely present to us that he is in every part of our life and being—nothing can separate us from him, he is more intimately present to us than we are to ourselves, and whatever we do is done in him . . . yet the same words might too justly be addressed to us which St. John the Baptist said to the Jews “*you have one* in the midst of you whom you know not,”<sup>2</sup> and whose presence you forget to respect and honour.

—Let us humbly beg with the poor man in the gospel “*Lord grant that I may see*”<sup>3</sup> . . . for tho’ we see not yet where can we go from his Spirit, where can we hide from his presence as the Psalmist expresses<sup>4</sup>—neither heaven or hell or the uttermost parts of the sea can cover us from him . . . as birds in changing their places find the air wherever they fly, and fish who live in the water are surrounded by their element wherever they swim, so wherever we go we must find God every where, he is more within us, than we are in ourselves.—

God in his continual presence with us is our Father . . . a Father infinitely more tender than any earthly Father can be, a Father rich in mercies, ever ready to forget our faults when we detest them, and to be present at all our wants . . . he fills us with his mercies which are new every morning, he covers us with his wings carries us on his shoulders, and cherishes us as a mother nurses the child of her bosom , , our

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#### 9.20 ASJPH 1-3-3-23B

<sup>1</sup>A similar treatment of this theme is found in St. Francis de Sales, *Introduction to the Devout Life*, Part Second, chap. 2, “A Short Method for Meditation, and the First of the Presence of God.”

<sup>2</sup>John 1:26

<sup>3</sup>Mark 10:51

<sup>4</sup>Ps. 139

names says the prophet are written in his hand . . the hairs of our head he has even numbered<sup>5</sup>—

how happy should we be if our eyes were open to this truth, if we saw by Faith, with the eyes of our Soul every where within and without us the 3 persons of the adorable Trinity with their divine attributes—What would be the dangers and events of this life to us, in his presence to whom earth and hell are subjected. . . . we know that when any thing most excellent and admirable attracts our sight, the mind is lost in it and the attention so absorbed that it is difficult for us to draw them away, every feeling and thought being taken up by the object so admirable . . . thus it is with happy souls in heaven, “but we are here buried in flesh, our God is forgotten and the eyes of our Soul quite dim”. . . we are only clear sighted to the things of this earth while so blind to those of Faith, we know every thing but our God, and think of him so little that it would seem we have no want of him, and no dependence on him.

a soul who was specially favoured by God and permitted for a while to taste the joy of his intimate presence with us, said that she was covered with confusion at the thought that she had ever given her attention to any thing but God, or was capable of loving any object but himself, every thing round her appearing like the play things of children, and all that we so value like atoms and nothings . . .

Truly blind indeed is the Soul who sees not God in every thing—wretched they who are enslaved by sensible objects, overruled by their animal nature, and reduced to subjection by their passions, becoming more contemptible than the very brutes . . . and whence proceeds this blindness so deplorable? The mind becomes sluggish and heavy by its attachment to the things of the earth . . the eyes of the Soul are obscured by sin, and incapable of discerning spiritual objects. Oh then Blessed are the pure of heart . . They see God<sup>6</sup> . . . he manifests himself to them with inconceivable love, it is easy to see that purity of heart must be the best disposition to obtain this precious gift . . for

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<sup>5</sup>In this paragraph are references to Eph. 2:4; Ps. 103; Lam. 3:23; Ps. 91: 4; Isa. 49:22; and Matt. 10:30.

<sup>6</sup>Matt. 5:8

although it is certain that those who seek God sincerely will find him, and those who apply their attention to this adorable presence will with his help acquire a holy habit of it, yet he will discover himself in a far different manner to those who renounce themselves and all things for him . . . such Souls receive his most precious favours, and walk in his presence continually and securely

We may learn from our Divine Saviour what respect we owe to the presence of the Divine Majesty he who is *all*,<sup>7</sup> made himself as a worm of the earth before his Father how then shall we who are nothing find it difficult to abase ourselves . . . the Saints rather found the difficulty in humbling themselves enough . . . therefore they lived in the Spirit of daily Sacrifice before the majesty of God offering themselves as living Victims by the destruction of their passions— refusing themselves every power over the esteem, mind, or affections of their fellow beings unless what was wholly for his glory, they would have thought it a crime to have divided their own heart, or to cause the division of any heart with God who should alone fill every thought and mind, while their desire was to be as nothing before him—

How can we if we truly believe the presence of God every where, forget that he sees our every action, knows our least intention, and has his eye ever open on our interior and exterior . . . if this was well considered how many of our actions now mixed with multiplied faults would be exempt from them instead of which forgetting the presence of God and that they should be done for him, we lose the merit of them even while we are beholding them with complacency as acts of real virtue, while on the contrary an unimportant common and most simple act done for God and in his presence, is added to our eternal treasure—this is one of the marks the Apostle speaks of, of the children of light, and the children of darkness, those who act in his presence or those who are unmindful of him<sup>8</sup> . . . a person ever mindful of Gods presence, does nothing when alone which they w[oul]d not do in the presence of a friend . . . it is related of St. F[rancis] deSales that the

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<sup>7</sup>“All” is underlined twice.

<sup>8</sup>1 Thess. 5:5

Bishop of B<sup>9</sup> who watched him in his closest retirement could never find him, even at any moment, but in that admirable modesty which expressed his continual attention to the presence of God . . . A soul in this happy practice, remembers God hears them if they speak, and even takes their liveliest recreation as in presence of the tenderest of Fathers who never takes his eyes from them . . . the celebrated Gregory Lopez<sup>10</sup> walked always with his head uncovered, and M de Renti<sup>11</sup> also, exposed to sun and wind through this religious impression of the divine Majesty.

. . . What is most striking is, that when we sin we not only sin in the presence of God, but *in God himself* for since he is the source of motion and life it follows, that the sinner uses the concurrence of God himself to offend and sin against him, turning the mean of life health time etc. *powers of nature and grace* to this horrid perversion and abuse against their Almighty Giver . . . which explains to us in some degree the eternity of Hell torments. for the truth is undoubted that God sees each one of us as precisely as if we were *alone* in the wide universe . . . that the least of our thoughts words and actions are weighed by him, although certainly we know that if many of our thoughts were to be exposed to the least creature that lives, we w[oul]d be greatly hurt and mortified

. . . Yet we dare let these thoughts take place even *in God himself* and multiplied vain and useless imaginations also—St. Teresa said that when she considered her account on *this point* she felt the greatest dread, and wondered how she did not die with the excessive apprehension it occasioned her.

What a deep thought, that God himself is the very life of our being, that he dwells in the Soul of each one of us as in his own element—“He is a consuming fire”<sup>12</sup> says the Apostle and while we carry this ever active fire within us we yet remain cold, and our icy hearts

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<sup>9</sup>Possibly the Bishop of Belley, Pierre Camus, who was a friend of Francis de Sales and influenced St. Louise de Marillac

<sup>10</sup>Gregory Lopez (1542-1596), a Spanish hermit known for prayer and scriptural study

<sup>11</sup>Gasfonde Renty (1611-1649), a contemporary of St. Vincent de Paul, who lived a holy life and founded the Frères Cornoniens

<sup>12</sup>Heb. 12:29

unconscious of his presence . . . and why . . . SIN or the impurities it has contracted in our nature covers this divine fire and opposes its sacred influence and keeps back our poor Soul which having its life from him w[oul]d ever tend towards him as its centre, finding no rest but in him—

If a Fish is drawn from the water which is its element, it suffers and pines even should it be put in silver vessels paved with precious diamonds, the less of its element it there enjoys the more it suffers and dies at last when wholly deprived of it . . . how true a figure of our Soul with our God . . . riches, pleasures, joys without him can but give death, while the most poor abandoned pauper POSSESSED of his love, *enjoys him*, and *in him* all that heaven or Earth can give.

—Oh may he be blest for enabling us to understand this with the prophet king who said “the Lord is always before me therefore my heart rejoices, my tongue sings for Joy, my flesh itself rests in hope”<sup>13</sup> . . . then he calls this *blessed presence* the path of life . . . *fulness of Joy*—and says triumphant that in it he will enjoy *delights without end!!!* (*and why sh[oul]d not we?*)

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Oh my God, *my blindness* has been truly great, to have thought of you so little thro’ my life, tho’ living wholly in you—every word I have uttered has been known to you, every action seen by you, every secret thought before you . . . yet I have thought acted and spoken as if you neither heard or saw me . . . without respect or love for you, or remembrance that the Soul you have given me was formed only for you and has the power of enjoying you every moment of my life.

Oh strengthen me now to renounce this exterior life of my Sense and live in earnest *a life of Faith* with that love and respect so inseparable from *the happy sense of your divine presence*.

In What Does the Exercise of the Presence of God Consist—

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<sup>13</sup>Ps. 16:8-9

It consists in a simple but loving remembrance of God present in us. 1st—a *simple* remembrance—because there is no necessity for sensible acts, reflections, pictures, or work of imagination which might occasion difficulties through the indiscretion or want of Judgment in those who used them—far from this practice of the presence of God occasioning obstacles or embarrassment to our common duties and employments, it can only make them more easy and pleasing as the sight of a dear friend, a tender father whose eye is on the work we are doing for them, could only increase our desire of pleasing them . . . also how encouraging and comforting it is to have that friend and Father every moment at hand to carry us through all difficulties, to accept the most indifferent things we do, and make the very least meritorious for heaven . . .

The remembrance of his presence should be also a *loving* remembrance. 2d—not by any particular act of the love of God, but by a secret desire to please him, which is in itself a mark of our love and wish to serve him—

a simple remembrance of the presence of God *in us* is so particularly recommended, not to exclude the view of his presence every where, but to call our attention to our own interior, and help us the more easily to be recollected . . . and this practice was greatly esteemed by many Saints, in Souls well accustomed to it <its> the simple look of the heart to God draws and unites it to him, in a sentiment of peace and confidence the fruit of his goodness to those who love him; those less practiced in this heavenly exercise most humbly beg him to advance them in it that *the look of their Soul* may be continually towards him, and when they find it has been some time diverted from this adorable object, it must say to itself what have we been doing, where were we so long without thinking of our God?

3d a happy Soul accustomed to this exercise will have a secret recourse to him in all its actions, carrying him with it through every difficulty and pain, so that he is light to its darkness, and strength to its weakness, by which it will do and effect what in itself had been impossible, and in the joy and confidence of this holy presence finds its heaviest burthens light and easy—

4th The exercise of the presence of God is a respectful *Silence* before the Divine Majesty, a silence which the Great St. Denis<sup>14</sup> calls the *highest praise*, and when proceeding from our impressions of his Perfections and greatness, is the most suitable homage we can offer him, losing ourselves in his divine presence in our deep abasement, having no desire or wish but to be conformed to his will and wholly sacrificed to him—the practice of this degree of the exercise of the presence of God is the great secret of the Saints for obtaining that calm of mind, and peace of heart <by which and> without which we cannot adore him “in spirit and truth.”<sup>15</sup>

How pitiful is it then to put our devotion in a multitude of prayers too often repeated without attention to what we say; and scarcely thinking to whom we speak—without listening to God, who would receive so much more glory from even the shortest adorations proceeding from the heart, the least sentence I adore you my God—I love you my God—I submit wholly to your adorable will—would be so much more agreeable to him.

*St. Teresa* says on this point, we lose a great treasure by turning a deaf ear to God and forgetting that we should *hearken* as well as speak to him for we never speak from the heart to him but he answers back to the heart if we would but listen to him—St. Augustin says the Eternal word and the Soul have a language understood by each other. The language of God is his goodness by which he communicates himself to the Soul, and the language of the Soul is the desire and fervour with which it approaches him to receive these Communications—to hear him and speak to him—and this takes place in a single moment by the exercise of that *Silence* before the Divine Majesty of which we have spoken.

5th the exercise of the presence of God consists also in an interior abandon which the Soul makes of itself to God with all its powers and faculties which it yields up wholly to his divine will as to its sovereign Master—giving all it has, all it desires, and all it hopes for in his

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<sup>14</sup>St. Denis, an early bishop of Paris, was martyred about 275. However, this probably refers to Pseudo-Dionysius (d. 500?) whose writings strongly influenced later spiritual authors. He taught that while we can speak of God, all human words fall short of God's being.

<sup>15</sup>John 4:23

divine hands—it trusts his own word that not a hair of our head can fall without him<sup>16</sup> and resigns all to his adorable providence—this abandon is made by a single interior word *All is yours my God* I desire nothing but yourself—*my life my all my only good*—and thus it withdraws from all created things and rests in God.

In short the exercise of the presence of God should produce in the Soul that is faithful to it an effect similar to that which the view of God in heaven produces on the blessed . . . for what true consolation in our exile can we find but in him, if like Cain<sup>17</sup> we were wretched fugitives from his presence and exiles from his heart, how soon would our passions more ferocious than the wild beasts he dreaded overcome and devour us—but on the contrary God is our continual defence and refuge—we abide under his wing while we keep our eyes on him as the Servant looks to the hand of his Master,<sup>18</sup> as a tender child on the best of Fathers, ready to obey the least signal of his Will.

After choosing the method pointed out in these 5 divisions which is best suited to us, we should persevere in it through every obstacle our enemy, or natural temper may raise in our way—

How striking the contrast between a soul in this heavenly practice, and one who is not—the Soul who sees the eye of God on all its actions, the view of him animating its whole life, and regulating its passions and every emotion of its heart, repressing every natural affection, purifying every intention, and drawing it from every object which could separate it from God—supported under temptation, comforted in affliction and exalted by faith—its days pass full of merit its whole life is worthy of God—

this life of our life in God says St. Augustin, is as necessary to a life above nature, as air is necessary to the life of our body, and it is an illusion to suppose that a general act of the presence of God made in the morning can suffice for the whole day . . . the levity of our mind and heart soon convince us of the contrary and how easy it is to pass from God to ourselves and from ourselves to our passions, and natural

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<sup>16</sup>Luke 21:18

<sup>17</sup>Cf. Gen. 4:9-16.

<sup>18</sup>Ps. 123:2



attractions in which he is too often intirely forgotten while if we are attentive to the interior recollection of the presence of God we become enriched with the gifts of his grace which will obtain us those of his glory, and after living in his presence and love we will die thinking of him and loving him—While (oh dreadful thought) so many appear before God as before a Stranger they have never known or loved—

Father Gonnellieu<sup>19</sup> says that the recollection of our mind and heart in this exercise of the presence of God, this watchfulness to obey, please, and love him is the continual prayer of which the Gospel speaks,<sup>20</sup> for we cannot be always thinking of God, and saying prayers incessantly, yet we can always have the heart turned towards him, desiring to do his will, to please him, and love him through every moment of life . . . this is a true prayer, but can only be supported by a continual watchfulness, and frequent look at God in our heart, and this look as often renewed as the artifices of self love, and the weakness of our nature shall have withdrawn us from it this interior tendency of the heart of God, fastens the mind also on him, for the reason why we think of God with indifference and only in a transient manner is because the *heart* does not love him, or is more filled with the love of creatures = than with love of *him* = consequently our thoughts are not bent on him—for as Maddelene [Mary Magdalen] at the Sepulchre<sup>21</sup> was not dazzeled or stopt by the beauty of the angels there; but went on seeking her God and could find no rest but in him, so a heart which loves God truly will stop at nothing created because nothing can supply for its God, which it seeks every where, and in all things, *and by* <this> this love *all its* earthly views and affections are <so> purified—and if it is betrayed in any infidelity its return to God is immediate, whatever may be its weakness and repugnance to humble itself, its fault is detested, and repaired by redoubled care and watchfulness.

What are all our exercises of piety if they are not done in this spirit of recollection and desire to please God

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<sup>19</sup>Jerome de Gonnellieu (1640-1715), a theologian, writer, and preacher, wrote *De la présence de Dieu qui resume tous les principes de la vie intérieure* (On the presence of God, which contains all the principles of the interior life).

<sup>20</sup>Luke 18:11

<sup>21</sup>Matt. 28:1-2

But this recollection can only be practiced by Souls who try to KNOW and LOVE God, studying to imitate our divine Master that we may be animated with his Spirit and life.

The exercise of the presence of God says St. Ambrose<sup>22</sup> is a sovereign means to keep us from sin.

St. Augustin says our God has his eye on us in all our combats as a king who attends his army in battle; on one hand he has every grace and help ready the moment you apply to him, and on the other crowns and rewards to recompense the least victory gained over his enemies and yours—

the same saint says that the most powerful means to destroy these enemies is joy of our heart in the Presence of God, for by this we carry our Paradise with us where ever we go, and rise above the clouds and illusions of our passions—

The best means to increase the *love* of God in our heart which would make the practice of the presence of God so easy to us, is to consider him as our *tender Father*—the Father from whom we proceed, in whom we live,—whose goodness and providence cherishes and preserves us through every moment of our life . . . *our look of love at him, draws back a look of love on us*, and his divine look enkindles that fire of love in us which makes us remember him continually.

The exercise of the presence of God makes the practice of virtue most easy St. Basil says if you would do well what you do[,] represent to yourself your God looking at you while you work—

can we wonder enough at our singular blindness of heart, in preferring the thought of created things to our God, who is as a sun which shines night and day on us and in us—a sun which we open not our eyes to behold, and remain in our darkness in the very bosom of light—in our coldness and indifference in the very center of its heat.

The happy Soul well practised in the exercise of the Presence of God goes simply to him in all things without seeking itself its only object being to serve and please him in every event, and tend towards him with all its power . . . <the> its affections like needles rubbed with

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<sup>22</sup>St. Ambrose (340-397), bishop of Milan, one of the most illustrious of the Fathers and Doctors of the Church

loadstone if turned by any violence from the object of their attraction, are in a continual agitation 'till they turn back to this dear object . . . so a Soul united to God in this heavenly practice never turns willfully to any thing of this earth, every thing in it which is not of God being wearisome to it, for as we become like those with whom we converse and have a constant intercourse, or as a painter can take a perfect copy of an original he looks at a long while, and animals become quite white by the continual sight of snow . . . iron like fire itself by remaining in a furnace so souls faithful to this heavenly exercise become (far as our weak nature can allow) like God himself by their continual tendency towards him, and habitual thought of him . . . and being strongly bent on walking thus before him they see him as their only center and rest, out of which they find themselves in as violent a state as *a limb* out of place . . . *dislocated from its socket*. With St. Augustin they can say by experience "Lord we were created for you, and will be ever restless till we rest in you."<sup>23</sup>

Our Lord himself said "if you will love me and keep my word *we* (I and the Father) will come and dwell and remain in you"<sup>24</sup>—He will himself take care of all our concerns and hold the place of friend, Father, Brother, *ALL*<sup>25</sup> while our heart will be to him as an interior heaven on earth in which he will take his delight.

There are some who will say but this cannot be attained by all—It may not be attained by all in the highest degree, but *all* are more or less capable of attaining degrees of this happiness, since *all*<sup>26</sup> were put in the world for one end which is to *know love* and *serve* God, and God being *present* to every created Soul, how can any have a right to dispense themselves from the respect and attention due to his divine presence. But it is too difficult perhaps—yet we do not find it so to converse with a Father, a Brother or friend whom we love . . . or to remember at least that we are in the same house with them—because it

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<sup>23</sup>*Confessions*, Book 1, 1

<sup>24</sup>John 15:10

<sup>25</sup>"ALL" is underlined three times.

<sup>26</sup>"All" is underlined three times.

is true that God does not grant to all the facility of thinking of him *continually*, though all can *frequently* do it if they will . . .

a Soul faithful to this holy exercise becomes so timorous and tender towards God, that the least fault it commits is a pain to it, the smallest wound of conscience a torment <to it> till it has <so> humbled itself before him and had recourse to his infinite mercies—not like those who are restless till they go to confession and afterwards are neither better or more humble—far from suffering our faults and imperfections to turn us from the presence of God through the uneasiness and chagrin they cause us, we should return to it as quickly as a <as a> little child to its Mother after it has had a fall by letting go her hand, and hold to that <that> dear hand with new care and fidelity.

the weakness of our poor nature it is true whatever desire we may have to be faithful in this practice before God will not only often distract us from it, but even occasion distaste and weariness—Yet this cannot change any part of the merit of our sacrifice, and desire to please him although self love which seeks its consolation in every thing we do, may be tried and disappointed.

Much depends also on our first waking thought if we give them faithfully to God, and resist our distractions before they take possession of our mind we will find it much easier to do it the remainder of the day.—the best way to do this is to store our heart with ejaculations—*my God I open my eyes but for you, and to love you*—my God turn not away your face from me— Oh how long shall I be so miserable—My god be merciful to me a Sinner etc. etc.—

St. John Climacus<sup>27</sup> relates that he noticed a religious who always appeared in beginning the hymns and psalms of the office to be speaking and addressing himself by his looks to some one before him,—this he drew from him, was in consequence of his practice of calling the affections of his mind and heart to what he was going to begin.

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<sup>27</sup>St. John Climacus (525?-606?) abandoned the world for a life of solitude in the region of Mt. Sinai. He became abbot of the monks of Mt. Sinai in his later years and wrote treatises on monastic life.

St. Chrysostom says “do you reflect that you are before the king of glory surrounded by his heavenly court innumerable angels and saints who behold what you do”

little by little (if we are resolute and faithful) almost insensibly we will find that God will at last crown our perseverance, and what seemed at first so difficult will not only be our joy and consolation, but become as easy and habitual as our very breathing the air around us, and as St. Bonaventure<sup>28</sup> expresses it the pious and tender movement of our will will carry us on spiritual wings to God, as quickly and with as little deliberation as we draw a sigh or respiration—

Different persons make use of such means as they find most effectual to recall their mind to recollection—the striking of the clock, a mark on their sleeve etc. etc. saluting the good angels of the precious near or around us, and joining our homage and adorations with those they are offering to God.

When we awake in the night to remember him who dwells in inaccessible light . . . joining the multitudes of holy Souls who are singing his praise and adoring him in heaven and on Earth—and we who possess the actual presence of our Lord in the Blessed Sacrament should unite our hommages to those which he offers day and night to his Father from our tabernacle in his quality of *Victim*<sup>29</sup> and intercessor.

After having pointed out the advantages of this holy exercise, it will be well to speak of the most particular obstacles we may find to it.

—the principal are *Pride*, and the love of our own satisfactions and conveniences—immortification of the heart and senses, passion for talk and knowing what passes—busying ourselves with the doings of others; in short the voluntary distractions we allow ourselves in points where neither duty or charity call for our attention.

*Pride* always keeps our Soul in blindness, “God manifests himself to the humble (says the psalmist,) but the Proud he knows afar off”<sup>30</sup>—*Self love* is directly opposed to charity and an insuperable

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<sup>28</sup>St. Bonaventure (1221-1274), a Franciscan, one of the great theologians and spiritual writers of the medieval church

<sup>29</sup>“Victim” is underlined three times.

<sup>30</sup>Ps. 138:6

obstacle to our union with God.—*immortification of the heart and senses* puts us in a kind of impossibility to be recollected, for if we will take but little control of our interior habitually, can we expect to master it when we please, and stop in one moment the torrent of our affections and thoughts to fix them on God, when their bent is quite another way.

*The love of talk* distracts all the powers of our Soul from God, and fills them with earthly objects and impressions, like a vessel of water which cannot be clear and settled while you are continually stirring the earthy particles from the bottom, it is certain that in proportion as silence contributes to the purity and peace of the Soul and *Heart*, so too much talk produces darkness and trouble, and makes us incapable of an interior life.

*Curiosity* to know what does not concern us, and to look into the actions of others draws our mind from itself and attention to our own faults; it feeds our natural dissipation, exposes to self complaisancy and contempt for others, and unfits us entirely for the enjoyment of the divine presence.—

*Conversations* not of absolute charity and duty are a source of great pain if they do not suit with our inclination and humour and when they do suit with it they are a source of much danger and spiritual loss. Our conversations with God are secure from both these difficulties, peace and innocence are both supported by them, and we begin here below those heavenly communications which will be the Joy and bliss of our dear Eternity

—Be not like those who are before him like a slave, and wait the end of their duty of obligation to find their liberty and pleasure in leaving him Why did God create us in his own image, and bid us call him Father, if he did not mean that we should act towards him as loving and obedient children—

Why did he give us our Saviour to be our Brother and the Holy Spirit to dwell in us, if he did not mean that we should be *one with him*—Why would our Saviour remain with us in the blessed Sacrament of the altar, and remain *in us* also with the Father and the holy Spirit as he declared himself, unless it was to banish that servile fear from our heart so opposed to the confidence and love he requires of us;

and desires to excite in us by such great benefits, while he presents himself to us as the *best* of Fathers, the most *tender* Brother, and most *faithful* friend. . . why not then speak to him of your affairs and intentions with the same openness of heart you would use to a Father, Brother, or friend of this earth, you would not quit your work to converse with them but tell them your thoughts and pains if you had even to catch a time for speaking to them . . . we blind ourselves too often indeed with the pretext of hurry and employments, but our very embarrassments and pressing duties makes this practice of the presence of God more necessary, and though it may not be easily or speedily perfected in us, and we may be years in gaining the habit of it, while others acquire it in a short time, yet the very difficulty we find in it will be our greatest merit, and will draw on us a reward proportioned to our fidelity, as well as insure the best success to our affairs—for is he not the God of our affairs—do they not all belong to him . . . is he not our God in our labours as well as in our rest, and when do we want his light and assistance more than when we are in difficulty or perplexity.\*<sup>31</sup>

\*The trial also of much exterior occupation often confuses and clouds our Soul being so opposite to the tranquillity and peace we wish to preserve in it . . . but it must be repeated there is no greater error than to imagine that the very employments which God himself gives us shall force us to forget him while we are engaged in them, for in the most hurried time, we speak to those who are round us, talk of the work we are doing, and yet cannot remember *HIM* who is so powerful and ready to help us through it. The spouse of the canticles who represents our Soul with our Saviour says to him in the morning “arise my dear Master—we must go forth to work, but leave me not alone in my labours, I fear no trouble if you will only stay by me, and my heart and thoughts remain united to your heart and presence”<sup>32</sup> . . . while the heart is thus with God in Our labours they will not be a distraction, but works of great merit and of most acceptable devotion to God our thoughts are all before him in our weariness and difficulties and our

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<sup>31</sup>The two paragraphs that follow this \* were inserted later in the manuscript. The material was moved here for the sake of continuity.

<sup>32</sup>Song of Songs 2:10

heart overflowing with acts of resignation, love, and gratitude which ascend even to his throne—

if the contemplative magdalenes<sup>33</sup> enjoy more sweetness they do not possess more merit . . . one who runs over a whole city carrying God in their thoughts, is much more pleasing in his sight, than another who lets their thoughts run about, while they are kneeling in an oratory.

Our God hears our very desires before we form them into words, a single sigh will call him to us, and he even holds in his hand the graces and remedies suited to all our wants, and is on the watch to hear and console us . . . “Inhabiting Eternity,” he yet dwells with the contrite and humble heart

“Oh” says St. Bernard “how high is the excellence of a Christian Soul—since God is its *friend*” the sun withdraws its light says Solomon, but our God does not withdraw, he watches our chamber in its darkness—he is about our bed when we wake or when we sleep—he catches our first morning thought of love and gratitude, and inspires the pious movements of our heart when we retire to rest. Our God fails not in this watchful love, but how little mindful are we of it—his eyes are on us when we awake but are ours turned towards him; he wants to be the depositor of our first thoughts and intentions of the day—does our heart reach towards him . . . a holy Soul cries out, oh my well beloved how much I have thought of you this night . . . the first joy of my heart is to wake with you . . . to think you will still love me this day . .

Let every desire be made known to him for we must observe that although he knows *everything* by his infinite knowledge, yet he holds all as unknown to him, which we do not communicate by confidence, or which does not refer to his glory and love. Many tears are shed before him which he sees not—the *tears of the insincere penitent* and persons before him whom he hears not, the *sinner unconverted and impenitent* . . . many things we do succeed not in, because he is not consulted who w[oul]d have given them SUCCESS.

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<sup>33</sup>Several religious congregations founded contemplative branches of penitent women called Magdalenes.



A mark of confidence most pleasing to God is when a Soul hastens to him as soon as it commits a fault, acknowledging it sincerely humbling itself before him resisting the sadness and dejection which as often proceeds from impatience, as sorrow . . . and renews its hopes in him while it acknowledges its misery.

When we are in pain and desolation of heart—so taken up with our own misery that we forget our best graces, discouraged before God and even fearing his indignation, (forgetting the words of the prophet that this very time should be our sanctification it will be well then to reflect that nothing is so worthy the great mercy of God, as our *Great Misery*—that he came from heaven to earth for Sinners, not for the Just, that the Physician goes to the sick not to the healthy<sup>34</sup>—that our God never loves us so much as when he threatens us, . . . that he only threatens in order to prove, and humble us; and *detach* us sometimes even from his own consolations, and advance us in Humility, Faith and pure love.

—in these times of trial at least let us not neglect our exercises of piety whatever may be our difficulty in applying ourselves— we always do them well, *when we suffer before God, and offer him our pain* — a suffering heart (“a afflicted spirit”)<sup>35</sup> is the best sacrifice we can offer to him.

—we may also be assured that God reserves for us in Death, *the consolation* of whatever we do for him in life without consolation . . . and it is certain that God very seldom receives us in his heart, without first passing us through the fire of humiliations, by which we become *Victims* worthy of his love—a Soul resolved to endure all things for God, and which esteems itself deserving of every punishment both of time and Eternity will not be surprised when God calls her to this trial—her only object is to keep well united with her suffering Saviour, and obtain the merit attached to it by bearing it with patience.

St. Gregory calls these pains as well as those of the Body *the torments of Gods mercy* — because at that very time the goodness of God is most prevalent who punishes through paternal love.

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<sup>34</sup>Mark 2:17

<sup>35</sup>Ps. 51:17

There are persons who imagine that we are wanting in respect to God when yielding to our implicit reliance on his goodness, and confidence in his mercy but how little they know of God who are led by these thoughts . . in this says a holy Father the very immensity of God is most admirable, that at the same time it is greater than the whole universe it is as small as the least object of the creation, and we find it whole and intire in a little flower, and as perfect as in the emperial heaven ——— “Oh my God” says St. Augustin “if you are every where and in every thing created why should I not find you in my own heart”—

There *are three* particular points on which God will always listen to us with most pleasure, the declarations of our *Sorrow for Sin*, our *Faith love and hope* on the mysteries of Redemption, *our gratitude* for his deliverance from the many dangers of our *past* life, and *present* desires of better service and *fidelity*.

You held out your helping hand my God when I was sinking in perdition . . . You drew me, from the gates of Death . . . you broke my chains . . . wiped away my tears, pardoned my ingratitude, healed my sickness, strengthened my weakness, restored grace and peace to my Soul;<sup>36</sup> oh my Soul he *gave himself* for us . . . what can we now with hold from him—

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Two great objects require all our attention in this world . . the glory of God and the Salvation of our Soul—to these two ends all our views and plans and actions should tend . . now it is certain that without a *pure intention* in our actions we can never procure any glory to God, or merit of Salvation for ourselves . . for without the *intention* an action is but as a shell or a shadow, a Body without a soul which can be neither pleasing or acceptable to God, while on the contrary there is no action so small which may not be made great and precious before God by an upright and *pure intention*—

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<sup>36</sup>This appears to be a compilation of psalm verses; cf. Ps. 9:13; 103:3-5; 107:13.

How great then is our error blindness and misery to lose the merit of our actions as we do continually for want of directing and purifying our *intention*, by which we might lay up treasures of merits, and continually brighten our *Eternal crown* — Oh my Soul who can measure our loss through the dissipation and negligence of our *past* life . . . alas says St. Augustin why in the little while you have to live why do you lose such inestimable treasures. You have them in your own hands, and it depends only on yourself to secure them . . . A rich harvest is before you why will you not gather it<sup>37</sup>—you must suffer, labour, and share the trials of life, and after all your cares and pains, you will be like those unhappy persons who could have gathered immense treasures of merits, but go before God empty handed, or have nothing to present him but useless regrets and remorse for a barren and fruitless life.

2. What should be the nature of our intention in order that it may Sanctify our action?

*First* it must be *to please God*, and *for him* as its principal object and end — it must also extend to every action of our life as not one can be sanctified but by the grace of *intention*. We need not renew our intention in every action, but must watch not to retract our first morning offering or to turn wilfully from our first great end proposed, namely, *to please God*<sup>38</sup> . . . watch then my soul not to do our actions through habit and custom . . . Nor through Vanity and *Pride* . . . for pride cast the angels of Heaven into Hell!—nor through *human respect* and complaisancy, which would spread its poison over all that we do—nor through *self-love* which like a gnawing worm destroys every thing it fastens on—nor by any *Vile interest* for it would dishonour and debase us—Nor through deceit or dissimulation which are the horrid veil of a corrupted heart . . . We are created in the image of God, and we should breathe and act but for his Glory—our destination is heaven, and *there* every thought and design of our mind should be sent . . . We are *followers of Christ*, and every action of our life should be done in union with him *since* from him only they can draw either *Value* or *merit*.

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<sup>37</sup>Cf. John 4:35

<sup>38</sup>“God” is underlined three times.

*Death in desire*

*Death in desire* has many advantages—

1st. It is very agreeable to God because by it we submit ourselves to him as his creature and offer ourselves a voluntary Victim to his power and Majesty.

2d. It is very useful to ourselves, because it teaches us to die by degrees, it habituates us to the acts of virtue we would wish to make at Death, and to do beforehand what we would then desire to do—

3d. Those who are not in this practice are in danger of dying like animals, because the pain of the Body so weighs down the mind that it can scarcely think of any thing—but when we are versed in the art of dying, whatever the pains of the Body may be, the Soul will be still able to produce those acts which it has been long accustomed to form or should it be so oppressed and stupefied as to be incapable of any exertion, what comfort then to have done repeatedly and in full consciousness, what its present condition makes so difficult, or perhaps impossible. Those who wish to enter sincerely and in earnest in these preparations for Death will do well to begin by a CONFESSION for that purpose, for which they will begin their preparation by the following meditation.

1st. Point—Consider what preparation you would try to bring to the Confession which you believed would be the last you would make in this world—surely when you believe you had but one more confession to make you would examine very carefully if you had omitted nothing in your former confessions, and if no considerable thing had been passed over which you now must accuse.

You would surely try also to have a true regret and horror of your sins, reflecting for this intent on the majesty of the God you have offended, and on his goodness so boundless in every circumstance of your life—

you would reflect on these things and then make as clear and sincere a confession as possible, and if your director does not desire you

should make a general Confession at least accuse yourself of the principal sins of your life.

2d. Consider that a *last confession* in which you would have it in view to do all this, may never be in your power, , either by the sudden surprise of Death which may overtake you as it has thousands , , or thro' excess <of> and violence of your malady which may deprive you of your reason, or leave you no rest for so serious a business—how then can you omit to do *now* with full liberty and grace, what *then* may be so impossible to accomplish.

3d. Consider that should it be in your power to make a good preparation for Death in a last sickness which you can never be sure of but by a miracle). You yet ought [not] to forbear making it at present, because by putting our Soul in the hands of God by a *Death of desire* we do what we can to purify it, and secure its good reception when we commit it to him in *actual DEATH*.

1st Then LOOK OVER all your past days, the places you have been in, the persons you have been concerned with, , the employments you were engaged in, , and see if no considerable Sin has escaped your notice or memory.

2d. Try your best to make an act of contrition So general as to include every sin of your past life whether mortal or venial for those who have no Sorrow for even a least Venial Sin, can have but a very imperfect love for God, and let this Act be made with all the earnestness and affection of your Soul . . you may perhaps have had enough sorrow for sin to obtain you pardon in the sacrament of penance, but you certainly have not had as much as you could have had, and ought to have had after offending INFINITE GOODNESS.—At this time you should think much of this goodness of God, and your constant ingratitude to him in order to raise this sorrow in your heart.

3[r]d. Go and present yourself as soon as you can to your confessor, and declare your sins as plainly as possible , , if he permits you to mention particularly the worst sins of your past life, in short do what you do as if you were to go from the confessional to the *Judgment Seat of God*.

Now you will make your best preparation for your holy *Viaticum*<sup>39</sup>—represent to yourself the prophet Elias who had to travel to the mountain of God<sup>40</sup>—make his case your own—his weariness of life, in which no doubt you may easily imitate him if you consider the Sins and Sorrows it is fraught with and the tyranny of your passions which allow you so little rest—think also of the goodness of God which has spared you for repentance, his Justice so terrible, his mercy so abundant

—His priest (who represents to you the angel sent to the prophet) will bring you the *bread of strength*, the *Bread of life*—your Saviour and God *himself* who will support and guide you on your way—say then when he approaches you with the holy COMMUNION receive O my heart the Viaticum of the Body of thy Lord JESUS CHRIST to defend thee from the malice of thy Enemy, and to conduct thee to Eternal life—

Your acts of Faith, Hope, Charity, and Contrition of course preceded this moment, and now you have but to consider WHO is in your heart, JESUS your *Saviour now*, JESUS who is to be your *Judge*, beg him with the publican to be merciful to a miserable Sinner,<sup>41</sup> and repeat your Acts of Confidence and Resignation now as you would desire to make them in Death.

Extreme Unction being the Sacrament which is to give us grace to Die well, consider that many things might happen to hinder your receiving it as you would wish , , , such as sudden Death, loss of Reason etc. try then to be now in the right disposition for it, and do what hereafter may not be in your power . . beg our Lord the source of every Grace to give himself the effect and grace which this Sacrament is intended to produce in our Souls , , , beg him to grant you, what in Death you may be unable to ask, and say . .

For the unction of the eyes,

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<sup>39</sup>Viaticum (Latin: "food for the journey") is the reception of Communion by a dying person as a provision for the passage through death to eternal life.

<sup>40</sup>1 Kings 19:8

<sup>41</sup>Luke 18:13

By the holy unction I receive in desire remit O Lord in your infinite mercy the sins I have committed by my Sight , , ask pardon of him indeed for your useless curiosity, sinful desires by looks , , tears of pride and human feelings etc.

For the unction of the Ears , ,

By the holy unction I receive in desire remit O Lord in your infinite mercy the sins I have committed by my hearing and think with contrition of the calumnies murmurs evil discourse etc. you have listened to—

For the unction of the nostrils

repeat the same prayer, and beg pardon for your Sensuality in your smell , , and for the disgust you have given way to with the sick the poor etc.

For the unction of the mouth

By the holy unction I receive in desire remit O Lord in your infinite Mercy, the sins I have committed by my taste , , (your sins of useless words, severity, vanity, calumny, murmurs etc)—

*Unction of the hands*

repeat the same prayer and ask pardon of God for your bad actions, as well as your omissions of *good works*—

For the unction of the feet

ask pardon of him who has counted all your Steps—Miserere—*Litany of Saints*<sup>42</sup>—

My blessed Saviour and redeemer to you I *now* Commend my Soul, that being Dead to this world I may live to you alone—grant that

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<sup>42</sup>A prayer invoking many holy people believed to be in heaven with God

the sins I have committed in this miserable life through human weakness and frailty may be pardoned and effaced by your infinite mercy, through your own adorable name JESUS.—

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### Meditation on the desire of Death.

Consider that it is a great grace not to be afraid of Death and it is a great perfection to desire it with a well regulated desire according to God — for what virtue can the Soul possess which is not contained in the desire of Death? it possess[es] *Humility* since it is ready to receive all the humiliations of Death, to return to dust and corruption, , it possess[es] *Poverty*, since it is ready to quit all that the world contains, and *Chastity* since it turns from all its joys and pleasures,—Go over every virtue separately, you will find that the desire of Death includes them all if that desire is well ordered. the Stronger then this desire of Death is in us O my Soul, the more we shall advance in virtue, and the more we shall be what our God desires of us.

2d. Consider that this desire of Death to be really good must come from a good source, and be intirely divested of *self love*.

We often wish for Death that we may be delivered from an unhappy life, and this desire is not good, we should never wish to get rid of our life because it is an unhappy one, or full of pains and trials, on the contrary if there was not other evil in it, we should cherish and preserve it all in our power, since the more pains and trials we have in it, the greater sacrifices we may make to God, and the more we may prove our love to him.

We may *wish for Death* because it will bring us to the end of our being which is to *enjoy God*, because it will separate us from all creatures and all occasions of Sin , , the Saints wished for death for these reasons, and so also may we—

3d. The most pure and perfect motive for desiring Death is because we cannot live without sinning, that instead of becoming daily more pleasing in the eyes of God we disobey him daily, and add *Sin to Sin*



—Who that love God can help wishing for Death for this motive, what pain can be so insupportable as to love him purely and ardently and yet see ourselves as it were in a sort of impossibility to escape from offending him either through the bad inclinations of our corrupt nature, or the habits we have contracted by the Sins of our past life.

O my God when I reflect that there is not a day that passes but I offend you, and commit even the sins I would wish most to avoid—that I do so little good, not even the good I desire to do, how can I help wishing to be delivered from this Body of Death<sup>43</sup> , , What are all the sufferings of this world compared with the misery of offending you , , , It is not the happiness of the blessed I sigh for, compared with the joy and happiness of offending you no more, of disobeying you no more, of being no more unfaithful to your grace.

Come then O Death! that I may no more offend my God, no more oppose *his Will*— come take my Soul deliver it from this wretched frailty which makes it fall so often, and for what is in itself nothing.—Come, *I do desire YOU, desire you*<sup>44</sup> with my whole heart.

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Unto thy hands then O My GOD I do commend my spirit,<sup>45</sup> not the miserable Body which I willing resign to the Dust and Ashes of which it was formed;<sup>46</sup> let it be the food of worms, let it return to its native corruption since it is the cause of the sins I have committed against thee, , , , but I commend my *soul* to thy hands, thy hands which have supported and preserved my Being those hands which have been ever open to fill me with every blessing<sup>47</sup>—to them I commend my Soul *created* in your image <and> *redeemed* in your blood, and destined to *enjoy* for Eternity the fruits of your Mercy—I commit it to your hands

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<sup>43</sup>Cf. Rom. 7:24.

<sup>44</sup>The first “I do desire” is underlined five times; “desire you” is underlined three times.

<sup>45</sup>Cf. Luke 23:46.

<sup>46</sup>Cf. Job 30:19.

<sup>47</sup>Cf. Ps. 104:28.

my God, it is your own, and it ought to be eternally yours—oh then take and possess it *forever*<sup>48</sup>

Take your crucifix then and having kissed the feet, hands, and side, say the beautiful words of St. Stephen <Lord to thy hands I comm> “Lord Jesus receive my Soul.”<sup>49</sup>

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### Consideration—or—Heads of Meditations on Death

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Death is a lawful desire in a Christian—God is our last end, and since Death is the door through which we go to him we may desire it, , the more we desire it (if for the motives we have stated) the more we will love God, and the more worthy we will be of his love

2d. Consider Death sets us free from a gloomy prison. The body weighs down the Soul and, prevents it from acting to the extent of its powers, “draw me out of this prison” says the Psalmist “that I may bless your name”<sup>50</sup>

3d. Consider *Death* as the end of that day mentioned in the gospel when the master of the Vin[e]yard called his Labourers to receive their hire<sup>51</sup>—*Job* called the Day of Death <as> the day of *recompense* after the toils of life.

4th Consider Death as the time of harvest—“they who have sown in tears shall reap in joy”—“going they wept casting the seed, returning they rejoice bearing their sheaves”<sup>52</sup>—as the just carrying up their good works. With joy to heaven after the trials and sorrows of their exile upon Earth—

5th consider Death as the end of a Painful *War*. Job says I will wait through the days of this sorrowful combat ’till my happy change shall

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<sup>48</sup>“Forever” is underlined three times.

<sup>49</sup>Acts 7:59. St. Stephen is considered the first Christian martyr.

<sup>50</sup>Cf. Ps. 142:7.

<sup>51</sup>Cf. Matt. 20:1-16.

<sup>52</sup>Cf. Ps. 126:5-6.

come.<sup>53</sup> What is this life but a continual war with the World, the enemy, or *ourselves*—Day of everlasting Peace and rest oh when will you dawn on my Soul

6[th] Consider Death as laying down our tabernacle of clay—St. Thomas [Aquinas] said we put off our body as a heavy load , , , heavy indeed it is to those who wish to run in the way of holiness . . what is it but a *tent*, not given us for a *dwelling*, but a *covering* for the moment, as we are journeying to Eternity<sup>54</sup>—

7th. Consider Death as the haven and *Port* after the *Stormy waves* of the *Ocean of life*. .

Death is the Harbour in which the Just are received (with the riches they have gained. When they quit the *deep*<sup>55</sup> and *inconstant* ocean of this life.

Oh blessed they who have entered it safely—*there* storms and shipwreck are feared no more

8th. Consider a good Death as the end of a long exile from our true home and country. Oh the happiness of a poor exile entering his home, and the house of his family,—Oh the *embrace* of his *Father*, and the welcome of his friends!!!<sup>56</sup>

9[th] Consider a good Death as the *passage from Death to life*—The life of this world is truly a Death, *by Dying we find life*, and lose Death , , and by this loss how immense is our gain !!!—

10th. Consider Death as the aura of the bright day of Eternity—the night past—the Day at hand<sup>57</sup>—Oh the glories of that day—

11th. Consider a good Death as the entrance of the poor servant in the joy of his Lord,<sup>58</sup>—Oh how happy will that servant be when he sees even a first glimpse of what God has prepared for those who love him.<sup>59</sup>—Consider Death also as the coming of the heavenly spouse as is said in the parable of the Virgins to whom he came by surprise at

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<sup>53</sup>Cf. Job 14:14.

<sup>54</sup>Cf. 2 Cor. 5:1.

<sup>55</sup>“Deep” is underlined twice.

<sup>56</sup>“Father” is underlined three times; cf. Luke 15: 20-24.

<sup>57</sup>Rom. 13:12

<sup>58</sup>Cf. Matt. 25:21.

<sup>59</sup>Cf. I Cor. 2:9.

Midnight<sup>60</sup>—Oh how blessed his coming to those happy ones who were waiting for him with a holy impatience

12[th] Consider a good Death as a call to the wedding feast of the Lamb<sup>61</sup>—St. Gregory says it will not be a Dinner banquet, *but a supper*, to be followed by *ETERNAL REST*.<sup>62</sup>

13th. Consider a good Death as the Chalice presented by the hand of God.—as the hart pants for the water brooks so may the Soul desire it.<sup>63</sup> Also as a sweet sleep—which the psalmist says he gives to his beloved, when they receive their inheritance.<sup>64</sup> Oh the sweet sleep, oh the happy rest, in delights of Eternity.

Jesus set me *free*

X

*yet draw my heart still closer unto thee*)

#### Of the Communion of the Cross<sup>65</sup>

It is strictly true that altho' there is no possible advantage to be compared with the happiness of receiving our Lord and Saviour in the holy Eucharist who is our very life in all our sufferings, , yet we also receive him by the Communion of his Cross, that is to say, we may *unite with him, we draw his spirit in us*, and it is very certain that we receive no grace in the communion of the holy Eucharist but in proportion as we receive it in the communion of *the Cross* — We can know the value of neither it is true without Faith, and as when we are called to participate at our Lords table we go joyfully, not stopping on what *we see*, but on what *we believe*, so when he invites us to come and receive him in afflictions and sufferings we should receive his chalice

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<sup>60</sup>Matt. 25:1-13

<sup>61</sup>Rev. 19:9

<sup>62</sup>"Eternal Rest" is underlined three times.

<sup>63</sup>Ps. 42

<sup>64</sup>Ps. 127:2

<sup>65</sup>Several ideas expressed in this meditation are similar to those found in *The Imitation of Christ*, one of Elizabeth's most cherished devotional books. Cf. Book 2, chap. 12.4: "The cross . . . is always ready and everywhere waits for thee. Thou canst not escape it, withersoever thou runnest." Cf. also Book 2, chap. 12.5: "If you carry the cross willingly, it will carry thee and bring thee to thy desired end."

with the same ardour, and *drink his blood by Faith*, without looking at the veils under which it is hidden. Without this firm *Faith* we see nothing but a cross of *wood*, in the cross of our Lord, as we see nothing but *Bread* in the Sacrament of his *Body*.—

The great advantage of the Communion of the Cross is, that we receive it when *our Lord* himself pleases, and at the time he sees best . . . the ministers of his altar may be mistaken in sending us to communion—they may easily be deceived by us, since we so easily *deceive ourselves*, through self love , , we may go to the table of our Lord when he did not call us there, when he only bears with our presence, but we never receive him in the communion of the cross without being called by himself, it is a mandate from heaven itself we Obey . .

Our Saviour is as one dead in the Communion of the Eucharist, and in it permits his greatest enemies to do what they will with *his Sacred Body*, but in the Communion of the Cross he comes as a Judge and *King*, he there punishes his enemies by leaving them to themselves, punishes also his children to strengthen and heal them , , this one Communion he makes use of to Purify them, to feed them, to chastise and to reward them. We need not go to church to make this Communion of Suffering, our Saviour comes to find us wherever we may be , , there are some maladies so great and we are so sick in them that we cannot receive the holy Eucharist; while it is this very malady itself which gives us the Communion of the Cross , , angels can praise and love him with us, but angels cannot suffer for him with us, this glory of suffering with and for our head, is for us alone as his happy members , , the sacrifice of the altar is celebrated but at certain hours, the sacrifice of the cross accomplishes itself at all times by our sufferings , , But unhappily we are continually misled by appearances, and resemble in this point a little child who refuses a rich diamond because it has the figure of a serpent engraved upon it, or turns away from its Father because he is dressed in a coat of mail, thus we suffer our Faith to be misled by appearances, and do not welcome our beloved Lord because he is covered with dust and blood, although he Approaches us but to share with us the crown he gained in the combat, in the mystery of the holy Eucharist we see him without minding the colour or taste

of the Bread which is there only in appearance, and so in receiving his Cross we are not to look at what it is made of, that is on the nature of our sufferings, *it* being a mystery[.] we are to look only at the interior virtue not the exterior form, eternal life is hidden under it, and when it comes in the shape of poverty, it conceals eternal treasures, in that of shame or reproach it is the glory of God, under the form of its afflictions carries eternal Consolations, in short when our Saviour offers us his cross in any way it is himself, it is his own blood he offers, approach then to participate [in] it and do not over turn the chalice on its altar, or lose one drop of the precious blood it contains in order to spare our own, say sincerely I am unworthy to take that precious chalice yet receive it with lively gratitude, for Patience would be but a small matter to bring there, our Lord it is true is content with our docility and resignation, but to this high mystery of our eternal union with him we should bring the burning fire of love and gratitude,

—and be not unmindful of the repose and peace you should bring with you also, for the most restless persons are quiet when they are at Communion, no voice should be heard but in the heart, and it would be a strange indecency to stir a great deal or to make much noise in this time of *love and Adoration* so also when we receive our Lord in sufferings while he is accomplishing his death in us we must *honour* his love and Justice (since we deserve to suffer), by *that Silence* so agreeable to him, love requires it because it desires to be attentive to its object, and Justice demands it because it insists on being heard—

do not then trouble the Peace of your Communion with our Lord in his sufferings, by any stir or noise, however disagreeable may be the hand by which you receive him, it is a sign he does not act when we are busy ourselves, all we have to do is to receive his holy Will, with a dread of offending him by our want of those dispositions which please him, unhappily we are apt to think the very least suffering is too much, because we are lovers with our lips rather than our heart while a true lover of Christ can never have enough of his Cross, we say we are weak, but who can proportion our cross to our weakness so well as our blessed Master who has carried it for us in every shape, we open the door when he comes to us as to the spouse in the canticles crowned

with lilies<sup>66</sup> but when he wears his garment of ignominy or his blood stained robe of which the prophet speaks, we are struck with dread, and would be tempted to shut out our blessed *Spouse of Blood*, although he is covered with it but to save us, and became a leper but to cure our leprosy, this is because we love ourselves much more than we love him—yet all he asks of us is our good will, we are never strong enough to bear our cross, it is the cross which carries us, nor so weak as to be unable to bear it since the weakest become strong by its Virtue.

Our God is a great Physician, however incurable our maladies may seem, they are not beyond his skill, he gave his own life to obtain our remedy, he is a Physician who pays his Patient, and gives a great recompense for the smallest pains, tho' we owe those pains to his Justice, nor could we even bear them, if he had not merited us grace to do it, he gave the last drop of his blood <that> to give a value to one drop of ours, and when we shed it, it is for ourselves not for him, since it is to procure our own happiness.

It is God alone we must look at in all that befalls us small or great, and be persuaded that men and devils combined can do nothing ever so small but what he permits, and he permits no pain or trial whatever to befall us, but for the exercise of our Virtue, and his Glory.

A good subject of examine for a Soul consecrated to God

The religious of St. Basil asking of him how *God* must be served, and in what true fervour consisted, he answered *holy fervour* consists in a *desire to please God*, a *true, insatiable, firm, constant* desire, which is generally acquired by a *frequent consideration of the greatness of God*, and a *frequent remembrance* of the benefits we receive from him—by these we awaken the love of God in our Soul, and the desire to *please him* will follow of course

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<sup>66</sup>Song of Songs 6:1-2

—Our Service to God must not be weak and cold like the Service of the “*Slothful which kills them*”<sup>67</sup> says the holy word, but *exact and diligent* like his “good faithful servants”<sup>68</sup>

2d. It must be *insatiable*—that is we are not to be content with the little we do or endure for God *although we do not spare ourselves*, but always wish and desire it was more so that far from giving way to any disgust for good and pious actions we should thirst for them and push through every repugnance.

3d. Our Service to God should be steady and firm not subject to change, like the poor idler who fixes on nothing, “Wills and wills not” going to one thing and the other without constancy in any virtue or good design, and consequently bringing nothing to perfection—

4th. It must be persevering even *unto Death* not relaxing through temptation or sufferings but pushing on through all trials, like the thirsty *deer*,<sup>69</sup> stop at nothing ’till it gets to its fountain.

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<sup>67</sup>Cf. Prov. 21:25.

<sup>68</sup>Cf. Matt. 25:21.

<sup>69</sup>Cf. Ps. 42:1



**Part X**  
**Catholic Notebooks**

**10.1 St. Mary Magdalen de Pazzi Notebook<sup>1</sup>**

St. Marie Maddelene de Pazzi<sup>2</sup> was directed by our Lord to visit him in his holy sacrament thirty times a day—she faithfully obeyed *our Cicil[ia Seton]* did the same in spirit—

La comtessa Feria disciple of the V.P. Avila became a religious of St. Clare from her great love to the adorable Sacra[men]t—being asked what she did during the many hours she passed there, she replied “I shall ask you what do we not do there praising, thanking, loving, begging—what do we do when we are sick before our Physician—when thirsty before a flowing fountain—when hungry before a plentiful table, when poor and wretched before the rich and generous—oh *our dearest* we love you—love you above all—love you more than life—our Love, our God, our ALL.—

the Lamb which keeps nearest to its shepherd<sup>3</sup> is the most loved—if he sleeps it does not quit him till he wakes or till it wakens him—then he redoubles his caresses.

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**10.1 AMSV N/P 110: M, III, N2**

<sup>1</sup>A handwritten note on page 2 of this book reads: “This book was given to Sister Elizabeth [probably Boyle] nearly all in it was written by the hand of our much loved Mother Seton.”

On the facing page, in another hand, is a prayer asking for the intercession and protection of a patron saint and the exercise of a corresponding virtue for each month. Below is written in large letters: “Ceci<ci>lia.”

<sup>2</sup>St. Mary Magdalene de Pazzi was a mystic (1566-1607) who had a deep devotion to the Eucharist. She entered a Carmelite convent in Florence because the nuns there had the privilege of receiving Holy Communion daily. Her writings reflect a spirituality grounded in the Trinity, Christ, and the Eucharist.

In a letter to Cecilia Seton October 6, 1808, Elizabeth wrote: “I have a lovely picture of St. Mary Magdalen of Piatzi who is kneeling in her Religious habit before a crucifix standing on a little altar on which her motto is written, we must not die, but suffer ‘ne point mourir, mais souffrir.’” Cf. *Seton Writings* 2:35.

<sup>3</sup>Cf. John 10.

St. Catherine de Sienne<sup>4</sup> saw our Lord in the B[lessed] Sacrament as a burning furnace overspreading the world—to the V.P. Alvarez with his hands filled with gifts seeking on whom to bestow them

Gather

This being the night in which the Son of God being made man for our Salvation was born of the B[lessed] Virgin in a stable of Bethlehem, this being the night in which the angels assembled let us give praise to God for his infinite Mercy and join our Voices to the heavenly host making one Choir with them in the Spirit of Adoration, gratitude, and praise.<sup>5</sup>

V. Glory be to God on high

R. and Peace on earth to men of good will

V. We praise Thee

R. We bless thee

V. We adore thee

R. We glorify thee, we give thee thanks for thy great glory

V. Lord God, heavenly King, God the Father Almighty

R. Lord Jesus Christ the only begotten Son

V. Lord God, Lamb of God, son of the Father, who takest away the sins of the world

R. hear our prayer

V. Who sittest at the right hand of the father

R. have mercy upon us

V. for Thou only art holy

R. Thou only art the Lord

V. Thou only O Jesus Christ art most high together with the holy ghost in the glory of God the Father

R. Amen.

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<sup>4</sup>St. Catherine of Siena (1347-1380), a mystical writer and Doctor of the Church, was a Third Order Dominican who gathered a group of disciples around her to care for the sick and poor. She was also instrumental in bringing the Avignon Papacy to an end. Her most famous work is *The Dialogue*.

This and the preceding paragraphs appear to combine Elizabeth's own reflections with excerpts from St. Alphonsus Liguori, *Visits to the Most Blessed Sacrament and to the Blessed Virgin Mary for Each Day of the Month*.

St. Alphonsus Liguori (1696-1787), a noted moral theologian and spiritual writer, is the founder of the Congregation of the Most Holy Redeemer.

<sup>5</sup>Cf. Luke 2. This extended antiphonal prayer for Christmas Eve includes an English version of the *Gloria* of the Mass. It was possibly used as a prayer service for Christmas Eve.

Prayer

O Eternal God Father Almighty who in Compassion to lost man didst send thy only Son to become his Redeemer from that unhappy state grant we beseech thee that we who are here assembled to acknowledge the mercy of this night may find the benefit of it in our Souls in the pardon of all our sins. thro our Lord J[esus] C[hrist].

— Blessed Jesus true God and man Born this night in the form of a helpless Infant

R. Praise and glory be to thee forever.

— Blessed Jesus who being true God glorious and incapable of suffering didst for our sakes subject thyself to all our Infirmities

R. Praise and glory be to thee forever.

— Blessed Jesus who having the heavens for thy Throne didst choose this night a poor stable for thy abode

R. Praise and glory be to Thee forever.

— Blessed Jesus who being God incomprehensible was pleased in love for us to be wrapt up in swathing clothes and laid in a manger

R. Praise and glory be to thee forever.

— Blessed Jesus who being adored in heaven by all the choirs of angels didst this night so humble thyself as to have dumb brutes for thy attendants—

R. Praise and glory be to thee forever.

— Blessed Jesus who overflowing with unchangeable happiness in heaven wast pleased for our redemption to make choice of the bitter potion on earth of cold and Poverty

R. Praise and glory be to thee forever.

— Blessed Jesus we acknowledge thy mercies which are far above our Comprehension and infinitely exceed all the gratitude we can express, accept us we beseech thee while with all the powers of our Soul we pronounce the Sacred Words *praise, glory, adoration, and thanksgiving* be to thee forever and forever.<sup>6</sup>

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<sup>6</sup>Cf. Rev. 7:12

Lord have Mercy on us  
Christ etc.  
Lord etc.  
Jesus Christ hear us  
Jesus etc.

Jesus eternal word of the Father	
Jesus Consubstantial with the Father	
Jesus Splendor of the Fathers glory	Have
Jesus image of the Father	Mercy
Jesus eternal wisdom	on
Jesus brightness of eternal light	Us
Jesus by whom all things are governed	
Jesus angel of the great Council	
Jesus Prince of Peace	

Hear O ye heavens the things I speak let the Earth give ear to the  
Words of my mouth—Deut. 32.1

Behold O Lord thy poor ungrateful children prostrate at the feet of  
thy Mercy and acknowledging their unworthiness—Thou has created  
us after thy own Image out of nothing—thou has redeemed us with thy  
only Sons precious blood—thou hast sanctified us by thy holy Spirit  
and called us to thy holy Faith from amongst so many who are buried  
in the darkness of ignorance and infidelity—thou hast saved our  
childhood and youth from many dangers and sins—thou hast pre-  
served our lives when thou mightest have struck us suddenly dead.

Thou leddest us about and taughtest us, thou kept us *as the apple of  
thy eye*, and *as the Eagle enticing* her young to fly and hovering over  
them with her Spread wings, thou has taken us and carried us on thy  
Shoulders,<sup>7</sup> and we *ungrateful children* <wretches> have sinned  
against thee and have been *none of thy* children; we have known sin  
before we knew thee, and defiled the garment of *Innocence* which we

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<sup>7</sup>Cf. Deut. 32:11.

had recieved in our Baptism<sup>8</sup> as soon as we were capable of sinning—is this the return we make to the Lord, is he not our *Father*, our protector, our deliverer?—pardon, pardon dear Lord thy repentant children. we return to thee in the bitterness of our Souls—if we dared to offer any excuse for the past we might say that the imprudence and ignorance of our childhood had mislead us, that we did not know better—but we rely only on thy mercy and the merits of Our Blessed Saviour—recieve us then O merciful Lord into the arms of thy *mercy*—we here Solemnly promise in the presence of thy holy Angels and of thy holy Church to live henceforth faithful to the duties of Christians and to the promises of our Baptism which we are about to renew—*those promises* which our Fathers and Mothers made for us, at a time when we could not make them <for ourselves> but to which we will bind ourselves freely and of our own accord now that we are sensible of the obligations we are contracting.

Pardon then *O God Creator* whose gifts we have so often turned against thee, or abused off[ten] to offend thee—Pardon *O God Redeemer* whose *sacred blood* we have rendered useless, and whom we have crucified again by our Sins. Pardon *O God Sanctifier* whose holy inspirations we have resisted and whom we have grieved so often.—O pardon us our *dear Teachers* in whose care <hands> our Lord has placed us, whom we have so often afflicted by our Obstinacy and misbehaviour—pardon us our beloved companions and playmates whom we have so often offended thro' ill nature or scandalized by our *bad example*—O *all* here present who have been <often times> disturbed by our misconduct pardon us,—from this moment we will endeavour to become Objects of edification and comfort to you all—

We renounce the Devil and all the Sins which are his works—we renounce the *World* and all its Pride indecency and show; We renounce *the flesh* with all its wicked inclinations and Vices which we

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<sup>8</sup>An almost identical passage beginning here with “Baptism” and going to the end of this section is in AMSJ A 111 015. In her *History of Mother Seton's Daughters*, 3 vols. (New York: Longmans, Green and Co., 1917), Sister Mary Agnes McCann, S.C., speaks of this as “Mother Seton's Act of Atonement” “used by First Communicants under the care of the Sisters of Charity, until the Baltimore Council furnished to all Communion bands a regular formula of renewal of baptismal vows” (1:178).

will endeavour to repress to the best of our Power—and we solemnly pledge ourselves to serve God faithfully—to love our neighbours—to bear their defects, and resist our own faults and bad inclinations—in a word not only to profess our selves, but to live as [Christ]ians—

—<angels of God>

O our blessed Mother, Virgin Mother of our God! and you blessed Angels who <on this day first> Adored him in her happy arms, O pray for us while you witness our Solemn covenant, in the accomplishment of which we hope to live and die

X

25th Dec[embe]r 1810<sup>9</sup>

L. Beslen [Lydia Beelen] . T[eresa Murphy] Burk[e] . A[nna] OConway—MEAS.—

25th Dec[ember] 1811

Rosalia . Ellen [probably Wiseman] . B Elder [probably Mary Eliza Elder] . F[anny] Wheeler . Louisa Dadisman

August 1812 Octave of Assumption<sup>10</sup>

M. Carrier [probably Mary Carrere] . A[gnes or Ann] Tiernan . S[ophia] Green . J Wells . A Wells . B. [probably Eliza] Boarman . R. Winsal [possibly Rebecca Wirmul]—

x 25th December 1812

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<sup>9</sup>Retreats for those preparing for First Communion were held annually, often ending on Christmas Day. This list includes names of students at St. Joseph's, some of whom later became Sisters of Charity. "MEAS" is Elizabeth herself; she had received her First Communion March 25, 1805.

<sup>10</sup>The feast of the Assumption of Mary is August 15. The dogma declared by the Catholic Church in 1950 holds that at the end of her life, Mary was taken up body and soul into the glory of heaven.

R[ebecca] Seton—A [possibly Mary Ann] White—Mary  
Smith—Susan Oconnor—Ann OConnor

x December 1813

Cath[erin]e Jamison—C[assandra, possibly] M Jamison—  
Cath[arin]e Boarman—Margaret E. OConnor—Louisa Mercier—  
J. Roach—Mary Williamson—

*VIA CRUCIS*

O crux, ave, spes unica!<sup>11</sup>

Live Jesus, Live thy cross— on which thy life was given for  
me—O let us say with heart and voice—Live Jesu—live thy cross

Prayer of Preparation.

O Jesus our blessed Saviour! behold us humbly prostrate at Your  
feet to implore Your mercy for ourselves and for the souls of the de-  
parted—Vouchsafe to apply to us and to them the infinite merits of  
your death and passion

I acknowledge my dear children<sup>12</sup> that the penance received in the  
sacred tribunal is most useful and conducive to satisfy for our sins, but  
be convinced also that the penances which you voluntarily undertake  
yourselves will be no less agreeable to God, being of your own choice.  
In the first case you obey your confessor, and this obedience is very

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<sup>11</sup>Latin for "Way of the Cross," followed by "O cross, hail, only hope!" In the *Life of Mademoiselle Le Gras* by Nicolas Gobillon, translated by Elizabeth Seton in 1818, it is noted that St. Louise de Marillac asked to have the motto, *Spes unica*, on a cross near her grave.

Nicolas Gobillon (1626-1706) was a priest at the Church of St. Laurent in Paris that Louise de Marillac attended. He greatly admired Louise and was her first biographer, publishing the *Life of Mademoiselle Le Gras* in 1676. Cf. *Seton Writings* 3:13.3 and 13.4.

<sup>12</sup>This section on penance after going to confession is not in Elizabeth's handwriting.

meritorious, in the second no command has been given but your good will alone gives the impulse and this also must be equally meritorious.

if you find some difficulty in the choice of these voluntary practices of penance I may point out to you many which do not exceed your power.

1st To the prayers which your confessor prescribes to you add such other pious practices as can be easily retained and accomplished. for example, to make an act of the Love of God when you rise in the morning; and act of adoration of the blessed sacrament in the afternoon and act of contrition, the moment you go to bed.

appoint some particular days in the week or the month in which you will retrench some superfluities in your supper or break[fast] and give to the poor the money which you would have expended for them retrench some time of the recreation granted in your holy days. Deny your self the pleasure of a walk or other innocent amusement which you might enjoy, and consecrate the blessed time you will have spared for God, to some spiritual reading and prayer or useful work.

4th Adopt some little practises, purposely directed against your most frequent temptations, so that you will at once expiate the past and secure the present from relapses.

For example, if you are too fond of dress, put on rather, without affectation, your simple clothes when you would be allowed to wear your best take care only not to do such things against the will of your parents—

If you are naturally inclined to much talking, have every day some proper times for a silence of penance which you will not break without necessity. if you are slothful in rising in the morning take a resolution to leave your bed as soon as your parents or the clock at the appointed moment will call upon you for your rising.

If your studies and various occupations displease you much, generously make in the beginning of them an offering of penance to your God. take up even more cheerfully such parts of them as seem to you most painful—

You see M[y] D[ear] C[hildren] that all these penances can be very easily put in practice and have no inconvenience for your health or undue interference with your common duties—choose amongst them



those which suit your situation best and are most calculated to expiate your former offences and prevent your relaps in them God will certainly be pleased with your zeal and very propitious to such voluntary penance—provided my dear Children you be cautious against any mixture of vanity, ostentation, and desire of human esteem which would render your apparent satisfactions so many new offences to your God.

Eternity always at hand!<sup>13</sup> Oh Anina [Anna Maria Seton] I look to the far, so far distant shore, the heaven of heavens—a few days more and Eternity—*now* then, all resignation love abandon. rest in him—the heart in sweet bitterness *Amour, anéantissement*, abandon. A A A<sup>14</sup>

—ah should the Sovereign Master take all—at least the poor heart may dart forward towards them—*p[l]antez, semez, arrosez, des sueurs, des larmes, des pienes, le matin, le soir, le jour, la nuit, plantez ar[r]osez deja, deja de si belles de si aimable fleurs en cette heureuse terre.*<sup>15</sup>

St. Joseph! holy Patriarch! Your peace! Your simplicity! Your love for Jesus and Mary!

97, 98, 99th Psalms<sup>16</sup> particularly the last so short but animating, lifting the heart to the very foot of the throne, and the ardour of desires beyond the whole Earth to cry out to him—Sing joyfully.

= all all for our good, so good Master = and the advancement of his Kingdom which will also be ours in Eternity—Eternity! O word of transport! word of Extacy! *Eternity*.

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<sup>13</sup>Elizabeth's handwriting resumes here.

<sup>14</sup>Love, total surrender, and abandonment (to the will of God) are key themes in the spirituality of the seventeenth century French School with which Elizabeth became familiar through the Sulpician priests. Other characteristics of the spirituality of the French School were 1) emphasis on God's grandeur and adoration of the triune God; 2) a mystical Christocentrism leading to total identification with Jesus in his life and mysteries; 3) devotion to the Holy Spirit and Our Lady; 4) a mystical sense of church; 5) a view of human nature as weak and sinful but, at the same time, capable of union with God; 5) an apostolic, missionary, and pastoral zeal; 7) a concern for the formation and holiness of priests. Cf. Raymond Deville, S.S., "The Seventeenth-Century School of French Spirituality," *Vincentian Heritage*, 11.1 (1990), 17-28.

<sup>15</sup>"Plant, seed, water, sweat, tears, suffering, morning, evening, day, night, plant, water already already such beautiful such lovable flowers on this happy earth."

<sup>16</sup>Psalms 98, 99, and 100 in contemporary Catholic translations

—our Jesus! compassionate—thou so merciful, best, only powerful—*thee alone*—I can do nothing but earnestly pray—Jesus beloved Master—my Jesus—have pity give at least full grace *for the moment* pity a Mother a poor Mother that she may persevere with you in the garden, or nailed to the cross, given up perfectly resigned in her long agony.<sup>17</sup>

To keep ourselves in a continual dependence on the Spirit of God and never grieve it.<sup>18</sup> To be attentive in acknowledging what he asks of us, to pray to him with a fresh ardour when we are uncertain what to do—

To renounce one's own will even when we follow it, that is to do nothing by choice, all by a principle of faith, all for God, God alone—God alone

To receive with joy and with a gratitude full of love the little contradictions which we meet with at every instant it is a continual exercise of mortification for which great advantages may be drawn

When the soul is dry and oppressed by sorrow to go to the garden of olives kneel by J[esus] C[hrist], take the chalice which he offers and say my Father your will not mine be done<sup>19</sup>

To let our faults humble us without being either astonished or troubled at them. Trouble weakens the soul and does not this poor soul stand in need of all her strength to resist the enemies whom she carries within herself and who attack her incessantly even in her very interior she lives in confidence and love and in that joy which gives an inexhaustible source of sanctity. Take great care to have that liberty of mind that sweet liberty of the children of God<sup>20</sup> without which nothing is well done. To preserve it we must unite ourselves closely to God and walk in his presence with a peaceful heart. To be faithful in small things but without constraint or scruple. not to be afraid of being disturbed in one's occupations, studies, or even in our prayers. to quit and

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<sup>17</sup>Elizabeth's oldest daughter, Anna Maria, died March 12, 1812, in Emmitsburg. Elizabeth prays for grace to endure her last agony. Cf. Mark 14:32ff. and 15:25ff.

<sup>18</sup>Not all of the material in this next section of the notebook is in Elizabeth's handwriting.

<sup>19</sup>Cf. Luke 22:39-46.

<sup>20</sup>Cf. Rom. 8:21.

begin them again with serenity and content when we are doing the will of Providence what more is necessary

Never to be precipitate in what we do and not wish to have things done as quick as our thoughts. to fight against all obstacles quietly without being discouraged or irritated. if we succeed let us bless our Lord and if not bless him also. *God wills it*, shall be our watch word. To avoid with great care in our intercourse with one another all kind of singularity and not discourage others by too severe an exterior. To speak gently—to condescend to the weak—think often of God while conversing with <each> others recollecting ourselves to pray interiorly but without effort, without constraint—in great simplicity and love to listen to God in prayer opening the ears of our hearts to receive his holy word nourishing ourselves with this sweet Manna, tasting it and relishing its delights.<sup>21</sup>

To make known our necessities and miseries to our father who is in heaven with an humble confidence not to make any violent efforts in praying to him to raise us to high considerations when he calls and attracts us follow his grace with the simplicity of a child who suffers itself to be led by the hand.

To be content in the night of pure faith without seeking to foresee or to anticipate, to do what we can and what we ought, and to be satisfied without seeking any human help sweetly resting on the bosom of our saviour Jesus

Never to begin any thing by vanity nor stop because it tries to take from us the merit of the little good we wished to do. God is always near those who labour for his <labour> glory, he combats with us when we combat for him we have nothing to fear

To keep a guard against the spirit of impiety and the false maxims of the world which in these bad times even christians are drawn into against self love and indifference which created a contempt for the common practices consecrated by the approbation of the church and the example of the Saints which conduct grieves the holy Spirit who bestows his grace on little ones and on the humble and may produce the most sad consequences for Salvation—

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<sup>21</sup>Cf. Exod. 16.

Often to recollect that we are christians that is children of God and heirs of his kingdom admire the greatness of our calling and reflect on it every day. enter into the sentiments of the angels who are astonished to behold such miserable creatures become members of J[esus] C[hrist] redeemed by his sacred blood nourished by his sacred flesh, united in all their actions to his infinite mercy placed by him under the protection of Mary his holy [mother] and entrusted to the care of his infallible church thus called on earth to reign one day eternally with him in heaven in an ineffable unity with his Father and made in a manner partakers of his divine nature\*<sup>22</sup> since I wrote the above my Sally I have been at the very door of Eternity, have RECIEVED the last sacraments, and all the dear Sisters offered up their prayers to <the> our dear Jesus their prayers and communions as for a Sister soon to be consigned to the grave to be the food of worms, for me, I saw myself stretched out in our little choir where the dear Sisters and children come by turn to keep their watch by me some saying an *out of the depths* another a<n> Miserere<sup>23</sup> and the different prayers each one would say, from which I expected great help; this for the miserable body but the soul, O! the soul where would it have been now, but I said, in thee O Lord have I trusted<sup>24</sup>—You would ask me what did you feel, what did you think. Was you afraid, I felt I believe very quiet. I felt myself in the hands of my merciful God. I thought as much as violent fever would permit of God, the thought of so soon seeing my God my Saviour my Jesus was delightful to me indeed it seemed to me I wanted to have nothing more to do with this world, I wished to speak and hear of nothing but God and *Heaven*. I do not remember that I felt one sentiment of fear I knew very well I was not fit to appear before my Judge but I trusted all to the mercy of my Judge who is my most tender father he loves me and I try to love him—

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<sup>22</sup>Cf. 2 Pet. 1:4. A different hand, not Elizabeth's, starts at "since I wrote the above. . . ." This seems to be a copy of a letter written by Anna Maria Seton to a friend, possibly Sarah (Sally) Cauffman who was among the earliest students at St. Joseph's Academy.

<sup>23</sup>Cf. Ps. 130 and 51.

<sup>24</sup>Cf. Ps. 25:2.

Now I am again better,<sup>25</sup> he spares me a little while to see if any fruit will grow on his barren tree—and perhaps to make amends for the bad example I have often given—he rejoiced the interior of hospitals and prisons and brought comfort to all by his tender and active charity. but he chose still more to visit the lonely cottage or obscure Garret where the miserable suffered forgotten or unnoticed by all there he resorted with an overflowing heart served the forsaken sick or lingering old man, with the utmost respect and love<sup>26</sup> approaching them with looks and smiles of inexpressible love he would make up and <their>soften their loathsome and hardened bed, move the straw smooth the poor rags spread over it, cover the shoulders and feet give the brotherly kiss of solace and sympathy, sit awhile to exhort and comfort the long depressed mind or relieve with melting pity and concern the groaning effusions and complaints of disconsolate Misery, sometimes listened, then gently encouraged and spoke of heaven and hope in Eternity—then passed a few minutes in spiritual reading or prayed a moment holding in his hands the hands of the sufferer, supporting and resting his head on his breast with his mouth near his mouth breathing or sobbing together and mixing the blessed words which slowly and softly ascended to heaven from the keen and deaf anguish of the afflicted soul or stopping together when the cough or acute pain permitted no more utterance—then visiting every corner of the wretched abode here to clean a table or some poor utensils there to shut a hole the wind was blowing thro', going and coming round with frequent little words of cheerfulness, then when at last<sup>27</sup>—

Our good Francis was suddenly taken ill, of his last sickness—his friends all alarmed called earnestly for the most skilful Physicians and multiplied their prayers for him—but long ago detached from this Earthly<sup>28</sup> passage, aspiring only towards heaven, he could not be

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<sup>25</sup>The sentence "Now I am again better. . ." is in Elizabeth's hand. The scripture reference in this sentence is Luke 13:6-9. The first writer continues at "he rejoiced the interior of hospitals. . ." The "Francis" who is the subject of this excerpt cannot be identified beyond his date of death, January 22, 1753.

<sup>26</sup>Elizabeth's writing begins again at "approaching them with looks and smiles. . ."

<sup>27</sup>Four blank lines follow here.

<sup>28</sup>The handwriting becomes that of an earlier writer.

troubled at the warning of his approaching departure but rather rejoiced in hope and love. He intreated the visit and comforts of his beloved to be granted him in the Viaticum, as soon as the danger was sufficiently evident. He prepared with such sentiments as were rather to be understood than expressed by those who witnessed the heavenly composure of this departing happy soul—a profound recollection brought him as it were already to this awful tribunal which stands on the entrance to Eternity. There you could see the researches hear the interrogations of his heart and conscience for his whole life—he made as exact a review of it as he could and called first to examination all that which God, God himself, the moment after would ask an account of, and sentence in judgment the slightest offences even those things which he could scarcely have reckoned amongst them alarmed his delicate conscience and brought forth abundance of tears, trust and love nevertheless remained sweetly prevailing and shining on his calm and peaceable countenance he received his Jesus and afterwards remained quietly waiting with him for his end and last hour. after a long time of silence and inexpressible recollection and Union which followed the reception of the holy Viaticum, he requested his friends to read some spiritual reading for him and address him often with some words of preparation for death and Eternity. “I go” he said with a profound sigh, “I go to appear . . . O my God! Am I ready! Am I pure Enough!” then he turned his soul to trust and abandonment in the unbounded mercies of his God—“My Jesus! you know all things relating to me! you know In thee alone I have hoped, remember me in this my decisive moment. I have sought for thy words alone, for thy commands and thy promises; My Jesus they were my only life, the only desire, the only comfort of my whole soul! my heart had in them its delights shall I be now Confounded! my Jesus shall I be! I have not joined with the assemblies of the world nor been concerned with any of its joys, thy grace and thy love my all, ah my sweet Jesus will they not be still mine to Eternity, my all forever! thee, thee my Jesus my portion for Ever!” so did he support and encourage his soul at the approach of death; Every moment that was bringing him nearer and nearer the gates of heaven seemed exceedingly precious to him; he improved every one with an ardor which raised him above nature so

that he accounted for nothing its sufferings and decaying weakness; words and sighs of piety, or his very looks and impressive countenance made all around him sensible of the state of incessant prayer and aspiration to heaven in which he was consuming the last strength of his mortal career, sometimes even he could not help indulging the holy transport of his soul, and sung with a fainting voice and moving pauses some verse of the psalms or a line of his most cherished canticles, one among others he was heard sweetly murmuring, the canticle of his beloved mother, so often repeated in the last retreat he had made in Fougères “My confidence is in you my Virgin mother. O be my defence and my refuge.”

So did our happy Francis mark his passage thro’ the Valley of death to the realms above; his faith and love—his abandonment to Jesus made its dark passage luminous and bright—heaven was opening to him angels called the smiles of his God invited he went on with incessant prayers and loud aspirations till nature could sustain no more, stopped and in fainting calmness, and Silence could only picture what passed in the Soul by these last long heavenly looks, these slow unexpressed motions of the lips, feeble efforts of the hands trying to lift themselves up to heaven or to press on the breast the hand of the dearer and nearer friend—the Soul gently disengaged itself retired from the scene a few struggling groans marked the departure the separation was made and the body remained alone to wait for the wonderful day—which will return it triumphantly for an eternal reunion—Oh! who contemplating Francis in death w[oul]d not have made the fervent wishes of the apostle his own “I too, I desire to be dissolved to go and to be with my Jesus”<sup>29</sup> may my Soul die the death of the Saints!” alas my exile is prolonged “when shall I go and appear before the face of my Jesus!” how I will rejoice with the psalmist when they will say we go to the house of the Lord! . . .”<sup>30</sup>

Francis was no more, his Beloved friends were deprived of their Francis the poor of their young Benefactor the whole country of these

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<sup>29</sup>2 Cor. 5:6-7

<sup>30</sup>Ps. 42:2; 122:1

amiable examples and sweetest scenes of Virtue that were so pleasing  
and so promising to every friend of *religion*—

he *died* the 22nd of *January 1753*

+

16th January 1814<sup>31</sup>

Benedicta—to go this night—my heart is struck—What a moment,  
the greatest the decisive moment of this Earth—the Soul passing to  
Eternity—happy Eternity for her! O my God Silence and tears for us  
who remain in the land of our exile . . . it disappears to Benedicta, she  
slowly sinks in the tomb . . the tomb! Which so soon will close . . .

But the *only Will!* to labour humbly and faithfully to merit his  
Mercy . . . O my God thy Mercy . . . not my merits, but the merits of  
my Jesus!

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Extract from the Gazette of heaven 1814 of our Lord<sup>32</sup> . . . Eternity  
. . . date immoveable—It is reported <unclear> at the Valley of St. Jo-  
sephs, the angel of Sister Benedicta is to bring her this night to the tri-  
bunal . . . her packages are already arrived and we see with pleasure  
that the *black ones* are all faithfully marked with the bloody cross of  
the lamb even the *little paper* she had first forgotten to send . . . We  
doubt not but her judgment will be very favourable, her Sisters, Sisters  
and St. Vincent are preparing a place for her in their quarter . . . Above  
all the new comers from St. Josephs are looking earnestly for the com-  
ing of their dear Sister . . . and all the heavenly court take a part in their  
pleasure—

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<sup>31</sup>Elizabeth's handwriting resumes here.

Benedicta Corish (1798-1814) entered the Sisters of Charity in 1812 after having been a boarder at St. Joseph's Academy. Known as Sister Benedicta, she was permitted to pronounce her vows January 9, 1814, on her deathbed one week before she died at St. Joseph's January 16. She is buried in the original community cemetery. Her sister, Camilla, also entered the Sisters of Charity, and their mother became a Visitation nun.

<sup>32</sup>The handwriting changes here and is not Elizabeth's. This imaginative piece in the form of a newspaper account portrays recently departed Sisters with St. Vincent de Paul preparing to welcome Sister Benedicta to heaven.



1816 after the Going of our dear Lord upon Earth news—the late news from this valley are highly pleasing, three poor lingering Souls<sup>33</sup> are about to be let free and their mortal fetters are breaking so fast that there is little doubt we must have them soon sharing our Joys. it is generally believed that they will have no long stay to make at the place of expiation, their love having been very earnest about penance and every means they could get at to mend any bad spot <trifle> with the precious blood—yet all peace and order in our joyful anticipation the only will—alleluyah! holy, holy, holy!

July—our subscribers must be anxious (as far as anxiety can go on here) about the little one<sup>34</sup> who alone of the three souls announced in March to come soon has been left behind—all we know is that she continues suffering hard and as it is with a tolerably good behaviour we rejoice at it. to say now when she will be relieved and permitted to take her flight to our happy regions is more than we could say with any sufficient authority. Our Lord is as yet pleased to say “My secret is mine, my secret is mine”<sup>35</sup> we too must be pleased and sing only alleluyah to him, praying also for her

WHAT are your thoughts of a Religious life!<sup>36</sup>—What is it that particularly attaches you to it?—Would it give you great pain if you were obliged to quit it?—What esteem have you for its holy observances?—do you love to follow them?—

2 What attaches you particularly to this house?—do you esteem the persons who compose it?—yes have you not a too particular affection

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<sup>33</sup>This first section was written before the deaths of Sister Mary Joseph Llewellyn on May 25 and Sister Martina Quinn on May 26.

Sister Mary Joseph Llewellyn (1784-1816) was a widow and member of a Trappistine monastery that failed. She was admitted to the novitiate of the Sisters of Charity November 27, 1814. Rev. John Dubois called her death May 25, 1816, one of ecstasy. She is buried in the original community cemetery at Emmitsburg.

Mary Quinn (d. 1816) was admitted as a candidate to the Sisters of Charity November 11, 1809, and made the first novitiate, pronouncing vows July 19, 1813. Known in the community as Sister Martina, she died at St. Joseph's May 26 and is buried in the original community cemetery.

<sup>34</sup>Rebecca Seton, Elizabeth's youngest daughter, did not die until November 3.

<sup>35</sup>Isa. 24:16 in older versions of the Bible

<sup>36</sup>Elizabeth's handwriting resumes here.

for some one of them? some aversion to others?—What is the cause of these different sentiments?

3 What Book do you read, how do you perform your reading—for what kind have you most attraction and how do you profit by it.

4 How do you approach the Sacraments—What are your most general dispositions—What fruit do you draw from them—have you no secret Jealousy that others frequent them oftener than yourself?—

5 What duties <practices> are particularly prescribed to you—how do you acquit them, and in what Spirit—have you omitted any—and Why? What has been the consequence.

6 Do you practice some mortification every day, can you say you do not pass one without renouncing yourself in some one thing more or less—

7 Have you a recollected mind—What causes its dissipation—is your heart at rest—What is the cause of its trouble?

8 How do you find yourself in Prayer—What graces have you recieved—do you prepare yourself carefully—do you do it Well—do you profit by it—do you often recall your good resolutions in the course of the day—do you practice them—

9 Have you been faithful to good inspirations—in what have you failed—how often—Why—does not self love blind you, what artifice does it make use of<sup>37</sup> to disguise your heart ?—

10th Have you been punctual in your particular examine . . . What has been your fidelity in it . . . What were your victories . . . What your falls . . . What means did you employ to combat vice or to acquire virtue, which should be the subject of your examine . . .

11th When you were in danger of offending God, had you an immediate recou[r]se to him by prayer . . . and to your self by a redoubled vigilance?

12th W<h>ere the faults you have committed voluntary . . . frequent . . . considerable accompanied by more marked infidelity to grace? . . . Were they visible . . . have they been for those who have perceived them a subject of discontent, disedification and even of sin?

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<sup>37</sup>The handwriting changes here.

Have they not had other fatal consequences . . . were they followed by the reparations, which you should make?

13th Are there not particular faults against recollection . . . Charity . . . dependance . . . Obedience . . . Regularity . . . Edification?

14th Have you quickly risen from each of your faults . . . In the manner prescribed to you, . . . have you kept yourself in humility, renewing immediately your good resolutions, returning to God with love and confidence, begging his grace never more to displease him etc. etc.

15th Has there not been or is there not too much discouragement . . . Excess of dissipation . . . or Melancholy . . . or temptation . . . what was, or what is the subject of them, the occasion

16th Did you profit by the opportunities of practising virtue, particularly humility and Charity . . . in what were you unfaithful . . . how many times . . . Why?

17th Are you exact in rising and retiring to rest . . . Are you occupied with holy thoughts, when you arise and when you retire?

18th Are you exact in the observance of your rules<sup>38</sup> . . . the duties you are employed in . . . to oblige, and anticipate the desires of others, What penances and reparations followed the faults you committed, on these articles?

19th Did you make a holy use of your time. Did you lose it by employing it in useless things . . . frivolous conversations . . . What moment of the day did you lose this precious time? How much did you lose?—

20th Do you do your actions with the sole motive of pleasing God . . . Have you not done them to please yourself, your inclinations, your self love etc.?—

20th [1st] What is the actual state of your mind . . . your heart . . . and above all your will . . .

22 Examine your heart and reply with sincerity to the following questions—Are you resolved to belong entirely to God . . . and to

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<sup>38</sup>The American Sisters of Charity lived according to a modified version of the *Common Rules of the Daughters of Charity*. This rule, called the *Regulations of the Society of the Sisters of Charity in the United States of America*, was approved by Archbishop John Carroll and initiated with the Sisters when the first novitiate began in February 1812. Cf. *Seton Writings* 3:A-12.3.

keep nothing from him = What are the things you find most repugnance to sacrifice to him?

23d What are the things which you have reason to believe most opposes your salvation and your perfection . . . and would give most uneasiness and remorse at the hour of your death?—

24th What are the means, which you have reason to believe, contributes most to your advance in virtue . . . and which will give you most peace and consolation and [at] the hour of your death . . . if you are faithful to them.

2[5th] Among many painful, humiliating, and mortifying things, which are those, which by the natural repugna[n]ce you have to them would be the best preservative from your faults if you would impose it on yourself as a conditional penance . . .

26th What is the virtue to which you think you have the most attraction . . . the practice of mortification to which you are most inclined

27th What are the exercises of piety which you most enjoy . . . What are your general desires . . . your most frequent fears . . . your most consoling joys . . . your most frequent distresses . . . Have you no natural repugnance which hinders you from declaring what you wish you had already said?—Will you not immediately declare it so that you may obtain tranquility of heart and mind?—

#### A plan of life for a Religious after a Retreat<sup>39</sup>

Intentions to renew every day at the moment of awaking—

1st All for God, all for his greater glory and his love

2nd All after God, for the greater glory and love of his Most holy Mother

#### Exercises of Piety

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<sup>39</sup>The handwriting changes here to that of an earlier writer. The rule stated that the Sisters “shall make a spiritual retreat every year at an appointed time” (Chap. 4, art. 1, no. 3). Cf. *Seton Writings* 3:A-12.3.

1st For meditation, reading and examines, the same exactitude as for taking corporal nourishment

2nd If not able to attend at the time appointed to supply the omission

3rd To perform them with as much perfection as you are capable of—

### Confession

1st Never present yourself at the Tribunal without being well prepared, excited to a lively contrition and a firm purpose of correcting your faults, always with a free and sincere disposition of heart—

2nd To make this preparation from your morning prayer so that you may not be taken by surprise—

3rd Terminate your accusation by a general accusation of all the faults of your past life of which however you must specify some to secure the validity of the sacrament . . .

### Communion

1st From the eve of your communion desire ardently to be united to J[esus] C[hrist].

2nd To see what you will ask of him and what you will offer to him.

3rd Unite your dispositions to those of the B[lessed] V[irgin] M[ary] when she communicated on earth.<sup>40</sup>

4th On the day of your communion be very retired and recollected . . . constant care to every thing to please your Lord.

5th Be courageous in resisting evil, and acquiring that virtue you most particularly propose to practice—

### Particular Conduct

1st Angelical modesty of the eyes.

2nd Recollection, spirit of continual prayer.

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<sup>40</sup>The belief that the Blessed Virgin Mary received Communion, though common to the piety of the time, has no foundation in Scripture.

3rd Poverty, humility, mortification after the example of Jesus Christ.

*General order of the House*

1st Exact silence (except in recreation)<sup>41</sup> speaking only when positively necessary, in a few words and in a low voice—

2nd Regularity without human Respect—

3rd To go at the first sound of bell for each exercise, as if the voice of God called you—

4th Leaving even a letter imperfect which you have begun—

*With Regard to Superiors*

1st Never forget that their authority is the authority of God himself, their orders the orders of God. Therefore

2nd Have a sincere respect for their persons

3rd Never complain or murmur against them

4th Submit promptly, blindly, courageously with it a holy joy as to Christ himself—

*Employments*

1st Never ask any thing or refuse any thing

2nd Permitting yourself to be placed and displaced by obedience without resistance

3rd Receive every thing from the hands of your superiors as from the hands of God

*With regard to your Neighbour*

1st Suffering all from them without giving them any thing to suffer—

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<sup>41</sup>A daily period of recreation was provided. Cf. *Regulations of the Society of Sisters of Charity in the United States*, chap. 5, art. 1, no. 6. Cf. *Seton Writings* 3:A-12.4.

2nd Not to speak of your neighbour at all or say only what is good of them—

3rd Support their defects as you wish them to bear with yours—

4th No mortifying reports—

5th No particular affection—

6th Never reprove another except it is your place to do it—

7th But edification, kindness, meekness, unchangeable patience, and universal charity—

### In Recreation

1st To respect each other—

2nd No proud and domineering tones—

3rd No pleasantries approaching to ridicule—

5th [4th] Contribute to the general joy by the serenity of your countenance and the gaiety of your conversation

6th [5th] Let not human respect prevent your speaking of God—. . . How shameful if the spouses of Jesus Christ dare not speak of their divine spouse, or the daughters of *Mary of their* most amiable mother—

### *With regard to Externs*<sup>42</sup>

1st Let your intercourse with them be rare, short decent and edifying—

2nd Never communicate to them what passes in the house—

3rd Not show your selfish discontents if you have any—

4th Never relate in community what you have heard unless it be something edifying—

6th [5th] Leave the parlour as soon as the bell rings for any exercise—

### In Temptations

1st Resist without delay, but without trouble

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<sup>42</sup>Those not members of the Community

2nd Speedy recourse and full confidence in our Lord and in his holy Mother—

3rd And besides sovereign contempt of the temptor—

4th Profound humility—

5th In the combat sweet union with the sacred heart of Jesus and Mary—

*After faults*

1st No discouragement, dejection, and not even trouble—

2nd But a quick return to God by his most holy mother—

3rd A calm, sincere, loving acknowledgment of the fault full of confidence, tho' you may have fallen ten or twenty times a day—

4th The acknowledgement being made in this manner believe the fault pardoned—

5th To do what is to be done without delay and do it in the most perfect manner—

6th In short forget the fault until your next examin and from then until your confession—

7th A fault repa[i]red in this manner can never be followed by any bad consequences—

*To the B[lessed] V[irgin] M[ary]*

1st Piety, respect, devotion, and love for her Sacred person always renewed—

2nd every day renew your consecration to her service—

3rd Have a constant intention to honour her by your actions—

4th leave to her the entire disposal of them—

5th An unbounded felial confidence in her maternal goodness—

6th Have recourse to her in all your wants and difficulties—

7th After the example of Jesus Christ, do all in union with her and under her protection

8th Salute her in going in and coming out of your cell—

9th Fidelity to the holy practices which honour her—



make the comparison<sup>43</sup>—a simple, unadorned, blank Soul with LOVE and INNOCENCE—and a most learned and elegant Soul without them—Ah ONE IS an Angel—the other—a spirit in disgrace—one abides in the heavenly choirs, the other as yet in the dark abyss—

My Jesus—My all—My only desire—O beautiful Eternity after the storms of this life

Heaven<sup>44</sup> is open only to the innocent and to the truly penitent. The gate of innocence is irrevocably shut against us. We have all gone astray. There probably was a time when sin defiled the heart of every individual of this assembly. The impetuosity of the passions has perhaps subsided in some: the world, perhaps, is become disgusting to others: grace, perhaps, has wrought the conversion of others but there probably was a period which we all look back upon with regret, and w[oul]d gladly consent that it were for ever blotted out of the history of our lives. Where are the penitents among us? There are more, said a holy father, who have never lost their baptismal innocence, than have recovered it again by true repentance. What is a penitent? A penitent says Tertullian is one who every hour calls to mind in the bitterness of his soul the sins of his past life, who takes part with the justice of God against himself, and renounces innocent pleasures in order to atone for the criminal excesses which he formerly committed. A penitent is one who treats his body as an obstinate enemy, as a rebel whom he must bring into subjection, as a dishonest debtor from whom he must exact the last farthing. A penitent is one who considers himself as a malefactor condemned by the justice of God to death and is convinced that his only portion in this life ought to be suffering and contempt. A penitent is one who is ready to submit to the loss of health and property, as to the just privations of blessings which he has criminally abused, to crosses and afflictions, as to punishments due to him on account of his transgressions, to corporal pains, as to a foretaste of the eternal torments which his sins have deserved. This is the description of a *true* penitent. Who among us can answer this description.

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<sup>43</sup>Elizabeth's handwriting resumes here.

<sup>44</sup>The handwriting changes here and is not Elizabeth's.

“LOVE WITH THY WHOLE HEART”<sup>45</sup>

By *the heart* we understand the most secret part of the Soul, Where joy, and sadness, fear, or desire, and whatever we call sentiments or affections is formed—then the love of God *in the heart* is that sweet attraction which draws us incessantly to him, which desires to enjoy him, delights to be busied with him, tastes always a new pleasure in him as the confident of its joys and its pains, it lives under the liveliest impressions of its sovereign Good and intimately enjoys his continual presence—

to love him with the whole heart *is all*. also we must include our *whole strength* by doing all that we can for him, and *referring to him* whatever we do for others. and with our *whole mind* by remembering him continually and filling it with him as much as we can. love is paid by love—and the tenderest Mother has not more delight in holding her little dear beloved in her arms than this child of divine love (the happy Soul he dwells in) delights to dwell in the bosom of this best and dearest of Fathers.

What is this cry of the heart, this unceasing desire, attraction of the Soul—this secret hunger which calls it every moment after a happiness it can never reach on Earth

O Divine Love Beneficent Mysterious Sun. the flowers of every Virtue take the liveliest colours under your benign aspect—humility, Peace, constancy, joy, faith hope and charity are your precious eternal fruits, you give to the soul your delight in here, the purest joys in foretaste of the torrents of your eternal inebriations—speaking to the Soul you consume, at all times and in all places, in silence, or in noise, in deepest darkness, or brightest day—giving it the tenderest reproaches for the least infidelity, nor able to endure the least stain or blemish, it would *wrap it* in itself as if never happy but in its company, while the happy soul in return would desire to melt like wax in presence of this beloved fire desiring to expand all its faculties to love him in time and Eternity, it desires to be bound to him by a thousand chains, saying O my beloved when will you reign with power and

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<sup>45</sup>Elizabeth's handwriting resumes here. Deut. 6:5; Matt. 22:37

Peace within, when will you rule with absolute sway over my whole life and being—

he dwells within—our soul his palace! We need no steps to reach his throne, no separation by space or distance—resting in his Well beloved Soul it need not fear too short an audience—its delightful Converse with him is without bounds or limits—as often as we will enter within ourselves, and as long a time as we will remain, we may enjoy this heavenly commerce in perfect liberty—

many seek to love God by different methods but there is none so short and so easy as *to do every thing for his love*, to set this seal on all our actions, and keep ourselves in his presence

by the commerce of our heart with him in full simplicity without embarrassment or disguise

Good Will, Simplicity, and Confidence, are the Keys of the Sanctuary of DIVINE LOVE.

1st Entertainment<sup>46</sup>

#### MY GOD AND MY ALL<sup>47</sup> —

God alone—infinately happy in himself—pure spirits poured forth from his bosom—our free will noblest gift of God—

the most exalted Spirits chose themselves for their first end—separated from God forever<sup>48</sup>—Creation—ourselves made in his image—to be like himself—himself our first and last and only end—our first parents depart also from this first end of our creation<sup>49</sup> but can have no reproach from us who with the multiplied means and lights of our Redemption continually depart from it by the perversion of our last end—

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<sup>46</sup>An instruction or consideration

<sup>47</sup>The “My God and my All” section is similar to ASJPH 1-3-3-3:41 although it has slightly different wording, uses more underlining, and puts some words in capital letters for emphasis. The ASJPH text is labeled “First Instruction.”

<sup>48</sup>Cf. 2 Pet. 4.

<sup>49</sup>Cf. Gen. 1:26; 3:8-19.

the infinite goodness c[oul]d not leave his Souls in the miserable State after the fall—promised immediately our Redeemer saying I who created—I will myself go and dwell with them—I will take on myself their humiliation and abjection I will show them the excess of this Sin,<sup>50</sup> I will show them the means of reparation I will put them in the way to regain their lost happiness—yes by Death and blood I will Redeem them—

= and What should be our thought of this body, the instrument of our loss or our Glory—this body to last but a moment—a mass of matter to be destroyed in the destruction of all nature which is all to disappear—to be dissolved—and tho' by Faith we know that our body shall be restored yet it will be as by a new creation<sup>51</sup>—this Body the envelopment of a pure spirit destined to share its bliss of eternity—

St. P[eter] Alcantara<sup>52</sup> said yes poor Body and because I do love you I will take good care you shall be happy hereafter, so now you must take your share of mortification and penance—and truly he kept his word as we know—and the martyrs rejoicing that this instrument of sin c[oul]d be made in some way useful to God triumphed in its sufferings, thirsted for more—so our bodies as Sisters of Charity must be neither spared or looked at—no labours or sufferings considered for a moment, but rather only asking what is this for my God, seeing each other only in that one view of our God and our Eternity—

Sisters of Charity set apart from the world consider their King who has his law givers, his stewards, etc which stations are very good and honourable—but they are as his courtiers drawn near to his person—dispensers of his favours, and to spread and extend the knowledge of his Will, and promote all the interests of his Kingdom. O—our God—our Eternity

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<sup>50</sup>Cf. Exod. 25:8; Isa. 53:5.

<sup>51</sup>Cf. Isa. 57:6; Jas. 4:15; 1 Cor. 15:35ff.

<sup>52</sup>St. Peter Alcantara (1499-1562) was a Spanish Franciscan mystic and confessor of St. Teresa of Avila. His *Treatise on Prayer and Meditation* was used by St. Francis de Sales.

Who will give me the wings  
of a Dove<sup>53</sup> to fly from *SIN*

<after> what was said of the evidences of our last end w[oul]d be enough to render Sin impossible to us, as it were—but so prevalent are the temptations of our concupiscence<sup>54</sup> that it is only by strengthening the soul in every manner, that we can overcome the power of them, and by trying to entertain in it such a horror of sin that we may fly from it as we w[oul]d fly from a serpent—

1st. Mortal Sin, and even in proportion Venial Sin implies excess of rashness, injustice, and ingratitude, excess of misery which coolly considered makes it an inconceivable mystery how we can venture to commit it.—

an Atom—a nothing, resisting God! all, nature in concert submitting to him—this atom standing against him, refusing to serve—the holy Scripture has no image striking enough to picture it—sun, stars, ocean, Life, Death, all subservient—the sinner alone firm and obdurate says “Who is the omnipotent that I s[houl]d serve him”—many *dreadful* instances of this—in [the] history of the jews how many Kings exalting themselves in defiance against God.

2[nd.] the rashness of the Sinner as an infant Boy contending with a Warrior—a man holding another from a tower suspending him by the hair over a bottomless pit, the one who holds could open his hand and let him drop, but with infinite patience and love he remonstrates with the other who defies provokes and w[oul]d almost force *the hand* to open which w[oul]d plunge him in his eternal ruin—a serpent stinging the hand which holds it over burning coals, and in an instant c[oul]d drop it in the fire! We indeed in eternal fire—and for what—a moment even that embittered—the most hidden to be certainly discovered—Where is the place God does not see.

3[r]d. *Injustice* indeed—all we have from God—and to him to be returned time, life, body Soul, grace cannot offend but with what was

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<sup>53</sup>Cf. Ps. 55:6.

<sup>54</sup>The inclination to sin which remains in humans even after Baptism

given to serve—What the Sinner prefers to *God himself* and his promises!!!

4[th.] *Ingratitude*—a creator—Father—Redeemer—Sanctifier—who so often has already forgiven—so many graces in the very moment—he asking “What have I done to thee in what have I grieved thee, answer me.”<sup>55</sup>

5[th.] *Misery* Secret reproaches—conscience—fears—merits lost—Eternal death incurred—out of a state of Grace, nothing meritorious for heaven—

the Enormity of Sin as an offence to God is incomprehensible and unfathomable, only to be in the least conceived by the *PROPORTION* of the expiation—the angels sinned but once, and a sin of thought yet these so excellent and exalted beings are lost without redemption, Eternally reprobated—our first Parents—their sin seemingly excusable since the most artful insinuating means was used—yet they were lost and all their posterity unless the infinite mysteries of the Incarnation, the garden, the cross, had intervened—yes my Jesus I look at a crucifix and then can imagine some distant faint idea of your horror for Sin.

O—Hell. Eternal Separation from GOD!!!!—

= how great then should be our horror for Sin—We especially consecrated to God since we sin with the most abundant Graces and the greater ingratitude. We will rather Die than Sin—bemoan all our life our former sins—lament the reign of sin in the World—do our best to prevent sin in others—O if only *one* what joy for us—to pray humbly against sin, *sed libera nos a malo* St. John of the Cross<sup>56</sup> made it his principle request the day of his first mass to be preserved from mortal sin the remainder of his life—

= our Fear of it continual—since Angels sinned in heaven, Adam in the earthly paradise—Judas in the company of JESUS and his apostles.

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<sup>55</sup> An excerpt from a medieval hymn, *Popule meus*, sung during the Good Friday liturgy

<sup>56</sup> “But deliver us from evil”—words of the Lord’s Prayer; cf. Matt. 6:9-13. St. John of the Cross (1542-1591), a Spanish Doctor of the Church whose mystical treatises have carried lasting influence

our principal Fear, the Sins against our Vocation *Charity* . . etc. = even venial sin disobedience and injury to the infinite Majesty and Goodness . . . prophanation—abuse of grace—that is the blood of our Jesus . . . the way to mortal sin itself, the limits often doubtful—diminishes the graces and beauty of the Soul—will delay our seeing God! not one can enter heaven unexpiated—few of them without bad example and scandal to others.—good diminished—souls perhaps lost—or less glorified.

We will avoid it—not excuse or trifle, seriously resist—no habit of it—not be troubled—ABANDON!—JESUS!—

### Death—3rd instruction

The time, manner—all abandoned to our God our Father—not the weak, the suffering whom we point out thinking they are so near, but Death says why do you mark my Victims it is you in health, in strength—not old P.C. but the young Pico Delay<sup>57</sup>—not the worn out Mother fatigued with life but the daughter in bloom of health and youth falls off—departs—not the oldest sister but the youngest = the field of battle. the flower cut down not by the storm gathering and approaching—not by the lingering pains of dissolution—in a moment—gone—Felix—= picture of a man in his possessions—Death lurking in the corner—the pressing of the heart while conversing with poor Sinners who see not their state—even very good men in appearance

—Sisters of Charity Visible angels by the bed of Death—the angels of departing souls rejoice at their approach—for us we will live in habitual preparation for Death—St. Vincents reflection on the spear of wheat being cut down, and the useless weed left to spoil and dishonour his work—the Bridge—St. Vincent every night in his coffin<sup>58</sup>—in thanksgiving—our communions, Viatic[um], our daily prayers, chapel—Pater noster [Our Father]—Credo [I believe]—specially praying

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<sup>57</sup>Possibly a reference to two young students at Mount St. Mary, Joseph Picot de Boisfeillet (1799-1813) and John Delaney (d. 1812)

<sup>58</sup>This is not a reference to Vincent de Paul.

for good end to poor sinners—the agonizing—commit our Soul to the hands of our Father—can it be in better hands. We will live only to die—When we came from the bosom of our Mother it was only to die—When when we die it is to enter our True Life—our resolutions then will be (not as in our resolution on yesterdays instruction to avoid sin as a serpent) instead of avoiding Death to look continually for its approach, rather be ready to go forward and meet him—as our door of entrance in eternity—We stand always by this door, it may open in a moment—a sickness, unexpected—the saints in recreation accepting Death at that moment.—fever in the head and we are already dead. to live then in such dispositions that when the hours of restless, disease and pain prevent reflection the habitual spirit may prevail—our resolution yesterday to lament our sins all our life—now we resolve to accept of Death as the penance for the sins—the thousands dying every day—we permitted to prepare in peace—to unite with the good thief on the cross “Lord remember”—and obtain from him the answer this day with me in Paradise<sup>59</sup>

*Thy Kingdom come aspir[atio]n for good Death—Hallow[e]d thy Name of his Kingdom no end—resurrection of Body—life everlasting—Mary our Mother, our dear Mother! now and at the hour of our death<sup>60</sup>*

### On Judgment—

*The Separation and departure of the Soul*—friends receiving the last sigh—can accompany no further—alone with its good and bad works, the poor soul is obliged to go forward—all the ties fibers nerves of life just cut off, still bleeding—She goes on, the scene opens—oh come back, stop, tell you c[oul]d already say so much—no—the poor rich man was denied by Abraham<sup>61</sup>—there is no return—she is presented to the Judge—alone—with God alone God he[r] judge! He whom she had called only Father, Saviour! Now only

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<sup>59</sup>Luke 23:43

<sup>60</sup>In the original text some lines were omitted and included at the bottom of a page using the symbols (x, +, =). These have been inserted in their proper place in the text.

<sup>61</sup>Cf. Luke 16:24-26.



her Judge—Justice presiding at the tribunal—Alone even her guardian angel must now be silent—the book of life—the seal broken—the first account.<sup>62</sup> She is a Daughter of Charity come from the “Valley of blessings,” where the graces of each day are so abundant—every means of Salvation provided—what use has she made of them—Where are her works = examine of her life—Infancy, youth, 1st communion, Vocation—thoughts, words, deeds, omissions, *intentions*—Good works lightened in the scale by human praise—complacency etc. bad only more weighty by abuse of graces etc.—the moment of *uncertainty* Oh! the poor Soul intreats points out the seal of the tribunal—the blood of her JESUS, her trust, her reliance—the unchangeable sentence—COME or DEPART<sup>63</sup>—

= going to the appointed place in thanks!—or despair! acknowledging the Justice of the Sentence—whatever it may be—Eternity fixed unchanging—no second trial—our resolution first to make good our interests with our Judge—to choose always the Safest Way—to examine and judge ourselves very frequently because he has said Judge yourself now that you may not be judged hereafter—in any doubtful case to remember Judgment—to watch well our intentions as the Very Soul of our actions, so that by a right intention what is not good in itself becomes good, as good will become evil by perverted intention. but our Jesus, our *all in all*—Watchful without trouble—no good can ever come from trouble—the rule of conscience guide when obedience does not speak—abandon in our Jesus.

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our Sister departed—We w[oul]d follow so dear a Soul but cannot<sup>64</sup>—

*Heaven Oh!*—look to the things above not at the things ar[oun]d us—one single soul so much more precious than all the immensity of material things in their greatest glory.<sup>65</sup> St. Paul the third heaven! his

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<sup>62</sup>Cf. Rev. 20:12.

<sup>63</sup>Cf. Matt. 25:35, 46.

<sup>64</sup>Cf. *Seton Writings* 3:9.7 for another version of this meditation.

<sup>65</sup>Col. 3:1; 2 Cor. 12:2.

mouth closed after—but he has told eye has not seen ear heard etc.<sup>66</sup> the Scriptures full—expressions fainting at the thought—my flesh and heart fainting<sup>67</sup>—the blind man told of the glory of the starry sky, the splendour of mid day—understands not, sighs and desires—the dumb told of the melodies of music, persons fainting at the harmony of sounds—but conceives not—no more we!!! only the immense splendor of inaccessible light—our angels—who w[oul]d not faint with joy in their bosoms.

our Sisters pointing out our glorious Mother—O our Jesus calling and adorning the Soul! its crown its robe of innocence, its seat of glory<sup>68</sup>—the capacity to enjoy—instances Mr. Bouden—Mrs. B—the knight on Mt. Olivet how easy to believe—the disciples looking after—the infinite love, infinite goodness, bestowing our happiness with omnipotent power—O!!!—our Jesus—bringing us forth (as the Mother her child) through pains anguish blood to the light of bliss—his reception of that Soul! come my beloved Soul child of my Sufferings child of agonies child of my cross of my blood—come!—the joy of a Mother for her long separated child—of the child to its Mother—the delights of a friend after long separations, the heart of a friend—these delights multiplied in the cyphers of infinity—now our Communion what but him alone—What possible comparison and in heaven—the King telling the poor gazer take a place here it is prepared for you<sup>69</sup>—the thought of heaven our Vocation—our mortification—our continual support—thought of heaven in every thing—a flower—all nature speaking to us of heaven—the delights of the morning—every action an increase of our treasure covered by infinite goodness—we ashamed to speak of sacrifices—but our Jesus accepting all the heart,—patience—St. Vincent [de Paul] 50 before he began his works—we to sanctify ourselves in our happy position to remove all obstacles to grace when he calls—We dead in Christ hidden in Him not to mind the things below<sup>70</sup>—

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<sup>66</sup>Cf. 1 Cor. 2:9.

<sup>67</sup>Ps. 84:2

<sup>68</sup>Cf. Isa. 61:10.

<sup>69</sup>Cf. Matt. 25:34.

<sup>70</sup>Cf. Col. 3:3.

our life sh[oul]d be pure as the clear running stream—our only object heaven—a soul desiring some good it imagines, feels no difficulty, stops at nothing—w[oul]d pass through fire and water to obtain it—O—and for heaven! When our Jesus Will himself be our happiness, our Praise, our All.

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Seek the things above not the things on the Earth

When Christ who is your life shall appear then shall you also appear with him in Glory<sup>71</sup>—

Oh why have we rec[eive]d so sensible a frame Vibrating for pleasure with such inexpressible ardour—Why a soul so sensible? ah infinite goodness, that we might truly pant and long for heaven . . . O the View of Mary only and the Blessed—but oh Jesus at the right of the Father—the full contemplation face to face!!! to see infinite love—infinite goodness—

infinite *LOVE* employing infinite Power for the happiness of the beloved Soul. Jesus blessing! God bleeding bleeding and dying for us to obtain! Oh what will be the excess of this bliss!—be this thought our detachment from Earth—our longing!—our humility—our poverty—our chastity—our love—our courage in trial—our zeal in duties—our charity to all—Our All in all—*HEAVEN*

as the eyes of the servant<sup>72</sup>—*PRESENCE OF GOD*—

presence of God—surrounding in every thing—Abraham walking before him—David I am always before God—at my right hand—as the servant—as the child to his dear parent—the small still breeze<sup>73</sup> in our prayers preparation—spiritual reading—instructions—in our work from corner to corner his eye always on us—his illumination in

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<sup>71</sup>Cf. Col. 3:1-4.

<sup>72</sup>This section is in Elizabeth's writing. Cf. Ps. 123.

<sup>73</sup>Cf. Gen. 17:1; Ps. 16:8; 1 Kings 19:12

our darkness in the night—B[lesse]d Soul with holy Trinity in the stage—St. Francis crying no one looks at Jesus

—our recollection aiding the presence, helping all the powers of the Soul—on calm water surface the smallest motion perceived—if first movement not checked it rises, is confused, the mud from the bottom at last—therefore the door on the lips—very difficult each fall makes the rising more difficult—St. Vincent [de Paul]—death of his priest—in business receiving vexations—in the court with King[,] Queen—pause in speech—cross on the breast. to esteem much this blessed tranquility in God with God—on the very countenance at last—the soft answer—the preceptor—scolding, tormenting quarter hour safe—this disposition leading to conformity to the Will—he wills I will he does not will I will not. c[oul]d we choose better, c[oul]d we love more—our Jesus to do always what pleased his Father—because it pleases thee a continual communion—the disposition of Angels not only submit, but will with him—Job—Tobias—to be exercised in every thing—St. V[incent]

—this leading to our peace—insuring it—the Kingdom of God love, joy, peace—in penance, in suffering for Spiritual—our progress—our faults—the peace of our Jesus—never frowning on the Sinner, the smile of our Jesus ready again to receive—St. Francis—lift up the poor Soul not strike it again—the general to his soldiers—the General's eye and signal—self-love—disappointment to be no better—trouble remedies nothing—

Peace of Mary—Sword in the Soul<sup>74</sup>—love in sorrow—conformity in love—our Lord says pardon 70 times 7<sup>75</sup>—therefore rise in Peace 70 times 7—possess the Soul in patience—in spirit of penance—young novice crucifix—all at one moment the same thing. O presence of our God, recollection in heaven, conformity in heaven, torrents of Peace—

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<sup>74</sup>Cf. Luke 2:35.

<sup>75</sup>Cf. Matt. 18:22.

pray for the things that are for the Peace of Jerusalem<sup>76</sup>

Many differences in disposition—to consider every one by the best side—not surprised at the faults that may occur recollecting our own weakness—others give us occasion of trial—we also try them, different tempers the variety in the Spiritual Garden—lovers of Peace Watch that the word of ac[c]usation stops in a moment—as much delicacy for the point of Charity as for that of Chastity—our Jesus praying we sh[oul]d be one—as he [is] one with his Father.<sup>77</sup> remember the person who fell in a fault perhaps repents it before you can repeat it—few repetitions exact—seldom reprove or med[d]le—unless to Sup[erio]r thro’ duty—we dont know the resistance before the fault took place. inconsiderate zeal troublesome.

—Peace with our Neighbours in the immense Ocean of Love—Sisters of Charity Spirit of the house—the Spirit of Peace and union best service—the first motion—first word—to be checked as the spark on powder—Communion—can a heart come to prayer or communion without intire charity—the *least* fault in it lessens the Grace—practice to pray for the Soul that tries us—to beg more grace for them, beg our Lord to give a new grace for one you have tried if you are to render good for evil,<sup>78</sup> bless them who cur[se] how much more forgive a Sister a momentary pain—when our Jesus enters our heart and sees the dark corner—he entered for rest and love—retires without a blessing if Charity is not perfect. one first principle in the immense love of our God for us—in anticipation of Eternity—image of heaven

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Yesterday Peace<sup>79</sup>—in love of our God for us—communion in peace of Charity—as for purity—now Prayer—first instruction as our own efforts with his grace—but now direct appeal to God who says

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<sup>76</sup>This is Elizabeth’s writing. Cf. Ps. 122:6.

<sup>77</sup>Cf. John 17:21.

<sup>78</sup>Cf. Rom. 12:20-21.

<sup>79</sup>This is Elizabeth’s writing.

ask receive—but you receive not because you ask amiss<sup>80</sup>—when we pray we are heard—a good prayer will be answered one way or the other in the Secrets of our God—all prayer mental, vocal, aspirations all to the same end—all good—

St. Aug[us]t[in]e said for Love not only permitted to love but even commanded—so not only permitted to pray but com[mande]d—and as the child to the tenderest parent complaining we do not ask enough, come enough—the whole Scripture so full of this invitation, correspondance w[oul]d make us so happy even more than our first parents—What is Prayer—O—elevation of heart—in homage—the cry of want and necessity—not pages—words of lips—but groaning of Spirit—the Spirit himself within us abba Father<sup>81</sup>—the cry of misery

Our Jesus says pray continually<sup>82</sup>—how in desires, in disposition—in sense of want, of misery—*work* prayer—suffering prayer—patience prayer—the *food of prayer* one word—one sigh—a look of the heart—a dart to the bosom of God—strikes more than we know—our Saviours example in Vocal prayer—in the garden repeated in proportion to his anguish<sup>83</sup>—the apostles so often prayer—vocal prayer also in the secret of the heart, before our Jesus—public prayer preferred to common prayer as example—exciting one another—in the room of our heart door equally shut<sup>84</sup>—conditions of prayer—*divine Majesty—infinite goodness* O—the distance of heavenly bodies—so glorious yet nothing—immense majesty of our God—his Love and goodness calling for all tenderness, purity, detachment in the presence of our Father, Spouse, friend

our Jesus desires us to be most happy in prayer—to delight in prayer the anticipation of heaven with our beloved—a moment of delight in communion gives a faint idea of heaven where Love must be even under our penance, our sorrow try to have the habitual disposition to think of the infinite Majesty—infinite goodness—union with

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<sup>80</sup>Cf. Matt. 7:7; Jas. 4:3.

<sup>81</sup>Cf. Rom. 8:14-27.

<sup>82</sup>Cf. Luke 18:1

<sup>83</sup>Cf. Mark 14:39.

<sup>84</sup>Cf. Matt. 6:6.

the prayers of our Jesus in his Incarnation—9 months—“lo I come”<sup>85</sup>  
in Bethle[he]m, in cradle—angels call us to give glory yes with our Je-  
sus his tears—Mary teach[ing] him to say Jehovah—Jesus in temple<sup>86</sup>  
—in desert walking go from place to place, prostrate kneeling for  
us—in the Garden each one present our sins for which he rec[eive]d  
the bitter cup his blessed humanity was so troubled by—at the pillar  
the crowning in Jerusalem not suffering tears for himself but tells us  
for his people, for Sinners—on calvary loud cries on cross—we go not  
far—our tabernacle—prayers at foot of the Altar—he presents<sup>87</sup>—he  
is a prayer for us to Eternity—our whole Eternity continual pray[er]—  
praise in our Jesus through our Jesus—now his wounds pleading at the  
right hand—we crying thro’ the heart of Mary, of the Saints, the An-  
gels all centered in the heart of our Jesus making Violence to the heart  
of our Father—

Whatever occasions distraction in prayer, watch on that point—we  
pray without knowing it by our habitual dispositions—MAJESTY O,  
O, O,—extacy—goodness, attention, veneration, adoration—horror  
of distractions—humility, filial fear—*purity* of heart naked to these  
Eyes—O, O goodness commands effusion of heart—utmost tender-  
ness, delight in his presence—union with the blessed and Again *purity*  
of heart since the beloved has his Eyes on it O, O, O,—

the consolation of the holy trinity from Eternity

beholding so pure a vessel to repair the desolation of the fall—

Mary our Mother<sup>88</sup>

What child does not love its mother—Mary present from all Eter-  
nity to the adorable Trinity—the mother of our Eternity, Mother of  
our Redemption, our true Mother announced by all the prophets with

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<sup>85</sup>Cf. Ps. 40:6. The Incarnation refers to the fact that the Son of God became a human being.

<sup>86</sup>Cf. Luke 2:46. Jehovah is a variant of Yahweh, a name for God.

<sup>87</sup>Cf. Mark 14:32; 15:17; Luke 22:28; 22:46.

<sup>88</sup>This is in Elizabeth’s writing. ASJPH 1-3-3-3:42, entitled “Last Instruction,” is almost identical to this entry. Cf. Luke 1-2; Matt. 2.

our Jesus—her innocence—concieved in perfect purity—we honour her continually with our Jesus—his 9 months in her—what passed between them, she alone knowing him—his only tabernacle—Mary and Joseph at Beth[lehe]m—the hidden life—the flight—the trial of her humility to bid him and direct him

*Mary full of Grace!*<sup>89</sup>—Mother of Jesus—O—we love and honour our Jesus when we love and honour her, truest proof of our B[lesse]d church the one our Jesus best loves—Mary returning our love to Jesus for us—our prayer through her heart with reflected love and excellence as from the heart of a friend, all delights us, Jesus delighting to receive our love embellished and purified through the heart of Mary—how unhappy they who deprive themselves of such happiness—how can we honour the mysteries of our Jesus without honouring Mary in them all—how can we honour her but by not only our prayers, the best the Ave [Hail]—as the word of the Archangel, St. Eliz[abeth], our Mother the church. Jesus in Mary, Mary in Jesus, in our prayers, her name so often in the Divine Sacrifice—Mystical Rose of heaven—in all simplicity of love and innocence her chaplet and litanies<sup>90</sup> as little children as our Jesus requires—fools for Christ—Mary our Mother pity those who do not know My God—but most to honour by imitation—her life a model for all conditions of life, her poverty, humility, purity, love—and sufferings—

Mary teaching Patience with life—its commonest offices—daily miseries—a heart of Mary for all duty—above all in communion—Mary the first Sister of Charity on Earth—

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Peace<sup>91</sup>

*in religious views God all love*—redeemer of all, end of all—Sincerity before God who searches the heart itself = mutual honour and

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<sup>89</sup>Luke 1:28

<sup>90</sup>A chaplet is a rosary. A litany is a prayer in the form of responsive petitions.

<sup>91</sup>This is in Elizabeth's writing.



esteem, all are equal in intention, consecration, efforts to do good etc.  
= *mutual support*—the strongest in that point has the principall  
duty—desires of promoting the common good—not to put obstacles  
to the future good of the Establishment = *Mortification of self*  
*love*—self love the cause of dissipation nine times out of ten—

*circumspection in words* the first a match—yet the first fire c[oul]d  
sometimes be trampled on—

*mutual prayer*—special prayer for the one we have offended or  
who has offended us—*communion our bond of union*

the Saints St. Vincent [de Paul], Mr. Bourda[lou], Boudon,  
Borroul<sup>92</sup> so zealous in this peace—proficiency of the Soul in it. so  
many faults avoided, so many virtues improved—abundant graces  
proceeding from it = conquer our humour within, at least keep the out-  
ward appearance—

Be meek and humble and you shall find Peace.

opening the retreat Sunday July 11th 1813<sup>93</sup>

and Jesus was led by the Spirit in the desert<sup>94</sup>—

They were assembled in the Valley of blessings for there they bless  
the Lord and therefore they called that place the Valley of blessing  
Paralipomenon [Chronicles] 11:20 (or 26)

### THE RETREAT

Motives—and Means—

1[st] Why propose a retreat here—is not all your life a retreat in a  
succession of daily exercises—Ah yes it is most happily—destined  
we may hope by divine providence to many useful exertions—now  
you are here like St. John the Baptist—like our Saviour—like St. Paul

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<sup>92</sup>Rev. Louis Bourdaloue (1632-1704), Boudon, and Rev. Pierre de Bérulle (1575-1629). The first two wrote spiritual books that Elizabeth is known to have used. Bérulle was a contemporary of Vincent de Paul and a major figure in the French School of spirituality. Cf. *Seton Writings* 3:B-2.

<sup>93</sup>This is in Elizabeth's writing. These traditionally have been considered the meditations given on the 1813 retreat at the close of which the sisters first pronounced vows as Sisters of Charity. Rev. John Dubois conducted this retreat. Cf. *Seton Writings* 3:9.15.

<sup>94</sup>Mark 1:12.

three years in Arabia—like the old prophets—your Father St. Vincent [de Paul] and—us—Who have lived in this blessed retreat 5 years in a Seminary—

2[nd] but even in this general retreat it is very useful to take more special time for consideration, and many objects make it necessary, and extremely useful—1st to recollect more strongly the impressions, the decisive impressions of Grace, which make us resolve to save our soul at any rate—to contemplate the infinite motives in God—to consider our resolution of consecrating ourselves to God = our whole life to his service

3[r]d to examine how we are preparing for any design of providence through obedience to the prudence of these rules which have sanctified so many before us.

4[th] to review in particular our exercises and examine each of them in succession—our affections to God—Jesus, Mary, elect, Sup[erio]r, Sisters—ourselves.

5[th] to cut off any bad habit—to strengthen our best inclinations—to listen to any call of divine Grace in the heart to which we have not been attentive before for want of close examine. one feels some indisposition to a Sister—one is tired of her blessed employment another has a secret impatience to do more good and is troubled—another is careless of her little daily gains of merit—one is melancholy, another too playful—

= dear Sisters I see you as so many Angels and am delighted—but you know better and each one of you secretly see[s] your own reproach—now is the time to repair

Clorels burial<sup>95</sup>

—St. Vincents day<sup>96</sup>—

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<sup>95</sup>This is in Elizabeth's writing. According to Rev. Simon Bruté, Clauzel, a young seminarian, died July 13, 1813, at Mount St. Mary in Emmitsburg.

<sup>96</sup>At this time Vincent de Paul's feast was observed July 19. The historical reliability of Vincent's captivity in Tunis has been widely questioned.

St. V[incent] de Paul—his Birth—slavery in Tunis—at Rome breathing the air which St. Peter had breathed—imbibing his spirit—in the land watered with the blood of the Martyrs—his return to France—the *atoms* compared each springing from a low origin but spreading their extensive influence so differently—parallel between St. Vincent extending the Kingdom of God—he calls and is answered—Peace, love, Benevolence and utmost charity attend his summons.

the man of Earth calls and desolation, misery, Death and discord spread their wide dominion—the Widows tears and orphans cries—hushed by the Father of the friendless—the man of Earth tears the husband from his wife, the Father from his children, the Son from his Mother—the church of God—the fountain crossing from old Europe to this new land—

= but O the new fountain just opening and stopped in a moment forever<sup>97</sup>—the pit dug—the bitter sorrow in this day of joy—but thy Will, thy Will, thy Will, O my God thy Blessed Will so dear to us in all—our little fountain beginning already to Water so happily this Earth now closed and dried—to *thee*, to *thee*, my God we resign!!!!

thy Will, thy only Will forever—  
the Valley 2 days before the Vows<sup>98</sup>  
the Mountain

#### Last Recapitulation—

our first and last end our God—O yes!!! and now about to put the Seal to our long *CONSECRATION*—our God our All—and *Death* how easy to us after living only for him—our intire poverty for him, our will given to him, our exchange of all contentments of this Earth for our union with him—and Judgment—how easy<sup>99</sup>—O then dear Soul since you left all for me never can I reject you, never will I

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<sup>97</sup>Refers to Clauzel

<sup>98</sup>This is in Elizabeth's writing. The Sisters made their first profession of vows July 19, 1813, feast of their patron, Vincent de Paul, at the close of retreat.

<sup>99</sup>Elizabeth then imagines God speaking the following words at the time of judgment to one who has vowed her life to God's service. Cf. Matt. 25:32ff.

separate you from me—you gave your Will for my Will—O go then, reign, triumph forever—you abandoned the contentments of the Earth Oh come now be filled, inebriated, delighted in the abundance of my Kingdom—nothing there is too much for you—come enter the joy of your Lord!!! dear beloved Soul Come!!!!

*Poverty* likens us to the angels who possess nothing but God—detached from every thing but him—

*Obedience* likens us to the angels who have no Will We however in full possession of ours yield it to God in our Sup[er]ior and rules and prepare for heaven, where with the Angels we will have no Will but sweet Necessity to do and love his Will Eternally—*Our Purity*—O—already as angels on this Earth—we must emulate the purity of angels in heaven. the mountain will rejoice in bitterest Sorrow—our dear Clod [Clauzel] departing

our Jesus come[s] to expiate our Sins—He comes to honor, to glorify and *serve* the Sovereign Maker and render him that homage the fallen Angels refused him, and restore Mankind the blessings they had lost by following their example.

He comes! the eternal high Priest, the Victim without Spot; not with the blood of the ancient sacrifice, but with his own most pure redeeming blood. He comes to offer the *Sacrifice of his Body, the submission of his WILL*—the eternal Father had given all things in his hands, and now he returns them all to the giver that by his Poverty, we may be enriched.<sup>100</sup> The master of all things becomes the poorest of men, he renounces even the necessities of life—He comes in the weak form of a helpless Infant—in his own august Temple he is repurchased by a poor carpenter on whom he depends for support and sustenance. He flies from the Search of an impious King who in one moment could have been annihilated by a breath of his mouth.—fulfilling the time of his exile, he returns at the moment appointed by the Prophet to solitude and labour in the house of *the Carpenter*, from whence he comes out but to follow the poor without even a place where he may lay his wearied head<sup>101</sup>—he exhorts and instructs, and

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<sup>100</sup>Cf. 2 Cor. 8:9.

<sup>101</sup>Cf. Luke 9:58.

more by his example than the power of his words—surrounded by the sick, the poor, the miserable, he imparts life to them and takes death for his own portion—a death of Ignominy—of inconceivable anguish—of Desolation—and poverty in its last degree—thus expiating the abuse of the Divine goodness to man and becoming obedient to Death<sup>102</sup> to atone for our Disobedience.

fulfilling every point of the law—submitting himself for our want of submission—setting the example to *his own* who will follow his steps—teaching them to glory in *self immolation*, to understand the *riches of voluntary Poverty*, to enjoy the freedom of *obedience and submission*, the joy and peace of *suffering to be despised* and yielding the life a *Sacrifice to his Glory*, convincing them that *in givi[n]g all*, they will obtain all, and a thousand fold in the possession of all that he possesses. he being *in them* and they *in him* P[ierre] B[abade]<sup>103</sup>

—It seems to me I behold clouds of incense rising from the woods of St. Jos[eph's]—angels!—present its odors in golden cups—the prayers of the saints that is of the faithful who consecrated like J[esus] C[hrist] are called to be saints)—the whole family of the sacred Valley prostrated at the feet of the divine Infant to adore him with the mages [Magis]<sup>104</sup> who beheld in the Adored Infant the King of Kings—enlightened by faith they presented their gifts to his Divinity, his priesthood, and humanity—in the <the> linen which swathed him they saw the emblem of the winding sheet which was to enwrap his crucified Body, and honor'd in anticipation the mysteries of his death by the myrrh they offered with gold and frankincense, to their *King* and *God* acknowledging him in his poverty and humiliation as true God in an Infants form.

—true God who conceived by the Holy Spirit is concealed and hidden in the bosom of his Virgin Mother; who filled the holy <Baptist>

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<sup>102</sup>Cf. Phil. 2:8.

<sup>103</sup>Rev. Pierre Babade, S.S., (1763-1846) helped to establish St. Mary College in Baltimore and taught Spanish there. He sometimes wrote poems and meditations for Elizabeth who chose him for her confessor and spiritual advisor when she arrived in Baltimore in 1808.

<sup>104</sup>Cf. Matt. 2:10-12.

Elizabeth with joy, and sanctified the Baptist.<sup>105</sup>—takes his Birth in a stable—in the silence of night—a heavenly light enlightens it—the hymns of angels celebrate the Glory conceale[d] from the world, from *his own* who recieved him not<sup>106</sup>—he submits to the law of Circumcision<sup>107</sup> accomplishing the law in himself and substituting to it a more perfect law of Spiritual circumcision effected not by the hand of man but by the finger of God. procuring to his Father the true adorers he desires, in Spirit and in truth, and shedding the first drops of that sacred blood which was to flow from the Cross on a Redeemed World—his [he] takes the adored Name which is now acknowledged in heaven, on earth, and in hell—throws down the wall of partition between the Gentile and Jew—becomes the angular stone,—Announces peace to the whole world<sup>108</sup> after 40 days he is redeemed by two turtle doves—the Venerable Simeon beholds the light of Salvation—he is carried as a fugitive into Egypt—the blood of the innocents ascends<sup>109</sup>—the first fruits of his love—

—he remains 30 years hidden—*obedient to Mary and Joseph*<sup>110</sup>—his obedience redeeming us from the malediction of our disobedience—his obscurity substituting the punishment of our pride—he fasts 40 days and nights—he multiplies 4 or 5 loaves to feed a multitude<sup>111</sup>—wearied with fatigue and exhausted by thirst he begs for water from a stranger, to whom he discovers the source of the exhaustless fountains of eternal life—he walks on the waters at his pleasure<sup>112</sup>—he sleeps in the ship yet while he sleeps supports it on the waves<sup>113</sup>—as now he suffers the Barque of his church to be driven and agitated by furious tempests Yet remains within it—and tho' he sleeps or seems to sleep *will* preserve it from sinking, and remains within it to the end of ages.

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<sup>105</sup>Cf. Luke 1:41.

<sup>106</sup>Cf. Luke 2:6-14; John 1:11.

<sup>107</sup>Cf. Luke 2:21.

<sup>108</sup>Cf. Phil. 3:9-10; Eph. 2:14, 10, 17.

<sup>109</sup>Cf. Luke 2:24; Matt. 2:13-18.

<sup>110</sup>Cf. Luke 2:51.

<sup>111</sup>Cf. Luke 4:1-2; 9:12-17.

<sup>112</sup>Cf. John 4:1-14; John 6:16-21.

<sup>113</sup>Cf. Matt. 8:23-27. The image of the church as a ship or *barque* (bark of Peter) is traditional.

—he bears our infirmities and sanctifies them for us—he is sold for 30 *pieces*,<sup>114</sup> and repurchases the World. he carries on his shoulders the instrument of his torment, but he makes of it a scepter to govern the universe—he wears on his head a crown of thorns, which he <will> converts to a Diadem of eternal Glory.—he is fastened to a pillar, then nailed to the Cross,<sup>115</sup> to loosen and unbind us from the bonds of our iniquities—the torturing instrument of his death, becomes the sign and mark of his faithful followers, and will be hereafter the Standard of his Victories.

—he Dies—but Nature attests the Death of her Maker—he descends in the tomb to rise again more GLORIOUS—triumphant over the grave and death he ascends to heaven where he prepares for us a place in his Kingdom—from thence he sends the Spirit the Comforter—and will come himself again in triumphant GLORY, to judge the Assembled Universe, both living and dead<sup>116</sup>—

now our advocate in heaven and companion on earth—the voice of his wounds incessantly Plead our cause—our Jesus—What strength in weakness—what glory in humiliations—let us too be humble like him. suffer with him, die with him—then with him we will be exalted—with him we will Rejoice—with him we will be glorified—

*P[ierre] B[abade] [Christ]mas 1811*

days grace<sup>117</sup>

first thought—first offering  
thoughts while dressing  
recollection at invocation of holy ghost  
and offering intentions of divine Sacrifice

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<sup>114</sup>Cf. Isa. 53:4,11; Matt. 26:14-16.

<sup>115</sup>Cf. John 19:17, 2.

<sup>116</sup>Cf. Luke 24.

<sup>117</sup>This is in Elizabeth's writing.

- intentions of private devotions
- recollection during Breakfast
- intention of beads [rosary]
- spiritual reading God speaks to us
- examine as preparation for Death

reading rules—beauty of rules—*satisfactory* meritorious—*eternal liberty afterwards* particular examine—its grace—dinner—its grace—recreation in God looking at him—

1st instruction—his breath breathing life in us—Why created—heavenly order of his creation—our place in it now to be examined—consequences of mistake in our choice of Vocation the graces of Salvation provided—our Eternal destination—a few short years *now*—heavenly security in this life—inconcievable bliss hereafter

2nd instruction—

Who our Jesus is—

What he has done—

Why he did it—consequences of our correspondence with his designs—the secure side of *penance*—not to be escaped whatever our choice may be

### Reflexions<sup>118</sup>

#### *excessive fear of God*

That fear is excessive which siezing on the soul discourages, alarms, and weakens it, which deprives it of sweet confidence in the Mercy of God, altho' its innocence or its penitence gives it every reason to *hope*, and its Director satisfied with its dispositions exhorts it to confidence.

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This excessive fear cannot come from God since it weakens the Soul in his service, is contrary to his promises, and inclines it to

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<sup>118</sup>This is in Elizabeth's writing.



despair—it is then excited by the Demon—fomented by the imagination—and that is enough to persuade us to combat it.

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A soul in which this excessive fear has long dwelt and deprived of its just balance should absolutely forbid itself every sorrowful and particular reflexion, dwelling only on that which is consoling until it shall have regained its interior Liberty.

the soul should not deny that its fears are excessive because they are not so great as her sins, or proportioned to the severity of the Judgments of God etc.—this should be referred to the Judgment of the director, and she should be convinced her fears <are> go too far when they go beyond his decision

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It <is> appears to be a mark of great Piety and respect for God to fear him in this manner, not reflecting that it is a want of faith in his promises—God assures you he desires to pardon you your Sins, and you will not believe him—You will believe the word of a man, and will not believe the word of God a thousand times repeated—he says, he assures, he swears (Ezech[iel] 18 and 33), that *the day* on which the Sinner turns to him he will pardon his sins, and you will not believe he has pardoned Yours after so many years, or you believe it only imperfectly.

it is remarkable that a soul newly converted or sincerely desiring its conversion is full of confidence—and only <begins> began to fear God so excessively after it had really returned to him—it is just and right to fear him when we offend him and refuse to return to him—but hope should take place of fear as soon as we repent sincerely—our enemy and the enemy of all truth confuses and reverses every thing, fills us with <confusion> security when we ought to fear, and with terror when there is every reason to hope.

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Besides the harm our enemy does us by this excessive fear he satisfies his own hatred against God in the Pious Soul—it is especially in the three Theological virtues God is honoured, and the enemy weakens these in the Soul—Faith because it believes in a very imperfect manner in his promises—Hope because its confidence in the goodness of God is much weakened, and Charity because its excessive fears retard and discourage it—but perfect Charity<sup>119</sup> drives out fear

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The greatness of God terrifies you, but he is as good as he is great—and above all things it pleases him to show his almighty power in his mercy as his Church itself teaches us, the more you are struck by his greatness the more you should be sensible of his goodness . . remembering always his love for Us equals his power—and if his power is infinite his love is infinite also and he has no desire so great as to communicate that love to all his creatures.

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a Tyrant is satisfied with being feared but God as our good Master wills us to love him and to love him tenderly—in fearing him so excessively we only put him on a footing with the wicked whom we dread, or a hard and cruel master whose severity terrifies us—

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The greatest pleasure/consolation a Father can receive is from the docility of his children and their tender affection—the cheerfulness with which they fulfil his commands and the willing obedience they render him—thus God who is more a father to us than all the Fathers in the World can ever be to their children, desires nothing so much of us as to be served with holy cheerfulness and gaiety.

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<sup>119</sup>1 John 4:18

And God so much desires to be loved that from the moment a Soul sincerely loves him he pardons all its sins, however enormous they may be, and tho' they should have been committed through the whole course of a long life.—What then can we do more pleasing to him, and useful to ourselves, more certain to obtain remission of sins, and secure our eternal Salvation, than to love God and love him tenderly since he so much desires it and so much deserves it—nor is there any thing more favourable to the hatred our enemy bears us, or more capable of delaying our conversion, or even intirely preventing it than to yield to terrifying fears—

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Timid Soul—You dare not tell God you love him—the expression of sacred love appears to you to suit only perfect Souls—but what humility is it which hinders our daring to think of what he merits and pay to him what is so much his due—why is the precept of love the first of precepts<sup>120</sup> but because it is the one he has most at heart—did not St. Peter tell our Lord confidently that he loved him,<sup>121</sup> altho' but a few days before he had denied him with perjury and blasphemy,<sup>122</sup> and you dare not declare to God that you love him because you commit daily faults, or have formerly committed great ones—we may be in a state of grace without being sinless, and even a sin recently committed if it be truly repented of is no proof of our not loving God, or that we are not in a state of grace—tell him then that you love him, and repeat it a hundred times a day—you cannot do anything more pleasing More pleasing to him.

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Fear is both useful and necessary to convert the Sinner, and still more to defend the just and keep them humble—but when the soul is truly converted and no longer agitated by the violence of temptation,

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<sup>120</sup>Mark 12:28

<sup>121</sup>John 21:15 ff.

<sup>122</sup>John 18:15 ff.

but serves our Lord with humble Sincerity and simplicity why should she yield to fears which in themselves cannot Sanctify, and when they are excessive are real obstacles to the love of God in which true sanctity consists—Fear is like a rampart which defends/covers the Soul but Charity ought always to dwell within/under it—

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When St. Francis saw any of his Religious sad he would go to them and ask “Why are you sad, and what reason can you have for yielding to melancholy”—it is true those who are in a state of sin have reason to be Sorrowful if they have not resolution to forsake it, but those whose conscience is without reproach of any moment, or who at least are willing to amend and do penance why should they be dejected—it is sufficient then to have a Sincere will to be converted to inspire a holy joy and confidence in our Soul.

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We wish to be assured of the remission of our Sins—our uncertainty alarms and fills us with distress—but the promises of God, our own endeavours to obtain our reconciliation, the Judgment of our Director, who is his representative to us, ought to content us—we must walk, and walk confidently in the obscurity of Faith.

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If God had given you up to destruction he would have left you in Your Sins and dissipations, whilst you were so deserving of punishment—but would he wait the time of your return to reject you, after attracting you and soliciting you to come to him, and filling you[r] heart with the desire.

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without doubt God is as just as he is merciful—but his justice is reserved for the next World—<this> this life is only for his mercy and it

being so short this infinite mercy desires to bestow itself in Abundant effusions—

when justice is exercised in this world it is chiefly seen in those culpable souls which are abandoned to their own perverseness—but if they will be converted, he will surely pardon—he does not draw us with one hand to repulse us with the other—if you have quitted your errors and broken the chains of your bad habits, you could not have done it without the help of his grace, and since he gave you that grace he wills your eternal salvation—he would not will the end without affording the means—

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that confidence which proceeds from the belief that God has pardoned our Sins, and that we are restored to his favour, gives us courage and resolution to defend us in temptation—he to whom most is forgiven, will love the most<sup>123</sup>—when we are once possessed of a rich treasure, we are careful to preserve it and resolute to defend it—they who hope in the Lord will not sin says the prophet, and it is therefore the Demon endeavours so much to destroy that confidence

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Sadness and excessive fear which is its origin weakens our courage, relaxes our fervour, and hinders our progress in Virtue, and makes us lose by this state of depression the greater part of the merit of our good works—weakens us for time of temptation—often occasions our fall or at least exposes us to it, casts a gloom over all our days, disposes us to fall in despair especially at the hour of death when the enemy redoubles his efforts for our destruction.

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<sup>123</sup>Cf. Luke 7:47.

Have you ever remarked the words you have so often sung with the church, “Lord let thy mercy be upon us, as we have put our trust in thee,”<sup>124</sup> and reflected that you ask in a manner your own condemnation, if you are wanting in confidence.

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Not only your Pardon is willed by Almighty God but he has in a manner pledged himself and given you a sort [of] right to reconciliation in virtue of his own fidelity. 1 St. John 1:9

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You have confessed your sins and certainly in a very detailed manner more so even than was necessary for generally persons who are uneasy fall in this fault—the greatest fear you now have is that your contrition is not sufficient, but your very wish and desire for that contrition, your sorrow at the idea that you may not have it, the great delight you would feel if God made known to you that you did possess it—is not this disposition in itself the real proof that you have it—the essential qualities of contrition is a preference given to God before all creatures with a sincere sorrow for having ever Offended him in preferring any one before him—at least then your contrition united with the Grace of the Sacrament has been sufficient—and in receiving it you have entered in a state of justice.

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You consider God as irritated against you for your former faults as well as your present ones—but remember also that nothing will touch his heart so effectually as your confidence in his Mercy and your humble repentance, as the prophet assures “in that day when his anger is Kindled, then blessed are they who trust in him”<sup>125</sup>—saying also with

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<sup>124</sup>Ps. 33:22

<sup>125</sup>Jer. 17:4-7

Job with a heart filled with hope in his goodness “Yes though he should crush me yet will I hope in him.”<sup>126</sup>

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The misfortune is souls in this state know not the qualities of their Redeemer, or at least know them very very imperfectly—if they well considered him as he is true God, but also true man—susceptible of all the sentiments of man in his most perfect state, of friendship, of compassion—and above all to our confidence in him—that he looks on us as on the objects of his dearest Affection—as his Brothers—taking all our int[er]ests at heart he is all powerful for us with his Father soliciting without ceasing in our favour—desiring Our Salvation so much that during his mortal life he wept for US—sweat blood for US—died even for the worst of us, and for those even who were his most malicious persecutors and murderers—that nothing nothing can hinder the efficacy of his intercession for Us but our own obstinate rejection of his mercy—surely if we well considered we have more reason to hope than to fear

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When we have a difficult affair in hand depending on justice we always take an advocate on whom we rely—Our Lord Jesus desires to be ours—either we should refuse his ministry—or give him all our CONFIDENCE—

O Our Lord Jesus how great is the merit of that blood which abundantly redeems the Whole World—and would redeem a million more—and would redeem the DEMONS themselves if they were capable of penitance and salvation as I am—Yes Lord though your thunder should crush me, and a deluge overwhelm me, I will yet hope that while you destroy my Body, you will save my Soul. (read 103 Psalm).

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<sup>126</sup>Job 13:15

retreat for Newcomers<sup>127</sup>

- 4½ rising
- 5 morning prayer and meditation
- 5¾ Private devotions till Mass after Mass spiritual reading
- 7½ Breakfast—
- 8¼ Beads, private devot[io]n, spirit[ual] read[in]g and exam-  
ines—
- ¼ 10 instruction, reading rules, life of St. Vincent of Paul—
- 11 ¾ examine and dinner prayers in common
- 12 Dinner—recreation—
- 2 beads and private devot[io]n
- 3 read[in]g meditation and meditation
- 4 reading rules
- 4 ½ examines private devot[io]n etc.
- 5 instructions and quarter hour reflect[io]n
- ¼ 6 <review of the days graces> Novices
- 6 ¼ beads and Adoration
- 7 Supper and recreation
- ¼ 8 review of days graces
- 8 ¼ read[in]g meditation and prayers in common<sup>128</sup>

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<sup>127</sup>This is in Elizabeth's writing. For a comparison with another early schedule of the daily life of the sisters, cf. *Seton Writings* 2:737.

<sup>128</sup>Material entered in this notebook by Elizabeth ends here. The book was originally started from the other end by her sister-in-law Cecilia Seton, who was given the copybook by one of her brothers. An inscription reads in part:

"Cecilia, Theresa Seton.  
A Tribute of Affection—  
to Cherish Remembrance—

From the dearest and best of Brothers—Jan[uar]y—30—1807—

Clifton Wilderness—Sun[da]y Eve[nin]g"

Cecilia copied material from authors including Milton, Chateaubriand, Florian, Gonsalvo, Marmontel, and stories from Greek mythology.



## 10.2 Red Leather Notebook

When my Harriet first came with us to the mountain,<sup>1</sup> thinking that she being out of the church she w[ould] not be allowed to accompany Us to our Evening adoration and to Mass she would sit on a rock at the door of the church<sup>2</sup> alone and dejected while we were within, sighing and desiring to be there too—one Eve[nin]g I said why not come in darling if you cannot percieve the sweetness of his presence as we do, at least you might say Your prayers—with an expression of rapture she replied, *can I* and ever after was our pattern of recollection and devotion . . . She often said speaking of the moment of *Elevation*<sup>3</sup> she thought she c[ould] not feel a more awful impression if our adored was really before her on his clouds of Majesty . . . finally on the day of St. Mary Magdalen<sup>4</sup> knowing the divine sacrifice was offered for her both in Baltimore and on the mount Marie [Maria Murphy Burke] Cicil[ia] Seton, Harriet's sister, or possibly Cecilia O'Conway] Mother [Elizabeth herself] Anina [Seton] all before her at Communion her poor heart was overpowered . . . yet resisted till between ten and Eleven stealing up to the Church by the light of a full moon in deepest silence her arms crossed upon her breast and the moons reflection full on her pale but celestial countenance I saw the falling tears of love and adoration while we said first miserere then te Deum<sup>5</sup> which from her childhood had been our family prayers—descending the mountain she burst forth the full heart “it is done my Sister I am a catholic—the cross of our dearest is the desire of my soul I will never rest till he is mine[”]—and how multiplied the graces which followed from that time till the 24 of Sept[embe]r she receiv[e]d him

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### 10.2 AMSV N/P 110: M, III, N1

<sup>1</sup>Pages 1-3a of the manuscript contain undated reminiscences about Harriet Seton in Elizabeth's writing. Cf. “Sister Rose White's Journal,” *Seton Writings* 2:717-724, for a similar description.

<sup>2</sup>In her journal Rose White writes that the community “went every morning to Emmitsburg to Church.” St. Joseph Church in Emmitsburg was built in 1793.

<sup>3</sup>The moment after the Consecration at Mass when the priest raises the Host

<sup>4</sup>July 22. When she was later confirmed by Archbishop John Carroll October 20, 1809, Harriet took Madeleine as her Confirmation name. Rev. Pierre Babade called Harriet “Magdalena, child of my heart.”

<sup>5</sup>The *Te Deum* is a traditional hymn of praise to God.

what preparations and attention to all means of spiritual advancement—working at the commonest work with the dear Sisters following all their exercises with most chee[r]ful grace and bearing the hardships of our living<sup>6</sup> as if she never knew any other way of life—the happy 24th Sept[embe]r came the festival of our blessed mother<sup>7</sup>—Oh the burning raptures and joys of her soul while making a new cover for the tabernacle and assisting to dress the altar for that happy day—o day of delight to her and joy to us all— she recieved once a week and sometimes oftener till her death—all the ravings of her fever and disordered head were turned to this dear object calling for our Lord in the most agonising manner speaking of the beatings of his heart in Gethsemane, of the lashes and stripes he recieved, or singing hosannas<sup>8</sup> to prepare as she said—and the last sign of remaining life and reason she showed was in her efforts to join the Sisters who were singing at Benediction O Salutaris Hostia<sup>9</sup>—at the words “from heaven decending, and *protect us with thy cross,*[”] she tried with all her strength to raise her voice, and sunk in a stupor from which she passed to the sleep of Death Dec[embe]r 23rd at 2 oclock in the morning—left alone in the little woods<sup>10</sup> Sunday morn[in]g following—her last Communion was made the Expectation of our Blessed Mother<sup>11</sup>—she remained a long while silent after recieving with her face covered offering her a drink I said well dear one what does he say to you = “all love and Peace” she answered with the sweetest smile—but we think she never had her senses afterwards = Our Maddelene dear All love and Peace—*Eternal love and peace.*

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<sup>6</sup>Cf. “Sister Rose White’s Journal,” *Seton Writings* 2:717-724, for a description of the work of the sisters and the hardships they endured. Cf. “Provisional Regulations for the St. Joseph Sisters,” 2:737-740, for a description of their spiritual exercises at the time. These regulations were adopted in the early days of the community and were used until the rule was approved in 1812.

<sup>7</sup>September 24 was celebrated as the feast of Our Lady of Ransom or Our Lady of Mercy.

<sup>8</sup>Cf. Luke 22:39-46; John 19:1; 12:13.

<sup>9</sup>*O Saving Victim*, a hymn written by St. Thomas Aquinas, was traditionally sung at Benediction of the Blessed Sacrament.

<sup>10</sup>The cemetery at St. Joseph’s in Emmitsburg

<sup>11</sup>December 18

Dear H<sup>12</sup>—the long letters I have written you to point out to you the excellence and beauty of *that Way* to which I believe you are called, and in which I so much wish you to have the courage to enter, I would gladly repeat with redoubled earnestness — when you left us you had not yet quite renounced this blessed way, you would only make a trial of the World from which we fear so much to be separated, or after our Sacrifice to look back to it with most painful regrets—ah never had I one, not even *one* of these regrets and I assure you with the sincerity of my Soul that you my dear H will never have any when you have once truly given yourself to the service of our Sovereign master—now that you know the world so well do you think [it] is really worthy of regret—do you think that even <that> its most brilliant and enchanting career can offer you a comparison with the pure charms and delights of that life which is wholly consecrated to ones own good and the good of others in a succession of thoughts affections and duties which offer to the soul every thing most noble great and endearing—the richest hopes, celestial, immortal and infinite—do you believe that the different ways which are opened to you and which you see so many hastening to enter, political—diplom[atic]—financ[ial]—and even military the sad and horrid carrier, I cannot help calling it so though the greater number of other situations in the actual state of religion and the total abandon of its principles and practices might be called almost equally miserable, and as incapable of affording a Christian and virtuous Soul its true consolations and precious enjoyments—do you think my H that either of these conditions could offer you as advantageous a counterbalance and certain compensation for the inevitable miseries of this passing life, as that holy career in which you see many of your friends have engaged<sup>13</sup>—Later ah H—how full and strong is my conviction that you lose the most beautiful order of Grace which divine providence can offer you on your

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<sup>12</sup> Elizabeth copied this letter, written to Harriet Seton probably by Rev. Pierre Babade. Although Harriet had known Babade only nine days in Baltimore, she had developed a deep bond with the priest. Harriet was struggling with the decision to become a Catholic.

<sup>13</sup> The “friends” to whom Babade referred probably included Harriet’s sister Cecilia Seton. When Elizabeth moved to Baltimore with the hope of practicing her religion, Cecilia, who had become a Catholic in 1806, expressed a wish to join her. Others who had come to live and work with Elizabeth in Baltimore were Cecilia O’Conway and Maria Murphy Burke.

way to Eternity—you lose it!—and what an immense consequence of incalculable Good is stop[p]ed and dried up in its source by your refusing to accept it—you once had, and by your letter I believe you still have every necessary grace prepared and preposed to your love of God and his church—fear not—o fear not to examine again—

return again to our retreat, place your Soul again in that state of calm of innocence and peace and heavenly views, and then judge again of that World which now at least you know enough of,—of that Good which you risqué the loss of, at least of its most abundant and certain enjoyment—and of that higher good so immense and incalculable which [it] is, connected to. More and more secured to the soul each time its consecration is renewed to the great Work of the Lord over this earth, and renewed to a much greater extent, and with the most happy consequences in certain Souls for whom all is marked and prepared when once they are faithful to their Vocation—come—return dear H doubtless there will still remain a part of the languours and temptations of your first trial,<sup>14</sup> but their impression will be less, you will no longer have that vague desire and inquietude of thought for the World you have left which you now know and can judge of—two years quickly pass, and you will reach the term of that engagement which will awaken in you every desire of good and terminate all your uncertainty . . . then succeed those first studies which are the basis of those we continue through life with so much pleasure—yes with so much pleasure and light in the midst of their apparent confusion—soon you will return to B<sup>15</sup>—and our VAB will enjoy before his death the unspeakable consolation of leaving to his church that name so dear to it, a Second time secured to its hopes—pray humb[l]y and fervently, and offer yourself with love to the adorable Will—in a happy moment this prayer will be decisive, pray, examine, during the approaching feasts, and this renewal of the year which ought to exalt and invigorate our thoughts and exalt them above the little scenes of

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<sup>14</sup>Probably a reference to Harriet's inner turmoil and pining for her absent fiancé, Andrew Barclay Bayley

<sup>15</sup>Babade seemed to expect Harriet to return to Baltimore. "VAB" may refer to "Venerable Archbishop" Carroll.

this distracted World, and press them strongly towards our dear Eternity. adieu my H love your faithful friend as he loves you.

B.

My Good Friend<sup>16</sup>—<since> the date of the decisive news is arrived of the fall of Bonaparte<sup>17</sup>—but afterwards?—Providence alone can know futurity we can scarcely foresee a single year—O Year O folly!—no no good friend, and think not that the heart of the *Solitary*<sup>18</sup> is much moved! it remains the same in desires, prayers, hopes, fears, and all referred to the *only point*—Our future situation in Eternity—and for that the state of Religion on earth—Ah! My friend it is this last point which leaves my heart nearly in the same situation as it was before the great event supposing Louis 18th<sup>19</sup>—as I have heard with great certainty is truly religious, thorough[h]ly and strongly attached to religion by his misfortunes and as they say in general all the princes are even of the Artois family . . . what can he do for her in the midst of this philosophical revolutionary disorganization<sup>20</sup> in which he <is> comes to reign—God alone good friend God alone—I assure you I hold my heart as high as I *can*. How sensible I am to the marks of your friendship—if mine could be of use to you even in that way which a poor obscure individual could offer to a diplomatic who is surely to continue his high career—you're a and M—O may the Lord <the Lord> keep them for himself—I know you must pay for your great name and serve your country, but others will serve it in many other ways in *exemplary piety* and in *zeal* for *good works*—zeal in provisions for *futurity*. Seminary—how much may *these do*, one single man, truly a man of God, may become in his hands an occasion and instrument of so much good—*yourself* dear friend if <your> the first appearance of the world should disgust you—if scenes so strange

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<sup>16</sup>The handwriting changes. The next several pages appear to be copies of letters from "B," probably Rev. Simon Bruté, to a diplomat in France.

<sup>17</sup>Napoleon Bonaparte (1769-1821) was defeated in March 1814 at Waterloo and abdicated April 7.

<sup>18</sup>The writer portrays himself as a solitary missionary.

<sup>19</sup>Louis XVIII (Bourbon) (1755-1824) was heir to the French throne.

<sup>20</sup>Twenty-five years of revolution in France had made the country's political future uncertain.

should turn you towards that supernatural world, that world to come. . . . let the divine grace act in your heart, yield yourself to its sweet impression, be *holy* and surely you will be as *happy* and surely also as *useful* as you could be in any other manner in this World in the service of God and man—I hope you will come soon to visit the *savages*<sup>21</sup>—bring your *blanket* with you — your[s] B

Mr. Hurley<sup>22</sup> dear Brother in our Jesus at the altar.—I heard last sunday night of the death of your Good and Beloved Bishop<sup>23</sup>—though for the last news received I doubted not it would be the case I was struck with grief, calling altogether to my mind the distressed situation of your church and the most amiable character under which I have known your blessed friend and Father in our seminary, when he passed there a few days before his consecration. I saw in him with true delight of heart the very man of our Saviour who expressed so well in his whole countenance and demeanour the blessed lesson so hard to get, for many “Learn learn from me that I am meek and humble of heart”<sup>24</sup> alas I remember almost with tears the end of the dear sentence. I hope he found indeed even in his broken heart the only true *rest* our Jesus could safely promise for the time of our stay in a world so little aware of the excellence of such characters—yet God forbid I enter a bitter turn of thoughts when I am rather comforted to think that

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<sup>21</sup>The writer may reflect the widely held perception by Europeans that Americans were savages lacking in refinement or the Romantic notion of the allure of life away from the artifices of European civilization.

<sup>22</sup>This letter is in the same handwriting.

Rev. Michael Hurley, O.S.A., (1780?-1837) was raised in Philadelphia although he was probably born in Ireland. He entered the Order of St. Augustine (Augustinians) in 1797, becoming its first candidate from the United States. Educated for the priesthood in Italy, he was ordained in 1803 and then returned to serve at St. Augustine Church in Philadelphia, the first Augustinian foundation in the United States. He came to New York to assist at the time of the 1805 yellow fever epidemic. He served at St. Peter in New York until 1807 when he was recalled to Philadelphia. Elizabeth grew to admire and respect the young priest who became her spiritual advisor. She and Cecilia Seton often called him “St. Michael,” “St. M,” or “why so.” He later became pastor of St. Augustine in Philadelphia (1820) and superior of the Augustinians in the United States (1826).

The Order of St. Augustine (O.S.A., Augustinians) was a mendicant order begun in the thirteenth century when a number of semi-eremitical groups in present-day Italy, Spain, Germany, France, and England were consolidated under the rule of St. Augustine. The first Augustinian friars came to the United States from Ireland in 1794 and settled in Philadelphia.

<sup>23</sup>Bishop Michael Egan, O.F.M., (1761-1814) was the first bishop of Philadelphia. His niece entered the Sisters of Charity and his nephew was a student at Mount St. Mary.

<sup>24</sup>Matt. 11:29

himself left this troublesome land but with tender compassionate feelings for its miseries and a more fervently kind prayer for those who through any mistake or weakness would have afflicted his peaceable soul—indeed I repeat it to you like my only remembrance of so good a man, for what I saw of his soul it appeared to me the most amiable and humble and long will I be pleased to remember him so—I said mass the Monday morning at the sisterhood and recommended him to thirty Communions of the sisters that day of St. Peters chains<sup>25</sup> which was this year changed to such blessed thanksgivings [...] Mother [Elizabeth] expressed her concern for such a death and insisted on many things which shewed his eminent temper of modesty and amiableness which she had found in him on his visit to the sisterhood<sup>26</sup>—may may our dear Lord assist your blessed Church—every heart must fervently unite in desires and prayers for a new display of his mercies on her—had my good Brother Mr. [John] Dubois been here I would have requested him only to remember me to you in some of his first letters as always I do—but in his absence, for this occasion I could not resist the desire to write myself a few lines to you, whom I have known too short a moment but long enough to desire much to preserve a little corner of friendly remembrance in your good heart—let after all O my Rev[ered] and much esteemed Brother this our mutual remembrance be wholly and holily brought to the altar, the true place I think where we must love to meet in the heart of each other—S.<sup>27</sup>

Scarcely<sup>28</sup> can any Good be compared to that of preparing here (it is true very poorly and obscurely in many points) the hopes of futurity so dear to the universal church, the painful cultivation of which is so eminently apostolic and meritorious ——— dear friend—what grace can be compared with that of the missions—what consolations or

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<sup>25</sup>It was customary for religious communities like the Sisters of Charity to offer reception of Holy Communion for a particular intention. The feast of St. Peter in Chains, celebrated August 1, marks two events in the life of St. Peter, his liberation from prison in Jerusalem (cf. Acts 12:1-11) and his imprisonment in Rome in 67 prior to his martyrdom.

<sup>26</sup>Possibly in 1810 when he came to Baltimore to be consecrated bishop

<sup>27</sup>Rev. Simon Gabriel Bruté

<sup>28</sup>The following appears to be in Elizabeth Seton's writing. The content is a reflection, possibly by Bruté, on his vocation as a missionary in America.

affluence should be preferable to the treasures of poverty, sufferings, and spiritual and temporal humiliations contained in this grace more abundant perhaps here than in the regions of paganism and open persecution, forming united with the spirit of an absolute abandonment to God our only hope, a union of misery and continual wants the most pressing, with a union the most tender and endearing, such as sorrow and tribulation found between unfortunate friends—for miserable indeed are we in these countries and as says St. Paul of all men the most miserable, poor, neglected, and sorrowful<sup>29</sup> as was the Captain of our salvation<sup>30</sup>—with what love and confidence we can press our heart on his own adorable heart when he asks us as he did his apostles while the faithless and ungrateful were leaving him “will you also abandon me”?<sup>31</sup> but we will say to him in view even of our country restored to happiness, of our family more pressing than ever for our return—*resolutely* we will say to him no, no, my God I never will leave you, I will never forsake you in these desolate countries—I will enjoy at a distance the happiness of my brethren *Your cross* shall be my only portion you will nourish me with the Bread of tears you will accept my poor endeavours, and my sufferings will hasten the time of your benedictions—no my friend no particular graces can make up for the supereminent grace of the apostolic life we exercise here—you are tempted to to quit your crucifying mission to go and enjoy your family and country and the spiritual consolations you hope to receive—but our Lord forsaken *here*, can well refuse you these enjoyments <and> or mix them with the greatest bitterness—but let the holy, only, most high and most amiable will be accomplished in ALL THINGS<sup>32</sup>

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<sup>29</sup>Cf. 2 Cor. 4:8-9; 6:4-10.

<sup>30</sup>Cf. Heb. 2:10.

<sup>31</sup>John 6:67

<sup>32</sup>This is a paraphrase of a prayer attributed to Pope Pius VII that was a favorite of Elizabeth Seton's. The handwriting changes in the next lengthy section and is not Elizabeth's. This portion of the notebook, not included here, appears to be a diary or collection of letters; they contain the heading “From the Prince of Leon [probably Lyon] to his friend Revd. G.B.,” identified in the text as Simon Gabriel Bruté. The first page is dated June 11, 1812, and the pages end with August 8, 1814.



*Patience* is the Salt of the prophet Elezsius, [Eliseus or Elisha] which purifies the polluted waters of our passions, and sweetens all the bitterness of life—

take *every day* as a ring which you must engrave, adorn, and embellish with your actions, to be offered up in the evening at the altar of God.

*every good work*, good word we do is a grain of seed for eternal life the renowned Xeuxes used to say *Eternitati pingo*, I paint for Eternity—

*order* is the thread of *Ariadne* which guides our actions in the great labyrinth of time, otherways all runs to Confusion—

*Devotion* must carry the torch and open the door to all our actions—

mind not while in the body, *what* when out of the body you will have no need of.

the World a great clock, Man the bell which strikes the hour, and points the hand of gratitude to God—

leave a young man to himself, and he will soon find he can have no more cruel executioner than his own will and passions—

Prudence a hand enchased with eyes, having five remarkable fingers—*Memory, understanding, circumspection, foresight, and execution*—

it is said that a great Pope who distributed daily immense wealth for the supply of his poor, was himself poorer than a hermit in his cell who had nothing but his cat—

he who takes much pains says an ancient Father may be tempted by one devil, but he who is idle by *all* devils at once—

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<sup>33</sup>These maxims are in Elizabeth Seton's writing. Several of them appear in *The holy court in five tomes: the first, treating of motives, which should excite men of qualitie to Christian perfection, etc.* by Nicholas Caussin (1583-1651). It is likely that all of them were copied from this book, which Elizabeth mentions as one of her favorite devotional works. Cf. *Seton Writings* 2:467, in which she describes the book's "drole excellence, so filled with strong figures of speech, too much alas to my Vagrant taste," and 2:470, where she writes she has been reading "my dear old holy court making many extracts."

let broken rest be filled with good aspirations, antiently [anciently]  
the just were called *Crickets of the night*.

### 10.3 Catherine Seton's Little Red Book<sup>1</sup>

you can never be bound my love to speak on any occasion, or on any subject unless you are sure of doing good by speaking—when a reply may either excite displeasure, irony, contempt, irritation or a positive opposition, silence is to be preferred to it, whatever the subject may be—altho' you are bound to preserve a gravity and look of disapprobation whenever a sacred subject is abused and whenever it is in your power, *disapprove* in a moment S.B.<sup>2</sup>

I take a new pen of our [Re]Bec[ca]'s to say again my beloved—look well to RELIGION *through your life*, and I repeat to you it has been from the first, as it now is, the solid joy and triumph of mine—

OUR GOD OUR FATHER! Know all the consequences of that dearest Truth my J[osephine] and in this great point of all, the connexions of life and for life, which you so soon will be exposed to form, remember the consequences your own Mother pointed out to you, if you should marry an *unprincipled man* . . . besides the multiplied evils I told you of in the violation of modesty and decency (which should be as sacred after marriage as before) your persevering in a delicate and proper conduct will perhaps be attributed to coldness, indifference, then *neglect* and, even *contempt* will be the consequence at last, if nothing worse, from a man who will think he does not possess your heart *because* you are Virtuous but you will mind your *first*

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#### 10.3 ASJPH 1-3-3-25B

<sup>1</sup>Catherine Seton wrote the first two pages of this notebook, not included here, containing the note, "O may it be my daily study to follow the advice of the best of Mothers." Most of the remainder of the notebook, written by Elizabeth, is her original or copied motherly advice on morality, virtue, and religion for her daughter Catherine. It was written when Catherine was a young teenager (after 1816) to caution her against being caught up in the affairs of the world. Catherine treasured this book the rest of her life. After Catherine's death, her niece Elizabeth Seton (1840-1906) gave it to the Sisters at Emmitsburg in 1896.

<sup>2</sup>Possibly Rev. Simon Bruté

*impressions* my darling and resist them until you can examine a little what may be their consequence—I say the *first*, and the *very first* for after even a short indulgence of a strong first attraction, passion will soon blind poor reason, and even a Mothers tears would have no power to save her darling, unless at the expence of her peace she would become a sad Victim to a parents desire by a sacrifice *I* indeed would never demand, for if once I saw you in the net my little beloved I would leave it to our God to draw you out . . . never will I abuse your love for me by such severity so do do mind your *first step* as if it was for your whole life.

// avoid all conversation about marriage etc. nor let your dear heart be sullied even by thought of what must *lose so much* if innocence and unconsciousness is wanting—you know what I would say. remember darling the uncertainty of life and how much *you*, in the motives I have told you before, should guard the purity of your dear heart—You will remember, and my soul delights to know how much it is even your natural turn, besides the principles you have cherished—

—Oh do try to be quite independent in Virtue—take its true dignity, and never let impious emotion, or the shame of being laughed at, or even the contempt of unreasonable minds tempt you to treat any one with the least slight . . . I beg you so earnestly because I know how difficult it is to behave to some persons (who in certain circumstances of life or by coarseness of manners would take our proper reserve for pride and insult) with that sweet dignity of Charity which acts to every one as their temper requires, and yet keeps itself free from the least familiarity. our God has gifted you with a reserved yet kind manner, *preserve it* my dear one you would not believe of how much consequence it will be to you through life.

I intreat you to form no intimacies at your first set out . . . it is impossible to tell you how lasting their consequence may be, . . . as yet you have had none but the most pure and virtuous . . . Mind my darling think when you are strongly struck by man or woman, of the rich golden apples said to grow on the banks of the Euphrates which when grasped turn to powder and dust<sup>3</sup> . . . many such an apple my poor dear

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<sup>3</sup>Many stories of golden apples are associated with Greek mythology.

one will meet . . and many such you[r] poor Betsey B[ayley] and Betsy S[eton] too has had to swallow at the risk of choaking because she could not retract

—If I had life to go again with my 40 years experience I would avoid singularity in every thing but one, and that one is, *I would be kind to every body* but admit few *within* my heart, and I would have the *pride* to do what I knew to be right as quietly and calmly as the sun rides on the heavens and let the world go on at its pleasure

—Ah Mother you will say that is hard to practice, but it is not so hard my beloved as to untangle the difficulties and scrapes we get in with our God and our conscience, and besides the world itself respects us more when they see we have courage to act from principle, than if we perplexed ourselves by going with the crowd . . in your *dress* mind that particularly—nothing is so easy as to forget it, on the pretext of doing *as others do*, be sure that simplicity should be your only rule it makes a lovely woman more lovely, and even an ugly one pleasing—and *neat neat* if ever so poor—

as to amusements forbidden by religion I say nothing—my darling will surely not hesitate to make the offering of whatever pleasure you might expect from them, to HIM who fills every moment of her life with so many blessings—the best and wisest men who ever lived have thought the theatre a place of danger for young and old<sup>4</sup> . . why should you or I put our conduct and opinion in opposition to theirs not *I* indeed who turns with abhorance only at a remembrance of the effect the frequentation of the theatre had on my passions, and the extravagant ideas I imbibed in it, although I was never carried there by a delight in the amusement but only to see some favourite object I should not see any where else . . poor poor Betsy B[ayley] had no Mother,<sup>5</sup>

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<sup>4</sup>Ironically, Elizabeth was cautioning her daughter against entertainments that she had enjoyed as a young person. Elizabeth had gone to the theater, and she had loved poetry, novels, and dancing. In addition to her maternal concerns, Elizabeth's admonitions were undoubtedly influenced by Catholic mores of the time. In November 1810 the American bishops met in Provincial Council in Baltimore. In their resolutions they discouraged "an attachment to entertainments and diversions" such as theater, dancing, and the reading of novels. Cf. Thomas O'Brien Hanley, ed., *The John Carroll Papers*, 3 vols. (Notre Dame, Indiana: University of Notre Dame Press, 1976) 3:132-34.

<sup>5</sup>Elizabeth's mother died in 1777 when Elizabeth was three years old.

nor even principles to keep her from folly—how different will your Judgment be—

another reason against the theater how can one who would not wish to see our God offended contribute their money and countenance to the manner of life these poor players adopt.

I forgot love a little rule about conversations, a singularity I most delighted in when in the world as a recommendation of my good heart and to do as I would be done by, which is to try and say some good of any one you may hear censured and never on any account say a word against any one however public their ill conduct may be—besides peace of conscience this gains us a general esteem and confidence such as even a humble heart may desire . . .

—You said a word to me about dancing—I don't know much of the style of the present day, but when I was young I never found any effect from it but the most innocent cheerfulness both in public and private—I remember remorse of conscience about so much much time lost in it, and my trouble at being unable to say my prayers seeing always my partners instead of my God . . . also my vexation at the time it took to prepare dresses for balls, but cannot remember the least of indecency or pride in dress, or the smallest familiarity or impropriety in dancing which in truth if you will consider it as a good exercise and if you must be in company preferable to private chit chat, may be used for what I know by a pure and innocent female as well as walking, riding etc . . . look at St. F[rancis] de Sales chapter about it<sup>6</sup>—dance and play (if you can do so without its becoming a passion) when to comply with the situation in which you find yourself, you may do it in discretion, for compliance is a branch of charity which makes indifferent things good, and dangerous things tolerable, taking away the mischief from what in itself is a sort of evil . . . so these things tho' otherwise reprehensible are not so when we use them in compliance.

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<sup>6</sup>Cf. "At What Time You May Play or Dance," *Introduction to the Devout Life*, Third Part, chap. 34. Elizabeth is quoting freely from St. Francis de Sales. The following four footnotes are from this same source.

St. Elizabeth of Hungary<sup>7</sup> played and danced sometimes and was present at meetings of recreation, without any prejudice to her devotion which increased among the pomps and Vanities of her condition . . . as great fires are made bigger by the wind but little ones soon blown out if left uncovered remember too my darling St. Francis' "*dance of Death*"<sup>8</sup>—we laugh, but it is so true—

// all things seem yellow to those who are sick of the jaundice and Rash Judgment is our spiritual jaundice<sup>9</sup> . . . but if an action should have a hundred faces do let us try always to look on the fairest . . . plead every excuse consistent with truth and never judge any one, tho' we must not commend those who are publicly Vicious.

—we can never say a person is wicked without danger of untruth—for the goodness of God is so great that one moment suffices to obtain and receive his grace—how can we know that he who was a sinner, is so today<sup>10</sup> . . . the day past should not judge the day present nor the present the past . . . there is but the last day which Judges *all*.

The cold damp dews of hastening Death—

The dear departing eye—  
The short quick sigh—  
The quivering breath—  
I saw !!! and did not Die

O mayst thou penetrate the skies thou portion of ethereal fire, and in the bosom of PEACE mayst thou sweetly rest , , Mayst thou survey the chorus of Angels, the glory and lustre of enraptured saints, mayst thou lead the celestial dance, and join the angelic choir, from thine earth dividing eminence look down with pity on this mortal scene, that pile denominated Wealth, those falacious honours the ambiguous toils of life, and that confusion as in a battle fought by Night , ,

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<sup>7</sup>St. Elizabeth of Hungary (1207-1231) was a queen in Thuringia before she was widowed in 1127. She devoted her life to prayer and charity to the sick and poor. Cf. "Of Rash Judgment," chap. 28.

<sup>8</sup>Cf. "Of Balls and of Pastimes which are Lawful but Dangerous," chap. 33.

<sup>9</sup>Cf. "Of Rash Judgment," chap. 28.

<sup>10</sup>Cf. "On Slander," chap. 24.

Standing near the eternal throne, enriched with streams of light and glory issuing from thence whose slender rivulet we here discern faintly viewing it in glasses and enigmas<sup>11</sup> , , oh may we reach the grand fountain head visiting with purer eyes the unveiled lustre of truth and crowned with the reward of our labours here, the contemplation and enjoyment of the blessings there , , such an end of our earthly pilgrimage the sacred books proclaim; and enlightened minds believe , , Yes I will look forward to the Arch-angels Voice to the transformation of the heavens, the renovation of the earth, the liberty of the elements Universal natures change, then Shall I behold my A[nnina] and R[ebecca] no longer shrouded in the tomb<sup>12</sup> , , no more departing for another country, NO LONGER DEPLORED , , NO LONGER WEPT , , RESPLENDENT, GLORIFIED

St. Gregory, on his Brother Cesarius 368<sup>13</sup>

#### Oration on his Father

To a virtuous man the sweetest pillow is that of Death; cheerfully he approaches its profered rest as a Peasant wearied with his daily toil retires to his bed at night , , tho' storms may frown upon his morn of life and blacken his meridian with increasing gloom his evening is ever cloudless and serene, his sun Gently sinks to rise in a better world, and nothing can obscure the last glimmer of his day , , My Mother , , what evil can really affect her who in a little time shall feel no more , , the predestined day is near, Sorrow is not immortal if we have been bereaved of the choicest blessings we have enjoyed them too, to be bereft is the lot of all , , To enjoy is not the lot of many

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When the keen eyed eagle soars above all the feathered race and leaves their very sight below, when she wings her way with direct

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<sup>11</sup>Cf. 1 Cor. 13:12.

<sup>12</sup>Anna Maria Seton died in March 1812, and Rebecca Seton died in November 1816.

<sup>13</sup>This section appears to be copied material.

ascent up the stoop of heaven and steadily gazing on the meridian Sun accounts its beaming splendors all her own does she there regard with any solicitude the mote that if flying in the air, or the dust which she shook from her feet, and shall this eternal mind which is capable of contemplating its creators Glory, which is intended to enjoy the Vision of his countenance, shall this *Eternal* mind endued with such great capacities, and made for such exalted ends, be so ignobly ambitious as to stop in sighs for this worlds tinsels, or so poorly covetous as to grasp after territories on a needless point—shall not that eternal mind exposed to sublimity, and desires of earthly texture die away? shall it not rise superior to the earthly clod in which it is immured and break its chains , , fixed with such noble prospects as are before it, its door of liberty opens, it weighs anchor from its little nook, casts no longer about its contracted shores, dotes no longer on its painted shells—*immensity* is her range, *infinite* bliss her aim.

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a Ch[ristian] without trials would be like a mill without wind or water to show the contrivance and designs of the wheel, drive a Bird from one branch and he hops to another, then a little higher, and higher, till at last by continuing to disturb him you drive him away . . he takes wing and soars, so when we are followed up with trial after trial driven from our stays and props, our desires by degrees take a nobler aim like the poor Birde finding no rest we take our flight to those regions of liberty where the free mind moves secure and finds Independence in its GOD

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*When God afflicts, it is to instruct us—when he strikes, it is to heal us—unless we believe this we have the bitterness of the cross without its sweetness, its weight without its fruit*

KNOW THYSELF.<sup>14</sup>

ALL Wisdom centres there

To none man seems ignoble but to man.

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<sup>14</sup>This injunction, carved into the lintel at the Greek Temple of Apollo at Delphi, is a basic tenet of spiritual growth in all traditions.



Angels that grandeur man O'erlooks admire;  
How long shall human nature be their book unread by thee  
—What high contents! but the grand comment which displays at  
full our human height scarce sever'd from divine By heaven com-  
posed was published *on the CROSS* who looks on *that* and *sees* not in  
himself an awful stranger a terrestrial GOD , , a glorious partner with  
the Deity

.....

There my GOD bleeds and bleeds for me , , ,  
*He weeps!* the falling drops put out the sun , ,  
*He sighs!* the sigh earth's deep foundation shakes,  
I gaze, and as I gaze my mounting Soul catches—strange fire,  
it drops the world, and grasps Eternity *on Thee*

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— Descending from the skies to wretched man,  
Religion in her left holds out THIS WORLD,  
and in her right *the next*;  
Religion the sole voucher man is man,  
supporter sole of man above himself.  
Religion, Providence, and after state!  
an eternal bliss or woe!  
Here is the solid rock, this can support US,  
all is sea besides, sinks under us bestorms  
and then devours.  
His hand the goodman fastens on the sky,  
and bids earth roll nor minds her idle whirl

Religion soul of happiness points us to groaning Calvary shows us  
our *ALL*<sup>15</sup> our light in darkness, our life in Death, our hope through  
time! Bliss th[r]ough Eternity! our Victim Sacrifice, and *GOD*.

The great art of life my beloved is to see things on a large scale and  
to look behind the curtain , , for instance we speak of Death and feel

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<sup>15</sup>In this paragraph "All" is underlined twice, and "GOD" is underlined three times.

struck with sensations of terror, we see a grinning specter, not the kind friend who cuts the bonds of our misery, and opens the door of our prison , , on the contrary we paint pleasure to our idea as full of charms and delights without looking under her Veil where true misery and Slavery would be found , , why will we live in these illusions?

a simple experience may undeceive us . . but in views of FAITH our ideas are yet more obscure , , if we saw a Death bed with the eyes of Faith, the administration of Sacraments, the joy of Surrounding Angels, the Soul adorned with the lovely ornaments and grace of Religion about to be transmitted to regions of light and glory , , then by way of contrast enter a ball room and see by Faith what is doing there , , pleasure smiles on all, the senses are delighted, the heart is softened, you would think it was heaven on earth till looking behind the curtain, a horrible massacre of souls is discovered, souls destroying souls, women with the form of angels rousing the Vilest passions of men, wounding them Mortally, men feeding the Demons of Vanity and Sensuality in these women by their idolatrous flatteries , , Demons of every kind busy in poisoning the senses of both men and women, and forging them chains of passion and illusions by which they will hold them for Eternity unless some angel of might and mercy , , gains the upper hand before Death secures these Victims

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ah think on poor Myatilla's<sup>16</sup> sudden fate , , denied a warning summoned swift away , , awaking in Eternity , ,

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I ask you as a *Christian* my C[atherine]<sup>17</sup> on what pretext can you go to a scene of the in[t]rigues of love, of ambition, vengeance or hatred with all the dangerous arts which accompany them, a scene you would not dare read of in Romances, or hear related in conversation . . how rest your thoughts on maxims of galantry false principles of

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<sup>16</sup>Possibly Sister Martina Quinn who died May 26, 1816

<sup>17</sup>This section resumes Elizabeth's more personal advice to her daughter.

honour lessons of pleasure and Voluptuousness, which would terrify you in conversation, and must be every where incompatible with Religion

But they say we may choose some good pieces . . . few indeed are pure and unexceptionable, and those which may be so for morals and characters, are so greatly contrasted with the manners of those who represent them, that they are changed as it were by the very gestures of the actors and become injurious by the thoughts they excite in rehearsing them—

— By your very presence there you *concur* in the evil that is done; become *an example* for others, and the more pure and edifying your example may be in other respects, the more *dangerous* it will be in this but if there was no other objection but that of encouraging the profession of the poor comedians, it would surely not be a small one . . the Abbé Clement relates of Made. Henrietta of France that conversing with a person she honoured with her confidence, she said she could not imagine how any one could find pleasure at the theatre at the first sight of the actors, said she when the scene opens I fall immediately in the most melancholy reflections and deep sadness . . here I say to myself these unhappy people deliberately damn themselves to divert me and this thought takes so strong a possession of my mind that it absorbs every other as long as I remain in the theatre—

You would not to be sure make it a frequent you say my C[atherine], but if you went but once, that once would be an act of opposition to Religion, and lead the way to dangers of a consequence you cannot calculate, and the probability is that the attraction you would find in this first Indulgence would make it quite too difficult to repress your desire of repeating it, since we know certainly that a first barrier broken down easily makes way to the second and weakens our power of resistance.

The *Passions* represented on a theatre are in quite a different form from their reality. We know that they are the secret springs of the human heart, and the source of all our evils, yet on the stage it would appear that the spirit of dominion, Pride, resentment, Vengeance etc. proceed from greatness of soul and the elevation of a noble mind, while a veil is thrown over the corruption of the heart, and the horrid consequences they draw us in—the spirit of faction, bold and daring

conduct, laws of honour and Vengeance, take the colour of sacred duties, *suicide*, destruction of the bond of union in families etc, are boasted of as acts of firmness and courage

—Virtue itself is put in a false point of view, if not openly ridiculed, while the adroit drole knave is sure of the advantage. those lessons which may be useful to some, are very injurious to others, through the circumstances and dispositions in which they are recieved . . . the passions awakened and excited by the most interesting representations loosen the bridle which reserve and modesty hold at other times on the senses and imagination, and Virtue and innocence are soon imperceptibly ensnared by the false glare around them. Sentiments which may even be correct in themselves, or on paper, recieve a poison gloss from the lips and attitudes of those who express them in this scene of art and illusion, whose powerful attraction can scarcely be repelled after indulgence

It [is] related of Allepius [Alipius] the friend of St. Augustin that he was passionately fond of the theatre , , St. Augustin cured him of this passion by his influence and instruction so that he resisted every possible int[r]eaty of united friends and companions, who at length forced him through half jest and earnest to the scene of his former delights, he still representing to them that while they might drag his body there his mind would be free etc. but after Allipius had been silent and absorbed for a while in his reflections a sudden shriek and burst of confusion was heard from *the stage*—he involuntarily opened his eyes, and from that moment was conquered . . his former impressions returned with redoubled power from their long suppression, and he became more passionately devoted *to it* than ever. So weak is our Virtue when put in *contact* and *company* of pleasure.

With respect to Romances<sup>18</sup> my C[atherine] (not to speak of those which are absolutely Vicious and grosely opposed to Virtue) this kind

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<sup>18</sup>In the late eighteenth century, romantic novels became extremely popular. Women authors began to write stories with women heroines, containing themes that appealed to women. As a young adult Elizabeth read avidly in this genre, including Jean-Jacques Rousseau's *Emile*. Her later advice to her daughter reflects a more spiritual outlook, wary of the wiles of the world.

Jean-Jacques Rousseau (1712-1778) was a French Romantic philosopher and prolific writer who incorporated his ideas into several popular novels.

of reading must tend to the corruption of the mind because it enervates the soul, misleads it and inspires a vague and restless sensibility which creates fictitious wants and desires, makes the heart sigh for what it can never possess, and it wakens passions which Virtue must suppress, and <which> in the absence of a real object fixes it in imaginary reveries which absorb its faculties and let loose the bridle of the senses almost imperceptibly for these kind of books often dress Virtue herself in a form of language and circumstances which empoison her, and are so filled with the language of the passions in the very lessons of Virtue they present, that it is almost impossible for a *pure soul* to escape its Influence; or to speak the sentiment of Rousseau himself. “No chaste woman can read romances” should she insist on the trial, she will cease to be chaste.

To think *justly* on human life, and to see things as *they are* should be our main object = but let a sensible woman acknowledge could she practice the maxims she meets with in novels, or imitate the examples described in them—has not a taste for novel reading increased her distaste for common duties and instructions, and rendered more solid readings insipid and tiresome—You would not pay so dear for amusing reading my Catherine and happily you know the pleasures of instruction and amusement combined , , your mind was formed to be enlightened, and to shine on your countenance with the delicacy it has imbibed for *Purity and Truth*; form your taste then to what is good in itself, retain the empire of reason over your mind<sup>19</sup> and refuse yourself an indulgence so dangerous as the perusal of books which inconsistently mix the lessons of Virtue, with the maxims of Vice, decency of language with freedom of sentiment, and by the disguise thrown over the passions, perverts and depraves the mind by its seduction so far as to make it incapable of distinguishing between falsehood and TRUTH.

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<sup>19</sup>When she was in her twenties, Elizabeth wrote of her fear of unrestrained emotion and sought reason as a guide for her actions.

oh yes my C[atherine]—let your soul rise above those futile enjoyments which would hold it as it were captive and estranged from true pleasure . . be even ambitious to overcome that weakness of our Nature which contents itself with inferior attainment in Virtue . . never lose sight of true greatness of soul—and with respect to all that is called pleasure you may fairly reason with St. Ignatius who said to his much loved disciple [Francis] Xavier (to whom he taught Philosophy) “if there was no life but the present one, no glory higher than the attainments of this world then you might love to shine here and seek for pleasure as it passes,” Xavier being naturally witty and gay with a pure and noble soul could not relish this lesson so little according with his Vanity and ambition, but by degrees his faithful Master in human science gave lessons of deeper meaning, and seeing Xavier capable of the most exalted Views, he asked him one day the simple word of our Lord “What will it avail you to gain the whole world and lose your soul<sup>20</sup> . . if there is an Eternity as , , assuredly there is, how can you think of limiting your desires to this world and prefer what passes like a dream to that which endures forever , , can a heart so generous as yours take so low an aim, the KINGDOM of heaven is more worthy your ambition and since *glory* is your passion show your greatness of soul by spurning all low passions and disdaining all Perishable Objects.”

—You know the result my C[atherine] . . . Xavier is now called the *glorious* apostle of the *Indies* which he brought to the church as a *NEW WORLD*. what a difference between Xavier learning Philosophy and Xavier the apostle of *ETERNITY*.

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. . see a soul at *his feet* “who inhabits Eternity” but is yet our *Father*—entering within itself it finds there the calm of reason and peace , , when care and sorrow would overwhelm it, *there* it finds its sure refuge and rest,

. . when I lay my Sorrows at the foot of the cross it seems to me they vanish before so great an object, or become endeared by a

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<sup>20</sup>Matt. 16:26

participation with him who was *sorrowful* unto Death for me—so the thought of his *Mercies* and tender Providence make me ashamed of my little griefs, and ingratitude for his goodness . . and if sadness still follows me I shed my tears before this compassionate comforter to ease my heart , , , pain and bitterness disappear before the God of Peace and all consolation, so that even my repentance for my endless offences and infidelities is still without terror or dread . . oh my God I dare hope to find you even, at my last hour and Judgment what you have been to me through life.

This communication with God my C[atherine] gives an unspeakable sweetness and joy to the heart , , under its influence we feel light and gay, the temper is calmed and softened so that good humour and cheerfulness cost nothing; what we love, in this happy turn of piety, we love still better, every thing around us looks smiling, and we enjoy a foretaste of *ETERNAL LOVE*.

Angels are men of a superior mould  
Angels are men in lighter habit clad,  
High o'er celestial mountains winged in flight,  
and men are angels loaded for an hour  
who wade this miry vale,  
and climb with pain and slippery step the  
bottom of the Steep

—as when a wretch from thick polluted air, darkness and stench and dungeon horrors by a kind hand discharged climbs some fair eminence where ether pure surrounds him and Elysian<sup>21</sup> prospects rise His heart exults, his spirits cast their load , , , as if new born he triumphs in the change , , so joys the Soul when from inglorious aims and sordid sweets of ties terrestrial at large she mounts to her own region to reasons element breaths hopes immortal panting for the Skies.

How glows the heart—all lost in love beholding thee Father of Angels, but friend of man his saviour God, who snatched the smoking brand from out the flames, and quench'd it in THY BLOOD , , , how art thou pleased by bounty to distress! to make us groan beneath our

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<sup>21</sup>In Greek mythology the Elysian fields was the abode of the blessed after death.

gratitude—of lavish love stupendous height to soar , , , and leave praise panting in the distant Vale , , oh since our poor goodwill obtains thy smile , , with that soft eye which melted o'er doom'd [Jeru]Salem,<sup>22</sup> deign to look compassion to the coldness of my breast , , on such a theme 'tis impious to be calm . . —Passion is reason. Transport temper here

Thou rather than thy Justice should'st be stain'd didst stain the cross, and oh of wonders far the greatest, thy dearest there did bleed , , and did he pay the ransom? What could exalt thy mercy more , , , the Sun beheld it No, the shocking scene drove back his chariot, midnight veiled his face, a midnight nature shuddered to behold, a midnight new a dread eclipse without opposing spheres from her creators frown , , Sun didst thou fly thy makers pain, or start at that enormous load of human guilt which bow'd his blessed head, o'er whelm'd his cross, made groan the centre, burst earth itself who with strange pangs gave up her Dead , , Hell howl'd, and Heaven let fall his tear, Heaven wept that man might smile , , Heaven bled that man might *never die*<sup>23</sup>

How richly living my noon tide hopes  
joy behind joy in endless perspective  
Till at Death's toll , , ,  
whose restless iron tongue  
Calls daily for his millions at a meal,  
starting I woke and found myself undone.

.....  
not happiness itself makes good her name , , ,  
our very wishes give us not our wish  
the smoothest course of life will have its pains , ,  
and truest friends, thro' error wound our Peace.  
How sad a sight is human happiness  
to those whose thought can pierce beyond an hour  
—O Thou who'er thou art whose heart exults,  
thy pleasure is the promise of thy pain

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<sup>22</sup>Cf. Luke 21:24.

<sup>23</sup>Cf. Matt. 27:45-52. Several blank pages follow this section.



Affliction like a creditor severs  
but rises in demand for her delay—  
Beware all joys but joys that never can expire,  
Who builds on less than an immortal base,  
Fond as he seems, condemns his joys to DEATH . . .  
Deaths' subtle seed within works in the dark . . .  
beckons the worm to riot on the rose so red . . .  
sometimes unfaded e'er he falls.  
Time is dealt out by particles,  
and each are mingled with the streaming sands of life—  
*Deep silence* where Eternity begins.  
year after year time steals till all is fled,  
and to the *mercies of a moment* leaves  
the *vast concerns of an eternal scene*  
.....  
then hearts wounded, like the wounded air soon close , , ,  
where past the shaft no trace is found.  
He mourns the Dead who lives as they desire  
.....  
'Tis the good hearts prerogative to raise a royal tribute  
from the poorest hours immense revenue!  
this the blest act of turning all to gold  
the *purpose firm* is equal to the deed ———  
who does the best his circumstance allows,  
does well, angels could do no more

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—*Moments Silke* , , *Heaven's on their wing* , a *moment* we may  
wish when worlds want wealth to buy

---

Life's little stage is a small eminence  
Inch high above the grave the home of man  
Where dwells the multitude we gaze around , , ,

we read their monuments, we sigh, and while we sigh we sink, and are what we deplore , , , lamenting or lamented all our lot<sup>24</sup>—

Two great objects require all our attention in this world—The glory of God, and the salvation of our soul. To these two ends all our views and plans and actions should tend—now it is certain that without a pure intention in our actions we can never procure any glory to God, or merit of salvation for ourselves—for without the intention an action is but as a shell or a shadow, a body without a soul which can be neither pleasing or acceptable to God—while on the contrary there is no action so small which may not be made great and precious before God by an upright and *pure* intention—how great then is our error, blindness and misery to lose the merit of our actions as we do continually for want of directing and purifying our *intention* by which we might lay up treasures of merits,<sup>25</sup> and continually brighten our Eternal *Crown*—O My soul who can measure our loss through the dissipation and negligence of our past life—Alas! say St. Augustin why in the little while we have to live why do you lose such inestimable treasures—You have them in your own hands, and it depends only on yourself to *secure them*

—A rich harvest is before you why will you not gather it<sup>26</sup>

—You must suffer, labour, and share the trials of life and after all your cares and pains, you will be like those unhappy persons who could have gathered immense treasures of merits, but go before God empty handed, or have nothing to present him but useless regrets and remorse for a barren and *fruitless* life—

The intention in order that it may sanctify our action must first be to *please* God, and *for him*, as its principal object and end—it must extend to every action of our life as not one can be sanctified but by the grace of *intention*—We need not renew our intention in every action, but must watch not to retract our first morning offering, or to turn

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<sup>24</sup>Not included are several blank pages as well as several pages written by Catherine Seton and her niece Elizabeth Seton. The remainder of the text presented here is written by Elizabeth.

<sup>25</sup>Cf. Matt. 6:20. This meditation is similar to one in *Seton Writings* 3:10.3.

<sup>26</sup>Cf. Matt. 9:39; John 4:35.

wilfully from our first great end proposed namely to *please God* . . .—watch then my Soul not to do an action through habit and custom . . . Nor through vanity and Pride . . . for *Pride* cast the Angels of Heaven into *Hell*!<sup>27</sup> nor thro' human respect and complacency which would spread its poison over all that we do—Nor through self love which like a gnawing worm destroys every thing it fastens on—Nor by any *vile interest* for it would dishonour and debase us—Nor through deceit or dissimulation which are the horrid Veil of a Corrupted heart—We are created in the image of God,<sup>28</sup> and we should breathe and act but for his glory . . . Our destination is heaven, and *there* every thought and design of our mind should be sent—We are *followers* of *Christ* and every action of our life should be done in union with him—since from him only they can draw either value or merit—

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How sorrowful is the truth that God should desire so much to save us, has made heaven for us all, and yet there are so few who enter it—He assures us himself “*Broad* is the way that leads to Death and many there are that enter it . . . H[ow] narrow the path that leads to life and few there are that find it—Many are called but few *are chosen*”<sup>29</sup>—in the punishment of the Deluge 8 persons only were saved and 4 from the sulphurous flames of Sodom and Gomorrah<sup>30</sup>—of six hundred thousand combattants and as many aged and children among the people of Israel, Josuah and Caleb alone entered the *land* of *promise*<sup>31</sup>—

The holy Prophets compare the number of those who are saved to the spears of wheat gleaned after harvest, to the grapes left after the vintage, or the few olives which remain on the top of the branches after the trees are shaken

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<sup>27</sup>Cf. Rev. 12:9.

<sup>28</sup>Cf. Gen. 1:27.

<sup>29</sup>Matt. 7:13-14; 20:16

<sup>30</sup>Cf. Gen. 6:17-24; 19:1-29.

<sup>31</sup>Cf. Josh. 3.

—St. Chrysostom preaching one day in Constantinople on this subject said, “There are millions of men and women in this populous city How many do you think will be saved, *not one hundred* I wish truly there may be as many”—

St. Nil<sup>32</sup> writes if among a thousand persons *one* is saved it may be considered a *great deal*—

If the eyes of our spirit were open we would see souls falling in Eternity like flakes of snow, or drops of rain—And an incomparably greater number to a miserable Eternity than to a happy one

—In the day of Judgement when all that is now hidden will be manifest,<sup>33</sup> it will then appear that not one soul is lost but God would have saved, not one lost but by its own fault—

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Why did God place me in this world? he could have done without the whole world, so he certainly had no need of *me*, but since he has made me, I am made only for *himself*—His right over me is as unchangeable as his own existence—The *intelligence* he has given to my soul is only that I *may know HIM*, The *free heart* he has bestowed on me, is given only to *love him*—My *health, strength* and life, *only to be devoted to his SERVICE*

A little while and *Time* shall be no more

—And the Angel which I saw standing upon the sea and upon the land, lifted up his hand to heaven, and he swore by Him that liveth forever and ever who created heaven and Earth that *Time shall be no more*—

This was the sublime vision of St. John in the Island of Patmos in that solitude of revelations and mysteries<sup>34</sup>—striking forboding of the

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<sup>32</sup>Probably Nilus the Elder (d. 430?), a Roman official, perhaps a prefect at Constantinople, who became a disciple of St. John Chrysostom. Nilus was a prominent theologian, Biblical scholar, and ascetic writer of his time.

<sup>33</sup>Cf. Matt. 10:36.

<sup>34</sup>Cf. Rev. 22.

last day of this universe which no other day, no new rising or setting sun, no succession of moments or hours must follow—*Time shall be no more*—Our imagination places us at the reality of that day half spent, that last day drawing to its usual close; we speak of the ensuing day, but it must not appear—an abyss an immense void is in its place—imagination fails—it has no hold, no measure—only a *vast, unbounded* infinite uncertainty of thought

It is Eternity—Time is stopped. Its distant hours *roll no more* no more will they renew their courses, they stop as icy falls which hang—and fall *no more*—stupendous awful mystery

*Time shall be no more Eternity reigns*—an Eternity of endless days, endless ages—time, division of time No More—My God how awful this thought—all I know is there will be no more of such time as is now my own—

What a number of years, months, days, hours, minutes, seconds, are absorbed by *Eternity*, which is always the same, and remains immoveable in the midst of *change and Revolutions*

It is a Rock in the midst of the Sea, Against which the waves *beat in vain*

We are but like grains of sand, with which the wind sporteth, if we do not attach ourselves immoveably to that *point of support*

Man never more diminutive nor more grand, than when he considers himself in relation to *his God*—He must perceive an infinite being whose image he is and in whose sight he is but == *ANATOM*<sup>35</sup>—

The first Rule of Christian charity—to believe no ill if we have not seen it; and to be silent, if we have seen it—

Those only who keep the medium (between enthusiasm and insensibility) can either see or judge rightly—

Every object has two faces we should endeavour to discover and adopt the best—

The foundations of study the *knowledge of God* and self

Every thought and every action directed to the honour of God—the Sum of *Religion*

True devotion—*Charity*

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<sup>35</sup>Elizabeth often used this image to speak of human finitude in the face of God's immensity.

True piety at all times == tranquil

In every Age some men have appeared who either by violence or fanaticism seemed to threaten the annihilation of Christianity, but they have passed away like those tempests which only serve to shew the face of heaven more bright and serene

In Religion every thing is united and combined—The moment we quit our hold of the least truth, we plunge into a dark abyss—

The heart laid fallow, it is over turn[ed] with corrupt hearts and affections; the ground not yet broken up much less the *seed sown* and the time of harvest approaching; still the Christian husbandman is dreaming,—*for he has nothing[g] to do*;—The world, the flesh and the devil have united their forces, and temptation is at the gates, ready to carry all before it. The Christian warrior is taking his pastime,—*for he has nothing to do* The poor weather beaten soul is driving at the mercy of winds and waves, upon the stormy and tempestuous sea of this troublesome world, amidst rocks and quick-sands, the Christian husbandman is asleep—*for he has nothing to do*

The man who lives under an habitual sense of the divine presence, keeps up a perpetual cheerfulness of temper, and enjoys every moment the satisfaction of thinking himself in company with his dearest and best of friends—The time never lies heavy on him; it is impossible for him to be alone—His thoughts and passions are the most busied at such hours when those of other men are the most inactive—He no sooner steps out of the world, but his heart burns with devotion swells with hope, and triumphs in the consciousness of that presence which everywhere surrounds him, or on the contrary, pours out its fears, its sorrows, its apprehensions, to the great supporter of its *existence*—

When I say a thing is a MYSTERY, what do I say? that it is something beyond my comprehension—but in saying that, I declare only the finite and limited powers of my mind and understanding and alter nothing of what regards the mystery—if I refuse my assent to a truth will it be less a truth because my belief is wanting—

I tell a man born blind of the brightness and splendour of the sun, and he will not believe me, is the sun less bright and splendid because the man is blind.

## 10.4 Dear Remembrances<sup>1</sup>

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Dear remembrances—it would be such INGRATITUDE to Die without noting them—

at 4 years of age sitting alone on a step of the door looking at the clouds while my little sister Catherine 2 years old lay in her coffin they asked me did I not cry when little Kitty was dead?—no because Kitty is gone up to heaven I wish I could go too with Mamma<sup>2</sup>—

at 6 taking my little sister Emma<sup>3</sup> up to the garret window showing her the setting sun told her God lived up in heaven and good children would go up there . . . teaching her her prayers

My poor Mother in law<sup>4</sup> then in great affliction learnt me the 22nd Psalm<sup>5</sup> “the Lord is my Shepherd, the Lord ruleth me”—and all life through it has been the favourite Psalm “though I walk in the midst of the shadow of Death, I will fear no evil, for thou art with me”

New Rochell[e],—Miss Molly Bs<sup>6</sup> at 8 years of age girls taking birds eggs—I gathering up the young ones on a leaf seeing them

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### 10.4 ASJPH 1-3-3-26B

<sup>1</sup>Why Elizabeth wrote *Dear Remembrances* is unknown. It is a memoir of several pages written in a little notebook (6"x 3½"). It begins with an entry “. . . thou art valiant enough so long as no opposition or adversity comes in the way—”; then follows Ps. 77:1, “Voce me ad Dominum,” “I cried unto the Lord with my voice. . . .” The next entry is dated 1811. *Dear Remembrances* is the final full entry in this notebook.

<sup>2</sup>Catherine Charlton Bayley, Elizabeth's mother, died at Newtown (later Elmhurst), New York, May 8, 1777. Elizabeth's younger sister Catherine died in October 1778.

<sup>3</sup>Charlotte Amelia (Emma) Bayley (1779-1805) was the daughter of Dr. Richard and Charlotte Amelia Barclay Bayley, and Elizabeth's half-sister. June 19, 1799, she married William Craig (1775?-1826), and died giving birth to their only child, Henry, July 22, 1805. William Craig was the brother of Eliza Craig Sadler (d. 1823), a dear friend of Elizabeth's.

<sup>4</sup>The reference is to Elizabeth's stepmother, Charlotte Amelia Barclay Bayley (1759-1805), daughter of Andrew and Helen Roosevelt Barclay. She became the second wife of Dr. Richard Bayley, June 16, 1778. They had seven children, but by the late 1790s Dr. Bayley was estranged from her. Elizabeth was affected by the family conflict, but she nursed her stepmother in her last illness until her death September 1, 1805.

<sup>5</sup>Psalms 23 in contemporary English editions of the Bible

<sup>6</sup>As a child and teenager, Elizabeth and her older sister Mary spent extended periods of time at the home of their uncle William Bayley (1745-1811) and his wife, Sarah Pell Bayley, in New Rochelle on Long Island Sound. Miss Molly Besley, a Bayley relative by marriage, taught French to the children of her relatives.

palpitate thinking the poor little Mother hopping from bough to bough would come and bring them to life—cried because the girls would destroy them, and afterwards always loved to play and walk alone—admiration of the clouds—delight to gaze at them always with the look for my Mother and little Kitty in heaven—

delight to sit alone by the water side [Long Island Sound]—wandering hours on the shore humming and gathering shells—every little leaf and flower or animal, insect, shades of clouds, or waving trees, objects of vacant unconnected thoughts of God and heaven—

pleasure in learning any thing pious delight in being with old people—

12 years old foolish, ignorant, childish heart—home again at my Fathers—pleasure in reading prayers . . . love to nurse the children and sing little hymns over the cradle—a night passed in sweat of terror saying all the while OUR FATHER<sup>7</sup>—

14 years of age—at uncle [William] B[ayley]’s New Rochell[e] again. the bible so enjoyed and Thomson and Milton hymns said on the rocks surrounded with Ice in transports of first pure Enthusiasm—gazings at the stars Orion—Walks among cedars singing hym[n]s—pleasure in everything. coarse, rough, smooth or easy, always gay—Spring *there*—joy in God that he was my Father insisting that he should not forsake me—my Father away, perhaps Dead . . . but God was my Father and I quite independent of whatever might happen—delight of sitting in the fields with Thompson, surrounded by lambs and sheep, or drinking the sap of the birch, and gathering shells on the shore . . . at home.<sup>8</sup>

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Mary Magdalen Bayley Post (1768-1856) was the eldest daughter of Dr. Richard and Catherine Charlton Bayley. She married Dr. Wright Post June 10, 1790, and the couple had seven children: Edward, Lionel (Leo), Catherine Charlton, Richard Bayley, Eugene, Mary Elizabeth, and Emily.

<sup>7</sup>Elizabeth would have been twelve in 1786-87. Dr. Bayley was lecturing on anatomy at New York Hospital, and the family, including three or four children younger than Elizabeth, lived at 15 Smith Street. Dr. Bayley was threatened by a mob during the Doctor’s Riot of April 1788, which began over the source of cadavers used in experiments. This may be the terrifying incident to which Elizabeth refers.

<sup>8</sup>Elizabeth’s father sailed for England for further medical studies, probably in late December 1788, and his absence affected her deeply. Referring to this period in her journal entry of December 1, 1803, she remarked, “I thought at that time my Father did not care for me.” Cf. *Seton Writings* 1:264.



Methodist spinning girls . . . their continual hymn “and am I only born to die” made deep impression, yet when I would be my own mistress I intended to be a Quaker because they wore such pretty *plain* hats—*excellent reason*

= 16 years of age—family disagreement—could not guess why when I spoke kindly to relations they did not speak to me—could not even guess how any one could be an enemy to another.<sup>9</sup>

= folly—sorrows—romance—miserable friendships—but all turned to good and thoughts of how silly to love any thing in this world

= at 18 fine plans of a little country home, to gather all the little children round and teach them their prayers and keep them clean and teach them to be good—then Passionate wishes that there were such places in America as I read of in novels where people could be shut up from the world, and pray, and be good always—Many thoughts of running away to such a place over the seas, in disguise, working for a living . . . astonished at peoples care in dress, in the world etc. thousand reflections after being at publick places why I could not say my prayers and have good thoughts as if I had been at home wishing to Philosophise and give every thing its place—not able though to do both—preferred going to my room to any amusement out of it..

= Alas alas *alas! tears of blood*—My God!—horrid subversion of every good promise of God in the boldest presumption—God had created me—I was very miserable, he was too good to condemn so poor a creature made of dust, driven by misery, this the wretched reasoning

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Thompson refers to James Thompson's *The Seasons*. It appeared in final form in 1744 and was a popular work in England for over a century.

For a collection of poems copied by Elizabeth as a schoolgirl, which includes an excerpt from John Milton's *Paradise Lost*, Book 1, cf. *Seton Writings* 3:8.2.

<sup>9</sup>This conflict took place sometime in 1790 or in 1791. In 1808 Elizabeth's sister Mary Bayley Post revisited New Rochelle and wrote Elizabeth: “I can scarcely describe to you the state of mind I was thrown into. . . . Beginning with the unhappy situation of our Mother—our taking refuge in the same place on our Father's going to England—the *very very* painful events that succeeded our leaving there until we married” (ASJPH 1-3-3-11:3, August 1, 1808).

Dr. Wright Post (1766-1828) studied medicine under Dr. Richard Bayley and in Europe in 1792-1793. He was a prominent New York surgeon and professor at Columbia College. Beginning in 1802, he served on the medical board of the Institution for the Inoculation of Kine [Cow] Pox with the objective of instructing physicians in methods of inoculation, preparing the vaccine, and providing free vaccine for the poor. He died June 14, 1828.

—Laudanum—the praise and thanks of excessive joy not to have done the horrid deed the thousand promises of ETERNAL GRATITUDE<sup>10</sup>

my own home at 20<sup>11</sup>—the world—that and heaven too, quite impossible! so every moment clouded with that fear My God if I enjoy this, I lose you—yet no true thought of who I would lose, rather fear of hell and shut out from heaven—

Anina<sup>12</sup> a thousand times offered and given up while in her innocence fearing so much she would live and be lost—daily intreaties to God to take whom he pleased, or *all* if he pleased, only not to lose him—

Widows Society<sup>13</sup>—delight in the continual contrast of all my blessings with the miseries I saw, yet always resigning them—

Evenings alone—writing, bible, psalms in burning desires of heaven

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<sup>10</sup>Dr. Bayley's absences coupled with family difficulties compounded what appeared to be Elizabeth's natural tendency toward melancholy. She seems to have contemplated taking the narcotic laudanum (a tincture of opium and alcohol) as a teenager. Elizabeth's letter of February 19, 1811, to her brother-in-law Henry Seton (b. 1774) supports this interpretation. Responding to his question whether it was wrong to be sorry that his life had been preserved from shipwreck, Elizabeth remembered "the moment twenty years ago in which I asked myself the same question, dictated by that anguish of soul which can find no relief." Cf. *Seton Writings* 2:175.

<sup>11</sup>Elizabeth married William Magee Seton January 25, 1794, and moved into the Seton family home at 61 Stone Street. Not long after, the young couple moved into their own home at 27 Wall Street, a fashionable address. By the end of 1798, they had moved back to Stone Street to take responsibility for William's seven younger half-brothers and half-sisters after the death of the elder William Seton. From her marriage until June 1808, Elizabeth lived in New York City except for her voyage to Italy in 1803-04.

William Magee Seton (1768-1803) was the oldest son of William and Rebecca Curson Seton. He was heir to the family import business after his father's death. His declining health from tuberculosis led to his decision to make a sea voyage to Italy with Elizabeth. He died there December 27, 1803.

William Seton, Sr., (1746-1798) emigrated from England as a young man and eventually set up the import business, Seton, Maitland and Company, in New York. He married Rebecca Curson March 2, 1767 and they had four sons and one daughter. After Rebecca Curson's death William Seton married his sister-in-law Anna Maria Curson Nov. 29, 1775. They had eight children, six girls and two boys.

<sup>12</sup>Elizabeth's first child Anna Maria was born May 3, 1795.

<sup>13</sup>In November 1797 Elizabeth became a charter member of the Society for the Relief of Poor Widows with Small Children, the first benevolent association managed by women in the United States.

= Continual offering up my sweet A[nna] and W[illia]m and R[ichard] and C[atherine] and little B[ec] from their first entrance into the world<sup>14</sup> —

fear of their *Eternal loss* the prevailing care through all the pains or pleasures of a Mother—midnight te Deums hushing them.

—United soul with Rebecca Harriet and Cecil . . . Confidence in God through all the Varieties of our pains and trials.<sup>15</sup>

at 29—Faith in our Leghorn Voyage<sup>16</sup> reliance that *all* would turn to good—delight in packing up all our Valuables to be sold enjoying the *adieu* to each article to be mine no more—thousand secret hopes in God of Separation from the world poor fool no sacrament Sunday<sup>17</sup> — most reverently drank on my knees behind the library door the little cup of wine and tears to represent what I so much desired—Kissings of the little gold cross my Father had given me on my watch chain—unions and resolutions while loving it as the mark of my captain and Master whom I was to follow so valiantly—4 oclock risings—thoughts in the clouds, glowing hearts at rising sun, te deum—Rebeccas tears and mine on our picture of the crucifixion—our

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<sup>14</sup>Besides Anna Maria, Elizabeth had four other children: William, born November 25, 1796; Richard, born July 20, 1798; Catherine, born June 28, 1800; and Rebecca, born August 20, 1802.

<sup>15</sup>Elizabeth enjoyed deep spiritual friendships with her sisters-in-law Rebecca Seton, whom she called her “Soul’s Sister”; Harriet Seton; and Cecilia Seton.

William Seton (1796-1868) was the older son of William Magee and Elizabeth Bayley Seton. After attending Georgetown Academy in Washington, D.C., St. Mary in Baltimore, and Mount St. Mary in Emmitsburg, he served in the United States Navy (1818-1834). He married (1832) Emily Prime (1804-1854) and they had eight children. He and some members of his family are buried in the old cemetery at Mount St. Mary near the entrance to the present National Grotto of Our Lady of Lourdes.

Richard Seton (1798-1823) was the younger son of William Magee and Elizabeth Bayley Seton. He attended Georgetown Academy in Washington, D.C., St. Mary in Baltimore, and Mount St. Mary in Emmitsburg. He served in the United States Navy (1822-1823) and was United States assistant agent in Monrovia at the time of his death, a result of an illness contracted while nursing the first American consul in Liberia, Jehudi Ashmun, who recovered. Richard was buried at sea.

From 1799 on, the Seton family business began to decline, negatively affecting William’s health. Dr. Richard Bayley died August 17, 1801. These were among the “pains and trials” to which Elizabeth refers.

<sup>16</sup>October 2, 1803, Elizabeth, William, and eight-year-old Anna Maria sailed for Leghorn (Livorno), Italy, with the hope of improving William’s declining health. Cf. *Seton Writings* 1:243-305, for the journal and other writings of Elizabeth during their eight months away from home.

<sup>17</sup>Sacrament Sundays were held about six times a year in the Episcopal church at the time. The service included Eucharistic prayer and communion as part of Sunday worship.

midnight prayers—sun set hymn and silent tears of longing for true life—parting—so full of hope in God, and looks at our heavenly home—

—liberty and enjoyment of Soul at sea through every pain and Sorrow—te Deum over the vessels side—or watching the moon and stars dream in the bay of Gibraltar of the angel on the green hill waiting for me over the black steep mountains.<sup>18</sup>

AVE MARIE BELLS<sup>19</sup> as we entered the port of Leghorn while the sun was setting—full confidence in God—

Aninas first questions in the Lazzeretto<sup>20</sup> when her dear Father took his first sleep—“Mother is not God with us here,” (clasping her arms round my neck as we knelt) “Mother if Papa dies will not God take care of us”—her delight to read the psalms and testament with us—her little word about Herodias who she said “thought to do great things by beheading the Baptist but she only let him out of prison, and sent him to heaven”<sup>21</sup>

her terrors dreaming someone was stabbing her and awaking in my arms she said “So it will be with me when I die, I will awake from all my fears and be with God”—

—her fearful sobbing heart to mine while kneeling in each others arms by the Death bed of her Father—our earnest prayers for him after his departure—our first Nights of rest alone in Leghorn—our prayers and hope in God—the Fileicchi's love for her and her sweet behaviour—little pious heart seen in every thing—her passion for Visiting the churches, and pressing questions was there any Catholics in our New York—and could we not be Catholics?<sup>22</sup> —

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<sup>18</sup>Elizabeth described this dream in her journal entry of November 8, 1803, to Rebecca Seton. Cf. *Seton Writings* 1:246.

<sup>19</sup>This probably refers to bells which are sounded at morning, noon, and evening in Catholic churches calling people to pray the Angelus, a prayer in honor of Mary.

<sup>20</sup>The lazaretto was a prison-like place of quarantine. For further descriptions of the events to which Elizabeth here refers, cf. *Seton Writings*, 1:248-249, 253, and 269.

<sup>21</sup>Cf. Matt. 14:3-12.

<sup>22</sup>William Magee Seton died in Pisa December 27, 1803. Antonio Filicchi and his wife, Amabilia Barigazzi Filicchi, provided hospitality. Filippo Filicchi and his wife, Mary Cowper Filicchi (1760-1821), also hosted Elizabeth while she was in Italy. Both men were intensely interested in Elizabeth's well-being and spoke to her of the Catholic faith.

my first entrance in the church of the B[lessed] V[irgin] M[ary] of Montenaro at Leghorn<sup>23</sup> at the elevation a young englishman near me, forgetting decency, whispered “this is their REAL PRESENCE” the shame I felt at his whisper and the quick thought, *if our Lord is not there why did the Apostle threaten—how can he blame for not discerning the Lords Body if it is not there—how should they for whom he has died eat and drink their damnation (as says the protestant text) if the blessed Sacram[en]t is but a piece of bread.*

the anguish of heart when the Blessed Sacrament would be passing the street at the thought was I the only one *he* did not bless? in particular the day he passed my window when prostrate on the floor I looked up to the blessed Virgin appealing to her that as the Mother of God she *must* pity me, and obtain from him that blessed Faith of these happy Souls around me—rising after many sighs and tears—the little prayer book Mrs. Amabilia [Filicchi] had given Anina was under my eye which fell on St Bernards prayer to the blessed Virgin—how earnestly I said it, how many thoughts on the happiness of those who possessed this the blessed Faith of Jesus still on earth with them, and how I should enjoy to encounter every misery of life with the heavenly consolation of speaking heart to heart with him in his Tabernacles, and the security of finding him in his churches—the reverence and love to Mrs. Amabilia Filicchi when she came home from COMMUNION<sup>24</sup> —

impressions of awful reverence at the Mass of Nicholas Baragatzzi [Barigazzi]<sup>25</sup> in the private chapel

—and full continuance of it when he visited our chamber (Anina sick) in his robe of ceremony after the marriage of his Brother and Sister—

the heavenly words and instructions of Antonio F[ilicchi] teaching me the sign of the cross and with what spirit to use it—his Amabilia teaching why she used it in the petition, “lead us not into temptation”

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<sup>23</sup>A chapel built near Leghorn (Livorno) by a branch of the Benedictines. It was believed to be the scene of many miraculous cures, and no Italian ship sailed past the chapel without saluting the painting of the Virgin Mary housed there.

<sup>24</sup>Cf. *Seton Writings* 1:291-293, for descriptions of these encounters of Elizabeth with Catholic devotion and belief in the Real Presence of Christ in the Eucharist. Cf. 1 Cor. 11:26-29.

<sup>25</sup>Nicholas Barigazzi was Amabilia Filicchi's brother and a priest.

and why Genena [Giannina]<sup>26</sup> used it when unwilling to fulfill her orders. new and delightful secrets to me—strong desire to take holy water and fear to profane it. first entrance in the church of the ANNUNCIATION at Florance—oh my God—you only can know.<sup>27</sup>

Aninas sweet love and prayers and delight to be alone with me—thousand thousand thoughts of our God our Father, and father of my Darlings at home so far far away first impressions reading St F[rancis] de Sales devout life—his ch[a]p[ter] on widows—delight in reading and kneeling at every page of *that*, and a book called *Unerring Authority of C[atholic] C[hurch]*.<sup>28</sup>

Ph[ilip] Filicchi's last words "I meet you the day of Judgment"—so firm a heart that I would try to do the Will of God. *last* Mass in Leghorn at 4 in morning lost in the indiscrible reverence and impressions k[n]eeling in a little confessional, percieved not the *ear* was waiting for me "till the friar came out to ask Mrs. F "why I did not begin"—sun rise on her little balcony as I bade her a last Adieu—the last embrace of my little angel Georgino [Giorgio] and the beloved children of Antonio<sup>29</sup>—our Lord and our God—

Sun set over the Isle of Yvica<sup>30</sup>—thoughts of Hell as an immense Ocean of fire Waves lost in waves of Everlasting anguish.

= New York—June 4th 1804 There the points of REMEMBRANCE

—Rebecca my own Rebecca Dying<sup>31</sup> waiting she said "to Die with Sister"—my darling little Rebecca suffering excessively, not gone to

<sup>26</sup>A daughter of Antonio and Amabilia Filicchi

<sup>27</sup>Cf. *Seton Writings* 1:283-284 and 296 for fuller descriptions. Elizabeth visited the Church of La Santissima Annunziata in Florence and was much affected by its beauty. The sign of the cross and holy water are used in Catholic devotions.

<sup>28</sup>St. Francis de Sales' *Introduction to the Devout Life* (1609), a spiritual classic for lay people, became a favorite of Elizabeth. Filippo Filicchi gave her this and other books on Catholic belief and piety, including a treatise he himself composed, before she left Leghorn [Livorno]. The "Chapter on Widows" is in the Third Part, chap. 40. *The Unerring Authority of the Catholic Church* is by Richard Challoner. Cf. *Seton Writings* 3:B-2.

<sup>29</sup>Giorgio was Antonio and Amabilia Filicchi's son. Their other children were Estrina, Mariuccia, Giannina, Patrizio, and Guglielmo.

<sup>30</sup>The island of Ibiza, off the southeast coast of Spain

<sup>31</sup>Elizabeth returned to New York June 4, 1804, to find her beloved sister-in-law Rebecca Seton on her deathbed. Elizabeth's youngest child Rebecca, about whom she had been dreaming and feared dead, was alive.

heaven as we had so long supposed—*no home* now—but all my lovely children, the pure heavens above, and my God *there* — (dear *Sister [Mary Bayley Post]* and *Brother [Dr. Wright] P[ost]* so kind)—and the heart of hope and trust in all turning to good, stronger than ever—saw myself now in the moment of life when I had with my dear ones a full claim on every promise to the FATHERLESS and WIDOW—and every day and hour that passed confirmed the most cheerful reliance on our GOD, our ALL

a thousand pages could not tell the sweet hours now with my departing Rebecca—the wonder at the few lines I could point out (in her continually fainting and exhausted condition) of the true faith and service of our God—she could only repeat “Your people are my people, Your God my God,”<sup>32</sup> and every day the delight to see her eagerness to read our Spiritual Mass together until the Sunday morning of our *last te deum* at the sight of the glowing purple clouds in which the sun was rising, and her most tender thanksgiving that we had known and loved each other so closely here to be reunited a moment after in our dear Eternity—purest joy to see her released from the thousand pains and trials I must pass through not one of which but she would have made her own.

—NOW my entrance with my darlings in our little dear humble dwelling<sup>33</sup> —their tender doating love to their own Mother—my Anna, my William, my Rich[ar]d, my Kit and sweetest Bec, at this moment yet with what delight I look at the hours of love around our fire, or little table or at the piano, our stories every evening, lively tunes, and thousand endearments after the lessons, and work of the day when each one helped dear Mother.<sup>34</sup> —Our first hail Mary in our little closet<sup>35</sup> at night prayers when Nina said oh Ma let us say hail Mary, do ma said Willy, and hail Mary we all said little Bec looking in my face to catch the words she could not pronounce but in a manner

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<sup>32</sup>Ruth 1:16

<sup>33</sup>Probably a house on North Moore Street, about two miles northwest of Trinity Church. Elizabeth was struggling with her decision to become a Catholic and with the need to provide a livelihood for her family.

<sup>34</sup>The next lines are erased.

<sup>35</sup>Erasure

which would have made all laugh if Mothers tears had not fixed their attention—the thousand tears of prayers and cries from the uncertain Soul which now succeeded, until Ash Wednesday 14th March 1805 it entered the Ark of St Peter with its beloved ones—

Now the crowding REMEMBRANCES from that day to the 25 of a first COMMUNION in the church of God—hours counted, the watch of the heart panting for the Supreme happiness it had so long desired—the Secret, the mystery of Benediction—heavenly delight, bliss—inconcievable to angels. no words for that—Faith burning—watching for morning dawn through broken slumbers—at last saw the first rays of the sun on the cross on St. Peters steeple burnished so bright it seemed *that morning*—every step of the two miles—so unworthy to enter that street—the door of the church, finally to approach the altar<sup>36</sup>—

the lively hope that since he had done so much he would at last admit so poor a creature to HIMSELF *forever*—the two miles walk back with the Treasure of my Soul—first kiss and blessing on my 5 Darlings bringing *such a Master* to our little dwelling—

now the quiet satisfied heart in the thousand encounters of the CROSS embraced so cordially; but so watchful to preserve peace with *all*<sup>37</sup>

—Most painful remembrances now—yet grateful for them—the *order of our Grace* so evident through *ALL*<sup>38</sup>—

1808

= The last sound of the bells in New York when the Vessel left the Wharf and we sailed for Baltimore. dear friends left, but I an object of pain and mortification to the dearest.

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<sup>36</sup>Elizabeth was received into the Catholic church March 14, 1805, at St. Peter, Barclay Street, by Rev. Matthew O'Brien and made her First Communion March 25, 1805. St. Peter, founded in 1785, was the only Catholic church in New York City at the time.

Rev. Matthew O'Brien came from Albany sometime before 1802 to New York where he served at St. Peter. Elizabeth mistakenly believed he was the only Catholic priest in New York.

<sup>37</sup>"All" is underlined three times.

<sup>38</sup>"All" is underlined three times. Elizabeth passed over the three years between her conversion and her departure for Baltimore with this succinct comment. She endured severe economic uncertainty and family opposition. Her correspondence in *Seton Writings* 1, part 3, gives a vivid picture of her strength of spirit during this difficult period.



—first arrival in Baltimore at the door of St. Mary's chapel—the rolling Organ—Kyrie Eleison—awful ceremonies seen for the first time—Jos[ephine] and Rebec[ca] so accustomed to be in my arms in church (crowded in New York) still hanging on Mother in mute amazement and delight

—Anina's frequent stolen glance of surprise and pleasure this CORPUS CHRISTI day of wonders to us, and consecration of St. Mary's<sup>39</sup>

first Charities of Mr Dubourg and his excellent Sister Madame [Victoire Françoise] Fournier to the Stranger and orphans!!! My lovely good sweet Boys at Georgetown—after two years absence in their Mothers arms—let the children of prosperity rejoice, but they can never guess the least of our joys who possessed nothing but in each other—

the first meeting of my 5 in our beautiful little home so near the chapel for our daily Mass<sup>40</sup>—round round the wheel now of daily

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<sup>39</sup>Elizabeth and her daughters left New York June 9, 1808, at the invitation of Rev. William Dubourg, S.S., to open a school for girls in Baltimore. They arrived June 17 and went to St. Mary College and Seminary.

Rev. Louis William Dubourg, S.S., (1766-1833) was born in France and came to the United States during the French Revolution. He founded St. Mary Seminary, Baltimore, and was the first priest superior (1809) of the Sisters of Charity in Emmitsburg. During his tenure as the first bishop of Louisiana (1812-1826), he invited Reverend Felix de Andreis, C.M., (1778-1820) and Reverend Joseph Rosati, C.M., (1789-1843), first bishop of St. Louis, Missouri (1827-1843), to initiate the first Vincentian mission in North America in 1816. Once described by Elizabeth Seton as "all liberality and schemes from a long custom of spending," Dubourg returned to France in 1826 where he served as bishop of Montauban (1826-1833) and archbishop of Besançon (1833).

St. Mary Seminary, originally the Seminary of St. Sulpice, was founded by Rev. Charles Nagot, S.S., in 1791 in One Mile Tavern on the western edge of Baltimore, approximately one mile from the center of town off the Hookstown Road (later called Paca Street). The adjoining St. Mary College was begun by Rev. William Dubourg, S.S., in 1799. When Elizabeth arrived in Baltimore, the ceremony dedicating the chapel was in progress. The chapel, designed by noted architect Maximilian Godefroy, contained a subterranean chapel dedicated to Mary, the Mother of God. It was here that Elizabeth prayed and where the children she instructed received their First Communion.

Rev. Charles Nagot, S.S., (1734-1816) was the first superior of the Sulpicians at St. Mary and superior of the Sulpicians in the United States from 1790 until 1810. In this capacity he was instrumental in helping to form the Sisters of Charity. Nagot had planned to accompany Elizabeth and her companions to Emmitsburg in June 1809, but ill health prevented him.

<sup>40</sup>Elizabeth's sons had been students at the Catholic boys' school in Georgetown, Washington, D.C., but upon her arrival in Baltimore, she enrolled them at St. Mary College. The Sulpician priests made arrangements for Elizabeth to rent a house on Paca Street, near St. Mary, where she and her daughters could live.

Georgetown was a Catholic boys' school founded by Bishop John Carroll in 1792 and operated by the Catholic clergy in what is today Washington, D.C.

Blessing—but how little improved, and how often perverted—yet infinite goodness afterwards producing itself from the worst miseries of its poor CREATURE

—Now the thought of the good Mr [Samuel] Cooper of a school for poor children—Mr. Dubourg's incessant exertions to accomplish it—Blessed Cecilia [O'Conway] sent—and Marie [Murphy Burke],—our ever dear Sus[an Clossy] next—and little Maryann [Butler]<sup>41</sup>—

= Now our Cicil[ia Seton] from New York and beloved Harriet [Seton] *to nurse her*.—their first impressions and pleasures how delightful to poor Sis—

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<sup>41</sup>By early 1809 the outlines of Elizabeth's future were becoming clear. A wealthy seminarian Samuel Cooper offered a substantial donation to support female education, and women from Philadelphia, Baltimore, and New York, including Elizabeth's sisters-in-law Harriet and Cecilia, arrived to join this work.

Rev. Samuel Sutherland Cooper (1769-1843) was a wealthy sea captain who resided in Philadelphia. After converting to Catholicism in 1807 under the guidance of Rev. Michael Hurley, O.S.A., he studied at St. Mary Seminary, Baltimore, under the Sulpicians and was ordained a priest in Maryland in 1818. As a seminarian he became a significant benefactor of Elizabeth and the Sisters of Charity through his donation of money to purchase property in Emmitsburg, Maryland.

Cecilia O'Conway (1788-1865), from Philadelphia, was the daughter of Matthias and Rebecca Archer O'Conway. She was the first to join Elizabeth in Baltimore December 7, 1808. Known as Sister Cecilia (Vero, Cis, Veronica), she was elected to the first council of the Sisters of Charity in 1809. She made the first novitiate (1812-1813) and pronounced vows July 19, 1813. A teacher at St. Joseph's Academy, she was elected Treasurer of the community (1816 and 1817) until she was missioned to New York (1817) to serve at the orphan asylum. She returned to Emmitsburg (1819) temporarily because of poor health before she returned to New York. In 1823 Cecilia transferred to the cloistered Ursuline convent in Québec where she was known as Mother Marie of the Incarnation. As an Ursuline she wrote her family that she was "a happy captive to Rules more congenial to my inclinations" and added "Ever venerable will the Institution of Saint Vincent de Paul be to my memory . . . Malicious tongues shall never say that I left the Society through a contempt for it." Cf. Melville, 428, n. 79.

Founded by St. Angela Merici (1474-1540) in Brescia, Italy, in 1535 for evangelization and the teaching of young girls, the Ursulines were introduced into France by Madame Sainte-Beuve.

Susan Clossy (1785-1823) was born in Ireland, lived in New York, and joined Elizabeth May 24, 1809, in Baltimore. Known as Sister Susan (Sus), she pronounced vows July 19, 1813, after completing the first novitiate of the Sisters of Charity. Elizabeth described her as "one of the sweetest souls . . . who has lived in my very heart and been more than an own sister to me . . . and has nursed Cecil, Harriet, Anna, William and Richard." She was in the first group sent to the Asylum in Philadelphia (1814) where she became Sister Servant (1818). She also served at St. Mary School there and in 1820 was appointed Treasurer pro-tem of the community. She died at Emmitsburg May 6 and is buried in the original community cemetery.

Mary Ann Butler (1784-1821) was born in Ireland, lived in Philadelphia, and joined Elizabeth in Baltimore during the spring of 1809. She pronounced vows July 19, 1813, after completing the first novitiate of the Sisters of Charity. Known as Sister Mary Ann, she was noted for composing words for hymns, including "O What Could My Jesus Do More." She died at Emmitsburg January 14 and is buried in the original community cemetery.

= our set out for the Mountain—our kind kind friend [George] Wiese—Mr. [John] Dubois kind reception—pure and innocent Ellen [Thompson]—dear Sally [Thompson]—excellent Mrs. Thompson<sup>42</sup>—

Woods, rocks, walks—

Harriets first anxieties to go to Mass, eve[nin]g Adoration—our visit at 11 to the church the bright moon light night of St Mary Magdalene [July 22]—the Evening I ran from the woods to meet [An]Nina, Jos[ephine], and Rebec[ca]—oh oh oh how sweet<sup>43</sup>—

then W[illia]m and Rich[ar]d arrived with Sister Rose [White], Kitty [Mullen], Cicil [O'Conway], Marie [Murphy Burke], Sus[an] Clossy, Mary [Ann Butler]<sup>44</sup>—

a thousand pains—

a thousand thousand pleasures—

order of grace—

—My W[illia]m anointed and so well prepared for Death [Fall 1809]—restored and given to us again—his quiet and silence from the

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<sup>42</sup>After purchasing property in Emmitsburg, Maryland, Elizabeth, her children, and her early companions and students moved there from Baltimore. They lived in Rev. John Dubois' house on St. Mary's Mountain for a short time before they moved to the renovated Fleming farmhouse (Stone House) in St. Joseph's Valley where others soon joined them.

George Weis was a resident of Baltimore who lived near St. Mary Seminary. The Weis family developed a lasting friendship with Elizabeth and her companions as they were preparing to leave for Emmitsburg in 1809. He built the house in which Elizabeth lived in Baltimore and became a contractor for the minor seminary of Mount St. Mary in Emmitsburg. He remained a helpful friend of the community during his lifetime.

Ellen Thompson (1788-1813) and Sally Thompson (1778-1850), sisters from Emmitsburg, joined the Sisters of Charity shortly after Elizabeth and her companions moved to St. Joseph's House. Both made the first novitiate and pronounced vows July 19, 1813. Sister Ellen had poor health and died at Emmitsburg. Sister Sally was elected procuratrix or housekeeper for the community because she knew all the farmers around and could purchase the needed provisions. She spent her entire community life at Mount St. Mary and St. Joseph's in Emmitsburg where she died January 16, 1850. Both are buried in the original community cemetery.

<sup>43</sup>Harriet Seton was considering becoming a Catholic.

<sup>44</sup>When all had arrived in the Valley, the Sisters began a regular way of life July 31, considered the foundation day of the Sisters of Charity.

Sister Catherine Mullen (1783-1815) of Baltimore joined Elizabeth in Baltimore just before the group left for Emmitsburg in June 1809. Known as Sister Catherine (Kitty), she pronounced vows July 19, 1813, after completing the first novitiate of the Sisters of Charity. She was elected to the first council of the Sisters of Charity in 1809, treasurer (1812), and served as novice director (1813). She died Christmas Day 1815 at Emmitsburg and is buried in the original community cemetery.

frenzy of his fever while his Aunt Harriet and Mother sung the litanies for him—

Harriets first COMMUNION on the Feast of the B[lessed] V[irgin] M[ary] of Mercy September 24th—her last COMMUNION the feast of the *Expectation* 18th Dec[embe]r 1809.<sup>45</sup>

“*all peace and love*” she said

“hark the beating of his heart in the garden of Gethsemane—see how they lash him—Oh my Jesus I suffer with you”—

“Why will you not bring him to me—My Jesus you know that I believe in you, I hope in you, I love you.”

—Cecilias [Seton] gentle death the 29th April 1810—her burial—the children gathering wild flowers—

—Anniversary of St Vincent [July 19] 1811 Kempis—118th Psalm in the choir.<sup>46</sup>

—Evening before Nina’s [Anna Maria] Death—her singing “tho’ all the powers”—her “Jesu Marie Joseph toute la nuit” [all the night] the last clasp of her hands and look to heaven when she was asked *if she was not grateful for all the goodness of our Lord to her!*<sup>47</sup>

Eternity—in what light shall we view (if we think of such trifles in the company of God and the choirs of Blessed)—what will we think of the trials and cares, pains and sorrows we had once upon Earth Oh what a mere nothing—let then they who weep be as tho’ they wept not—they who rejoice as tho’ they rejoice not—they who obtain as tho’ they possess not—this world passes away<sup>48</sup>—*Eternity!* that voice to be every where understood *Eternity!*—to love and serve him only—who is to be loved and *eternally* served and praised in Heaven.

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<sup>45</sup>Harriet Seton died December 23, 1809.

<sup>46</sup>Rev. Simon Bruté first arrived in Emmitsburg at this time and became Elizabeth’s close friend and spiritual director. He later wrote of this first summer: “She reads with me the *Following of Christ*.” The psalm to which she refers is Ps. 119 in contemporary translations.

<sup>47</sup>Anna Maria Seton died March 12, 1812. Cf. *Seton Writings* 2:747 for Elizabeth’s journal of Anna Maria’s illness and death.

<sup>48</sup>Cf. 1 Cor. 7:30-31.

## 10.5 Gospel of Matthew Notebook<sup>1</sup>

*Serò te amarr!*

*ah que je vous ai aimé tard!<sup>2</sup>*

X P—initials for Christ in Greek—*X.P.I.S.T.O.S*

*Constantines Standard<sup>3</sup>*

from The Holy Gospel of Jesus Christ.  
St. Matthew.<sup>4</sup> (Douay Testament)

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### 10.5 AMSJ A 111 074

<sup>1</sup>It is probable that Sister Margaret George had this notebook, along with other of Elizabeth's writings, in her possession when she came to Cincinnati in 1845, and it became part of the Archives of the Sisters of Charity of Cincinnati when the community became diocesan in 1852. It is known that Rev. Charles White asked Margaret to lend him materials she had when he was writing his biography of Elizabeth Seton, first published in 1852. An inscription on the front cover of this notebook reads: "Lent to Rev. C. I. White of Baltimore—Gift to B[ishop John] Purcell."

A label on page 1 of the book shows that it was accessioned into the library at Mount St. Mary Seminary of the West (Archdiocese of Cincinnati) in 1927. Archbishop (later Cardinal) Joseph Bernardin of Cincinnati presented it to the Sisters of Charity of Cincinnati at the Mass at St. Peter in Chains Cathedral in celebration of the canonization of St. Elizabeth Bayley Seton September 14, 1975.

The notebook has a leather cover, 192 pages of written material, and measures 7 3/8" x 4 5/8" x 3/4." The pages are numbered in another hand.

<sup>2</sup>This is written on page 1. Freely translated it reads: "How much I love you, Ah, how late I have loved you!" (Italian and French).

<sup>3</sup>This inscription is written on page 3.

<sup>4</sup>On pages 4-51 of the notebook Elizabeth copied selected excerpts from the Gospel of St. Matthew, chaps. 3 to 15. These pages are not transcribed in this volume. She wrote the following horizontally across the bottom of page 51, explaining her original intention to Rev. Simon Bruté: "When first rec[eive]d into the church [1805] your little mother meant to have gathered every word our Saviour ever said in the *Gospels*—but coming to St. Joseph's there are Testaments for a sick bed as handy as this little book, so I left the dear work for one more useful tho' none c[oul]d be half so dear, or pleasing."

"Douay-Rhims" is written in another hand. At Elizabeth's time the Douay-Rhims (1582-1609) was the official Catholic translation of the Bible. It was an English version of St. Jerome's Vulgate (Latin).

Your first step<sup>5</sup> in this heavenly way is to contract a habit of the presence of God and the spirit of recollection—and let Divine Love cast out Fear,<sup>6</sup> *fear nothing so much as not to love enough.*

When your exterior duties oblige you to break silence, keep your interior silence by remembering that you are under the eye of God, that he sees you, and Judges what you are doing. —

When you are at Prayers or Adoration [of the Blessed Sacrament], be before the tabernacle like an angel if it was clothed with a human body—if you could always remember your good angels watchful care to catch your prayers and thoughts which must be presented to God by him, and accounted for what they are, how many distractions it would save you—and when from spiritual exercises you again return to duty of exterior cares, every duty should turn to God, your whole intention bent to please him, and every action of itself a Prayer, being done for his glory and love, and as a penance and satisfaction for your sins. (Some happy Souls, offer hour after hour for the souls of others, who they desire to assist in this world or the next)

Try to think in your different actions, *views*, and *motives*, what were the views and motives of our Saviours actions while on earth.

Be assured that before you will be so happy as to possess the Kingdom of God within you,<sup>7</sup> and obtain the freedom of your Soul from your passions and inclinations *Many* sacrifices will be required of you by our Lord, and take care not to refuse him any—generously renounce whatever could displease him, and daily offer him some sacrifice of what is most difficult or painful to you—

Try to consider the cross with a true spirit, and open your whole heart and Soul freely to receive all the pains, contradictions,

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<sup>5</sup>The rest of the notebook contains excerpts copied by Elizabeth from various spiritual writers and readings from the Divine Office. In her role as Mother of the Community, she probably used this material for instructions and meditations for the sisters and students, as well as for her personal devotion. Where possible, the sources have been identified and noted throughout the document. They reflect a wide variety of spiritual sources from which Elizabeth drew. Frequently, she inserts personal comments, often in parentheses, into the texts.

This first excerpt appears to be a collection of advice to beginners in the spiritual life.

<sup>6</sup>Cf. 1 John 4:18.

<sup>7</sup>Luke 17:21

humiliations, and trials which our Lord may send, or permit to come to you. accept them with love, and bear them for his sake—

have also a generous heart for others, often beg for the Conversion of Sinners, and for the Perseverance of the just. take some soul in particular and often say over it in the Sacred heart of JESUS, this prayer.<sup>8</sup>

*I conjure you my Saviour to give this soul the grace which Your burning heart of love desires most it should possess.* and at other times say earnestly, My God I intreat you to grant me and such a one the Virtue we are most in need of—*St. M. [Rev. Michael Hurley]* would add to that prayer I offer you my Father the sacred wounds and precious blood of my Saviour to obtain it.

—Keep in mind that not the least thing can happen to you without the will of God with regard to you (whatever fault another may have in it) deposit then in the heart of your Saviour all your pains, and beg him to give you a heart so conformed to his own that you may receive every cross as from the hand of his Father, that you may *desire* only what he desired, *love* only what he loved, and *seek* only what he sought, which was the Will of his Father every moment of his life.

// Think often of your happiness, my daughters, God destines you a share in his beatitude. dilate your hearts and rejoice—You will be called to the enjoyment of God himself—how then can you now sink under your trials—take courage in your temptations, and do all you can to reach your glorious reward—but you are so weak, your heart so inconstant you have every thing to fear from yourselves—but every thing to hope from God—have continually recourse to his grace and when you think of your *past sins* and *present weakness*, and *how difficult* the entrance of heaven is, think also of the goodness of God, of the endless mercies he has bestowed on you, how much he desires your

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<sup>8</sup>A devotion that focuses on the humanity and tender love of Jesus symbolized by his heart. Popular from the Middle Ages, it was carried forward by the Jesuit and Salesian spiritual traditions of the sixteenth and seventeenth centuries and intensified even more as a result of the revelations to Margaret Mary Alacoque. Archbishop John Carroll, who was a great influence on Elizabeth, promoted devotion to the Sacred Heart in the early American church. The feast is celebrated on the Friday after Corpus Christi.

St. Margaret Mary Alacoque (1647-1690) was a Visitation nun and French mystic. In 1673 she began experiencing a series of revelations in which Jesus told her about his loving heart. She encouraged the reception of the Eucharist on the first Friday of every month as a means of reparation for sins.

salvation which was the end for which he created you and which he will assuredly accomplish if you put no wilful obstacle to his grace

—He is *a faithful God* and never will he refuse what we fervently and humbly ask for.—he opens his hand, says the holy word, *and fills with his blessing every living creature*<sup>9</sup>—will he then refuse the Soul covered with the blood of his Son which has redeemed and restored [it] to its heavenly inheritance.

cast yourself then in the arms of his mercy, seek only to please him, and he will never forsake you, lay your pains and trials at his feet, he will either deliver you from them or give you Patience to support them in such a manner as to merit you eternal rewards—

// Often we are pained by the conduct of others, sometimes to such excess that our converse with them becomes almost insupportable—What true misery that is—cannot we find the least excuse for them, these souls made like ourselves in the image of God, redeemed in his blood, destined to the same heaven and eternity with ourselves—

Never stop on any thought to the disadvantage of any one, much less should you express that you have it—think always there was a good intention, and hide the evil one if unhappily it is too evident—

if you have any natural opposition to any one, it is that Above all you must conceal, never dropping the least word against that person, and watching for occasions to serve them, and be kind to them—What occasions of merit and mortification may you improve in such a trial if you consider that person, as they truly are in the designs of God the instrument of your eternal happiness—every person who is a source of pain and trial to us we should consider as our Benefactors since they furnish us with opportunities of overcoming Nature, and gathering a treasure of merits and graces for heaven if indeed we looked to our true interests.

(Supposing that any one could hate us without offending God) we would wish to be hated and despised, that we might be more closely united with the Divine Victim who bore all the contradictions of sinners, and was the outcast of men, and endured every sorrow and

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<sup>9</sup>Ps. 104:28



shame,<sup>10</sup> that his Father might be glorified and sin atoned for—most happy should we be to glorify him in our turn by bearing such pains for his sake, and atoning as far as in our power for the contempt and neglect which he endures—how terrible will be the account we must render at the tribunal of God if we are not most careful on the command of love to one another—

and when our Lord said we must love our neighbour as ourselves,<sup>11</sup> he surely meant we should love ourselves—that is love God better than our soul and our soul better than our body. this is the measure of that love—loving our own Perfection so as to keep it always in view, acting always by sacred motives, and to obey the will of God, and procure his greater glory—entering continually in our interior to examine our intentions and faults, that we may correct them by humbling ourselves, and doing our best to purify our hearts even from the very least, by acts of contrition and Charity, as soon as we discover them.

our zeal for our neighbour may be very acceptable to God, but his first desire for us is that we save our own Soul and begin with Charity at home.

Unite every Sacrifice of your mind and actions with the Sacrifice of the cross, say often to God with your whole heart, Lord I am not my own, I am all yours, I offer you my whole life and being in union with my divine Saviour—Wish often that you loved God truly as he deserves to be loved, love him because he is God and desire ardently that every mind should know him, and every heart love him.—think often of the unhappiness of those days when you lived without loving God—lived in sin—and your present weakness and bent to evil—beg him not to leave you a moment—say with St. P[hilip] de Neri<sup>12</sup> “left to myself my God I shall surely betray you.”

be faithful in your union with our saviour in every action along the day—doing them all in him and with him for the same end he did his, which was to glorify his Father, and do his Will—offer him as a

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<sup>10</sup>Cf. Isa. 53 and Heb. 2.

<sup>11</sup>Matt. 19:19.

<sup>12</sup>St. Philip Neri (1515-1595) was an Italian priest, confessor, and founder of the Oratorians (C.O.).

continual thanksgiving for the continual benefits and blessings you receive, offer his merits and Sufferings, his Passion and Death as your *ONLY TREASURE*, *only hope*, *only refuge*—how happy are they who do this, offering themselves wholly and intirely with him, as St. Francis said, they consider themselves as bought by Jesus Christ, and being devoted to him, their fatigues and labours, sweat and pains and their very blood all are his—being all in him they possess their Soul in Peace, and nothing can turn them from his service and love—

// a good practice—

To make all our offerings and do every action in Union with our Saviour—begging daily that we may participate in the grace of all the masses which are celebrated over the whole world—and that they may with the good works of the Just be accepted for the conversion of sinners—and *all the intentions of the church*.<sup>13</sup>

2d. When we are assembled together, or in church to recommend interiorly the persons there to the holy Trinity, to our Saviour, our Mother, and the angels and Saints.

3d. When Charity or duty obliges us to converse, to slip in always some word of grace—as—let every thing pass—we will go too—our God is faithful,—heaven must be won—a short and easy Penance here, better than the Hell we deserve hereafter etc. etc.

4th. Offer every day some (allowed here Mortification of *silence*, *prayer* while at our work) a *self denial* etc. for poor sinners and souls who know not *God*

5th. Gain all the indulgences we can for Souls in Purgatory—

Invoke the Holy Trinity for poor Sinners

—Holy Trinity May all Sinners be converted and gloryfy you—

God the Father of heaven pity poor Sinners and Souls in darkness—

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<sup>13</sup>Catholics believe that every Mass has infinite value and that by intentionally uniting oneself to the offering of Christ in the Mass, one can participate in these graces. Universality is one of the marks of the Catholic church; this recommendation reflects awareness of this reality.

God the son, Eternal Word *made flesh and dwelling amongst us*,<sup>14</sup>  
dwell in my heart, and conquer the hearts of poor Sinners

—Holy Spirit fire our hearts with your love, and convert poor Sinners—

—*Jesus, Mary, Joseph* pity and succour poor Sinners—

*Infant Jesus* enlighten the Souls in darkness and error.

*Jesus Suffering* and dying pity poor Souls in their agony. I love you  
and bless you that you died for me and poor Sinners—

Eternal Praise to the ever blessed Sacrament of the Altar—

Sacred *Heart of Jesus* burning with love for me inflame my heart  
with love of thee and with zeal for the conversions of poor Sinners—

Mary my *Mother*, show yourself to be my mother—take on your-  
self the care of my salvation.—*My Mother pray for me and poor Sin-*  
*ners.*

offer all the merit of whatever you do as prayer or work for the  
Souls in Purgatory and beg them when they will reach heaven to pray  
for you and poor Sinners—

// Oh how happy the Soul Consecrated to its divine Master, who  
takes him for her example and model—who when she speaks, eats, or  
works, or does an act of charity, mortification, or piety, considers Je-  
sus Christ when formerly he did the like actions, and enters in his holy  
dispositions far as she is able, *Seeking only his Will and the Glory of*  
*his name*, through every moment of her life. for this end she makes her  
morning offering—all her sufferings and trials whatever they may be,  
she unites with the sufferings and merits of her Saviour—renewing  
this offering from time to time—and if any human misery makes her  
forget his presence for a while, she is quick to repair it by an act of  
love—humbling herself as soon as she perceives her fault and follow-  
ing up her good resolutions with renewed courage and fidelity

—What a lesson I receive from the cross of my Saviour on time and  
Eternity—On Calvary my abuse of time was expiated and its value  
pointed out to me since it is the purchase of *his blood*. how short is *this*  
*time*, and how near *that Eternity* to which he passed from Calvary to  
his Kingdom, into which he invites us to follow him by the same way

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<sup>14</sup>John 1:14

he entered it—and what is that eternity bought for me at so dear a rate, a great good indeed, since the last drop of the blood of my God was not too much to pay for it—

What then the happiness destined for the elect of God,—he alone can know, since he alone could merit it for them, promised it to them, and gives it to them through his own infinite satisfactions and merits—

Truly this Earth is the land of the Dead—how many *dying and dead* go in and out amongst us, how many dead to the life of grace, before the thread of their mortal life is cut<sup>15</sup>—this kind of Death I must not die, but after the example of my Saviour who destroyed Death in Dying, I must destroy this death by dying to myself and through that Death obtain eternal life.

// The rebel angels make war on the children of God<sup>16</sup>—that is a matter of Faith. St. Paul points out the armour with which we are to oppose them, a Spiritual Armour with which we are to oppose them a Spiritual Armour in All its separate pieces.<sup>17</sup>—we know not in what way these evil Spirits exercise their power to trouble us—it is thought by holy persons that they have power over our Senses, and corporal faculties, that they can trouble our Memory by remembrances of the past, by object[s] they present it by distracting us from prayer and meditation, drawing us in illusions, tormenting us with scruples, and deceiving us with appearances of good.

but we know to a certainty that whatever they gain from us is always through our own carelessness, and our want of confidence in God—generally we prepare ourselves the very snares in which they take us by our want of watchfulness in prayer and guard over our Senses.

—well covered with the buckler of Faith<sup>18</sup> I would not fear their united power which would be crushed by only the sight of the cross.

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<sup>15</sup>Cf. Isa. 38:12.

<sup>16</sup>Cf. Rev. 12:17.

<sup>17</sup>Cf. 2 Cor. 6:11ff.

<sup>18</sup>Cf. Eph. 6:14.

Tho' whole armies should encamp around us said the Psalmist I would not fear<sup>19</sup>—

there are more for us than against us said the holy prophet, and suddenly enlightened from heaven Jehezzi saw myriads surrounding the mountain to defend him—they whom we hear, are only strong when we are weak—

—7 Degrees [toward union with God]—

1st. We are not to be satisfied with having high ideas of the will of God considered *in itself* which is but as a *first step* towards our union with him. We must try to learn what his divine will is in regard to ourselves as a *second step*, without which the first would avail but little—

our Saviour came from heaven only to do the will of his Father and when the bitter chalice was presented to him, bathed in his bloody sweat he cried, *Thy Will O my Father, thy will, not mine be done*<sup>20</sup>—He knew his Fathers Will, but for us we must beg earnestly that he will send his light from above to enlighten that night in which our *Senses, Mind, and will* are lost, and so lost in the ignorance and corruption of our Nature that we have no possible means of finding our road to heaven but by a persevering attention to the path our Saviour himself has trodden—in this path we will find many enemies to combat, trials to endure, and obligations to fulfil, but he has not only traced it out with his blood, but he even goes on before us, pours on us the abundance of his graces for our Strength and comfort and holds out the Eternal crown which he prepares for us<sup>21</sup>—

But as we know from our first set out in our Pilgrimage of this world towards our Eternity, that we have always *good* on the one hand and *evil* on the other, our *third step* towards God must be to have a great Confidence in his Providence with regard to the good and evil which he permits or sends to us, receiving them *equally*, as in the order of Grace, and *from his own hand* this *3d step* is most essential to lead

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<sup>19</sup>Ps. 27:3

<sup>20</sup>Cf. Matt. 26:36.

<sup>21</sup>Cf. Jas. 1:12.

us towards the main object of doing *his will*, one only *evil* can happen to us which is sin, all other trials *whatever they may be*, are meant only to try us, to purify us, and draw us to that region we are called to by detaching us from this earth where we would gather roses though we know they are covered with piercing thorns

We must let this world go round us with all its changes, and *wait in Peace* for that eternal day in which we will see the *goodness* of our God in every thing that has happened in it.

These 3 *first steps* of *honouring the will of God, embracing the will of God, and confiding in the will of God*, all raise us up towards him, but the 4th step which is the *Knowledge of our own corruption and weakness*, humbles us deeply before him—when we reach this step, and begin in earnest our combat with our bad nature we declare war with all the enemies of our Salvation which try to support our miserable Pride which would follow us even in our Poverty Silence Devotions or even in our humility—this enemy slips in the most secret recesses, in the assemblies of Gods children as in those of the world, under hair cloths, as under silks, in the poorest cells, as in the richest chambers—we detest its tyranny yet submit to its slavery, we hate it and yet we feed it, we protest before God at one moment that we are *nothing*, and the next are disfigured and swol[le]n with this Pride, we pretend to live but to glorify his Name, and yet daily offer incense to this despicable enemy of his honour and our Salvation; therefore Our Lord took the form of a servant in Assuming our Nature and became obedient unto Death<sup>22</sup> that we might triumph thro' him over this destroyer of our Soul.

The habitual Practice of *Purity of intention* is a *fifth* step towards God—the eye is the light of the body<sup>23</sup> said our Lord, that is, the state of our Soul depends on our *intention*—if our intention is to do the *will of God* in every thing we do, we shall be *rich in merits*—but this purity of intention in our actions and desires can only be depended on when they do not oppose the law of God, and do not expose us to lose the state of grace; it must be a holy habit in us of doing every thing to

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<sup>22</sup>Cf. Phil. 2:7-8.

<sup>23</sup>Matt. 6:22

please God, and seeking only the glory of his Name. pagan[s] and philosophers have done wonders thro' natural compassion, and a sense of duty to those who depend on them, but the actions of a Christian must proceed from the Spirit of God, and be always directed for his GLORY. the practice of the Presence of God is the great means to secure our Purity of intention—

but a 6th essential point towards our union with God is the *Peace of our Soul*, whatever gifts and graces we may possess, if we have not this peace we will be like a miser possessing rich treasures which he never enjoys because he covets still more. God is the author of order and Peace, where they dwell not he cannot dwell—too often we mistake our way and seek God in a multiplicity of things where he is not, losing the fruit of our Good Actions for want of meekness and tranquillity which would have made them of great Price—interior mortification and silence will lead us to Peace and union with God much sooner than the most brilliant actions of Piety or zealous exterior penances—our enemy will quickly surprise us when we neglect to watch our interior *My Peace* I leave you said our Lord departing to heaven.<sup>24</sup>—*Peace* is the certain pledge of our union with him both here and hereafter—

the 7th step towards our union with God which is the Summit of Perfection is the *exercise of holy love*, for although all the steps we made before were accompanied by this divine Charity as our Support and help in our combats with our enemy, yet when our Soul has attained the 7th step its principal occupation being the exercise of this divine love which united it as close as possible with God, it becomes the presiding and ruling power of the Soul concentrating all other objects in itself.

—I no longer live says St. Paul—it is Christ who *lives in me*<sup>25</sup> the *fire* of this love, the waters of tribulation cannot quench.<sup>26</sup> St. Augustin says the heavens, the earth, all creation cryeth to me, LOVE—a Soul in this happy state may be surrounded by duties, it

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<sup>24</sup>Luke 24:36

<sup>25</sup>Gal. 2:20

<sup>26</sup>Cf. Song of Songs 8:7.

passes through all in Simplicity and peace, conversing interiorly with God while exteriorly attentive to the objects of its duty, adoring and offering all to him, no affectation in its humility, or harshness in its mortifications, or constraint in its modesty—God is seen in every one around it, and all its actions are directed to his will, no trials or sufferings of life can surprise it—its eye is ever raised towards Calvary from whence it draws its sure strength and Consolation—

### Lesson 6—Office of B[lessed] Sacrament<sup>27</sup>

—the Sacrament Purifies us from sin—increases Grace and all virtues in us—strengthens and restores health to the Soul crowning it with the abundance of all Spiritual graces. It is offered in the church for the living and the Dead that having been instituted for the Salvation of all it may be of service to all—none can explain the sweetness and delights of this mystery, all sweetness and delight being there in their source—the living memorial of that incomparable love which our Saviour testified in dying for us, . . . he being on the Point of Passing out of this world to his Father, and having celebrated the Passover with his disciples, instituted in this last Supper he made with them this Great Sacrament,<sup>28</sup> as the perpetual monument of his PASSION, the Accomplishment of the figures of the old law, and the greatest of all

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<sup>27</sup>Cf. 6th Lesson, 2nd Nocturn, Feast of Corpus Christi, from Sermons of St. Thomas Aquinas who composed the liturgical offices for this feast that was instituted in 1264 by Pope Urban IV. At that time Corpus Christi was celebrated on the second Thursday after Pentecost Sunday or on the Sunday that followed.

Ardently devoted to the Eucharist, Elizabeth seems to have copied from the Roman Breviary many of the readings for the Office of the feast and its octave, selected from the Fathers of the Church.

A note in Bruté's papers which can be dated 1813 or before asks to borrow "the little big book of prayer in which you have in English the offices of the church . . . for every day of the year." English-Latin versions of Vespers were in use at the beginning of the nineteenth century; it can be assumed that a complete vernacular Breviary existed although no publication information has been located. A 1908 version of the Roman Breviary was used for these notes.

In her 1815 Journal to Bruté Elizabeth wrote: "Your Brother [Rev. John Dubois] begs you to bring your poor little bad Mother a Breviary, one side English or French,—it is his very very particular wish." If Bruté brought the book back from France, it is probably located in the Old Cathedral Library in Vincennes, Indiana, with Bruté's uncatalogued library. Cf. *Seton Writings* 2:323.

<sup>28</sup>John 13:1



miracles. he left it to his church to be an incomparable consolation in his absence to his faithful *in all their Afflictions*

St. Chrysostom 9th lesson

When the Sun of Justice Arose on the Earth the *Shadows* passed away—the first Passover was in figure, but the lamp could no longer shine in presence of the Sun, and shadows or figures must disappear in presence of their realities.—Our Lord supping with his disciples took bread, and breaking it said, this is my BODY broken for you—and taking the Chalice he said this is my BLOOD shed for many for the remission of Sins<sup>29</sup>—Judas was present when our Lord said this . . . that body O Judas which you have sold for 30 pieces of silver<sup>30</sup>—that blood which you have already promised to deliver to the Pharasees—

—O mercy of JESUS, O stupidity of Judas this wretch sold him to his enemies, and JESUS CHRIST presented him the same blood to drink which he had sold, so that his sin would have been pardoned if he had renounced his detestable impiety, since he was not only present at this mystery, but also participated in it.

from *Lesson 8th St. Chrysostom*

Elija going up to heaven left nothing but his mantle to his disciple Elias<sup>31</sup>—I have combatted against the Devil said he covered with this mantle you also will combat against him with it—Elias received the inheritance of this poor worn garment as a richer treasure than the whole world—and after he recieved it there were two Elijahs instead of one, there was one above and one below—You surely think Elias was very happy in possessing the mantle but how much more excellent is the gift you recieve in the holy mysteries than the one made to the prophet—for our Lord ascending into heaven *left US HIS OWN FLESH*. Elijah was obliged to take off the mantle he left while our Lord has carried his flesh into heaven for us, and yet leaves it below

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<sup>29</sup>Cf. Matt. 17ff.

<sup>30</sup>Cf. Matt. 27:3ff.

<sup>31</sup>Cf. 2 Kings 2.

for us—let us not then be discouraged or fear the miseries of this life, for what will our Lord refuse us, after he had given *us himself*

from 6th lesson of St. Cyprien

The Holy Sacrifice testifies how closely the faithful are united to our Lord by the sacred and indissoluble bond of Charity—for when he calls his body *bread* which is composed of many grains of Wheat he signifies plainly how much the faithful should be united by his holy Sacrament and when he calls his blood wine which is made by the mixing and pressing of several grapes together, he shows still further how his faithful composed of many separate persons unite in one same body.

from Lesson 4th<sup>32</sup>

Jesus Christ is the Bread of life,<sup>33</sup> and *our bread*. as we call God *our Father* because he is the Father of those who know and believe him, so we call Jesus Christ *our bread* because he is the bread of All who know and receive him in his Sacrament it is this bread we daily beg for this bread of life, for fear that we who are incorporated with Christ Jesus should fall into the death of sin and thus we should be deprived of our food and life, of that flesh by which we are to live Eternally.

= (lesson 8th B[lessed] S[sacrament])<sup>34</sup> = and which makes us now one with our Lord as the members of a body are one with its head.<sup>35</sup> but some of his disciples also reasoned only according to their gross and earthly manner, received not the words of Christ, and went away—says the Evangelist.<sup>36</sup> — and if they were hard and could not

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<sup>32</sup>Cf. St. Cyprian (200?-258), "Treatise on the Lord's Prayer," chap. 18.

<sup>33</sup>John 6:35

<sup>34</sup>Cf. 8th and 9th Lessons, 3rd Nocturn, Friday in the Octave of Corpus Christi, from St. Augustine, 17th Tract on John; 9th Lesson, 3rd Nocturn, Saturday in the Octave of Corpus Christi, from Augustine, 27th Tract on John.

<sup>35</sup>Eph. 4:15

<sup>36</sup>John 6:60

be endured by his disciples, how then could his enemies endure them—but these mysterious words so hidden and obscure they might rather have supposed contained something great instead of the earthly and gross meaning they attached to them; that the *Eternal Word* would cut up that body in pieces which he had assumed in taking our Nature, and that he would give it to them as meat sold in the market place, . . . and therefore<sup>37</sup> our Lord said to those who remained with him, My words are spirit and life<sup>38</sup>—that is to say they must be understood spiritually for if they are understood carnally although they remain spirit and life in themselves, they are no longer so for us. Our Saviour so good a master would not say at the same time his flesh profitted nothing, and yet that if we did not eat his flesh and drink his blood we could not have life in us, but he meant that the flesh profitted nothing in the manner his disciples conceived his words, as they imagined he would give them a dead body to eat separated from the spirit, in which sense indeed the flesh would profit nothing, but the flesh united with the spirit is not only profitable, but by this union contain[s] life itself

Let us then learn the wonders and greatness of this Mystery<sup>39</sup>—that by means of this divine food given us to testify the EXCESS of his love Our Lord has made us one with him, as members of a body joined to their head<sup>40</sup> . . . and therefore leaving this divine banquet, WE should breath[e] only the fire of divine love and be as lions going forth to meet our Enemy (armed with him who is the terror of Devils) and thinking only of our head Christ JESUS, and of his incomparable love for us—even a Mother will give her child to another to nourish, but I do not so with you says our Lord, I feed you with my own flesh, and give my very self for your nourishment to inspire you with a noble generous heart (ready *to give all* in return to him) and a firm hope in the good things to come, for since I give myself wholly to you in this life you ought to believe that I will give myself to you much more fully

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<sup>37</sup>Cf. 9th Lesson, 3rd Nocturn Saturday in the Octave of Corpus Christi from Augustine, 27th Tract on John.

<sup>38</sup>John 6:63

<sup>39</sup>Cf. 4th and 5th Lessons, 2nd Nocturn Saturday within the Octave of Corpus Christi, from Sermons of St. John Chrysostom, 61st Homily to the people of Antioch.

<sup>40</sup>Cf. Eph. 4:15.

in the life to come—I have made myself your Brother, I took your nature upon me and clothed myself with your flesh for your sake, and now I do still more I return to you that same flesh and blood I took from you and by which I united myself to you, as if to <return> give back again what I had borrowed from you—

Lesson 6th St. Chrysostom<sup>41</sup>

—Since God has given us such great and excellent gifts how carefully should we watch over ourselves, and when we are ready to say any word in opposition to the Spirit of God, or feel an emotion of anger, or pressed with any temptation, we should immediately recall the remembrance of the holy and divine Participation we have made, to repress every passion of our Nature—for whoever receives the body and blood of Christ receives him who is seated in the highest heavens at the right hand of the Power of God his Father,<sup>42</sup> Adored by Angels—and woe to us sinners if after so many ways opened by our GOD to save our Souls if after J[esus] C[hrist] has made us members of his own body, if after he has given us that same body, all these great benefits are not able to draw us from our miseries and sins—

// If we had no body<sup>43</sup> there would be nothing corporal in the gifts of God to us, but because our Soul is joined to a body he communicates Spiritual gifts to us under corporal and sensible things. how many of us say Oh how I would wish to see our Lord clothed with the same body he had on earth, . . . to see his countenance . . . his figure . . . and touch his clothes, even his sandals! . . . but do you not even receive that very Lord whole and intire within yourself. . . .

Yet let no one approach his holy banquet with negligence and indifference, but rather with fervour, avidity, and love the Jews used to eat their Passover with the diligence and ardour of travellers on a

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<sup>41</sup>Cf. 6th Lesson, 2nd Nocturn, Saturday within the Octave of Corpus Christi, from a sermon of John Chrysostom, Homily 61 to the people of Antioch; also cf. Homily 46, On the Gospel of John, 6.41-53.

<sup>42</sup>Heb. 8:1

<sup>43</sup>Cf. 4th, 5th and 6th Lessons, 2nd Nocturn, Sunday in the Octave of Corpus Christi, from a sermon of John Chrysostom, Homily 60 to the people of Antioch.

Journey<sup>44</sup>—they had to pass but from Egypt to Palestine—but we have a much greater Journey to make, since we are to pass from Earth to heaven . . . how then should we watch over every action, knowing how great a chastisement threatens those who receive the body of Christ unworthily<sup>45</sup>—and since we feel so great an indignation at the treason of Judas for selling his divine Master, and at the ingratitude of the Jews who crucified their King, beware how we profane that body and blood. these miserable Souls did but deliver this holy body to Death, while we in receiving him unworthily unite him to an impure Soul—which is far worse than the outrages and shame to which the Jews exposed him on the cross, since we are now one body with him not only by Faith, but actually and truly.

—how pure then should we be to participate [in] this holy Sacrament—What brightness of the Sun should be comparable to the cleanness of that hand which distributes it, that mouth which is filled with it, that tongue which is covered with it, that whole body which is incorporated with it—

// There is this difference<sup>46</sup> between the enjoyment of the body or that of the soul—while we are in expectation of the one we are much in earnest to obtain it, and when we possess it we find nothing but disappointment. While on the contrary we look on the delights of the Soul with great indifference before we enjoy them but as soon as we are possessed of them our desire and love for them redoubles and the more we enjoy the more we desire, because the more we taste their sweetness, the more we know their Excellence . . . therefore David said in his Psalm . . . *taste and see* how sweet is the Lord,<sup>47</sup> for those who have not tasted, can never conceive his sweetness—

Sin has banished us from P[a]radise, and closed its gate against us,<sup>48</sup> but when we shut our heart and mouth against the heavenly food

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<sup>44</sup>Cf. Exod. 12.

<sup>45</sup>1 Cor. 11:27

<sup>46</sup>Cf. 7th, 8th and 9th Lessons, 3rd Nocturn, Sunday in the Octave of Corpus Christi, from Gregory, Homily 36 on the Gospels.

<sup>47</sup>Ps. 34:8

<sup>48</sup>Cf. Gen. 3:23-24.

of the Soul, we then banish and exclude ourselves from it by our own choice.

—being born in the miseries of our exile we find in ourselves a distaste for spiritual things, which besets our Soul like a weakness or malady. and if we do not courageously resist it, it increases in proportion as it is indulged until it dries up the Soul, and makes it languid and faint for want of food, and for refusing to take its spiritual nourishment, it is at last overwhelmed in its misery, so as even to love it, and plunges <at last> itself in endless wretchedness.

St. Chrysostom<sup>49</sup>

—let us then never be insensible to the excess of love our Lord has shown to us, but rather cast ourselves in his bosom, and draw from it our life and sweetness with the same avidity and love as little babes fasten and glue themselves to their Mother[’s] breast, feeling no pain so great or privation so bitter, as to be withheld from this divine food.

—O *Sacrament of GOODNESS*,<sup>50</sup> O *SIGN* of UNITY, O *bond* of Charity, Whereby whoever desires to live may find life, and become incorporated as a member of the divine body of Christ—but be not a withered member worthy of flames, or a deformed one to dishonor it, but be united and joined with it by beauty and proportion living in God, and of God—united now on earth to reign with him in heaven.

Fill then your mind<sup>51</sup> I conjure you with holy thoughts and affections, live in God, since you live in the participation of the holy Eucharist which preserves you in life, and from every evil, for JESUS dwelling in us appeases and moderates the imperious dominion of our Passions, strengthens our piety, heals our maladies, closes our

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<sup>49</sup>Cf. 4th Lesson, 2nd Nocturn, Monday in the Octave of Corpus Christi, from a sermon of John Chrysostom, Homily 60.

<sup>50</sup>Cf. 9th Lesson, 3rd Nocturn, Monday in the Octave of Corpus Christi, from a Homily of Augustine, Treatise 26 on John.

<sup>51</sup>Cf. 9th Lesson, 3rd Nocturn, Octave Day of Corpus Christi, from a homily of St. Cyril of Alexandria, Book 4 on John, chap. 17.

Cyril of Alexandria (375?-444) was a theologian who is principally known for his work in Christology. He was patriarch of Alexandria and Doctor of the Church.

wounds, and like a Good Shepherd who gives his life for his sheep,<sup>52</sup> he raises us when we fall and guards us continually

// It is this Sacrament<sup>53</sup> which will renew in you that royal image which God imprinted on us. it is this which will continually nourish and refresh your Soul and preserve its grace and beauty. the common food we take does not immediately turn to the nourishment of our body but this heavenly food as soon as we have taken it, penetrates to our very Soul and fills it with a Virtue wholly divine (a good Communion) it drives the spirits of darkness far from us, and draws the Angels of light around us to adore the Lord of Angels—demons take their flight, and angels flock around that body and blood which washes our Soul, adorns and beautifies it, makes it more bright than fire, more shining than gold—opens heaven to us and seals us with IMMORTALITY—

Wonderful and most Admirable are these mysteries of the Sanctuary, in the Earthly Paradise there flowed a river whose waves visibly fertilized it, but from this heavenly table flows <an ocean> rivers of spiritual fertility. No barren willows are seen on their sacred banks but fruitful trees whose branches meet the clouds, bearing fruit *in season*,<sup>54</sup> incorruptible and most excellent, if any are PRESSED with burning *thirst* let them have recourse to these streams and they will be refreshed and renovated, their waters wash away our pollutions and blot out all our stains, they cool the ardors and heat, not of the visible sun, but those which the fiery darts of our *enemy* raises within us, they have their source from Above from whence they are furnished abundantly—

—The Holy Spirit gives incessant motion to these streams whose course[s] are regulated by the Son of God—who without the aid of visible instruments opens our hearts by a secret and divine virtue to make a passage for them, their fountain is a source of light which sheds the brightest beams of truth on every side, the Angels and heavenly Powers surround it with astonishment and respect lost in the

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<sup>52</sup>John 10:11

<sup>53</sup>Cf. John Chrysostom, Homily 46 on the Gospel of John.

<sup>54</sup>Ps. 1:3

contemplation of the beauty of its waves. for their Spiritual and piercing eyes see (far better than ours) the all powerful Virtue, and inaccessible splendors of the Offering we make to God on his holy Altar—for as a person who touches liquid gold in withdrawing their hand will find it all burnished and shining, so our Soul receiving what is there offered, becomes <gilt and> purified and as it were changed to gold, for this holy Sacrament adorns the whole UNIVERSE, the BLOOD of CHRIST contained in it has redeemed and beautified us , , and as men make use of gold to purchase slaves, so has our Saviour used his own blood to purchase us, (not to make us slaves again but to restore us to the liberty of the children of God)<sup>55</sup> to make us Companions of Angels and Archangels and all the company of heaven—he clothes us with the royal robe of his flesh, and strengthens us with spiritual armour (more powerful than all our enemies.)

Approach then with a pure heart to this adorable Sacrament<sup>56</sup>—if you come without cleansing your conscience you will approach but for *punishment and ruin* for Christ Jesus is no less present in it Now than at the moment he instituted it—he who gave the last Supper gives us now from his Altar what he then gave, we see the priest in his place, but the grace and power of the Word is from GOD—GOD HIMSELF SAYS, *THIS IS MY BODY*, and as the Word of God creating all things from the beginning spake but once to produce the world, and by its Virtue and power gave strength and efficacy to all Nature to produce its fruits and all things *in their kind* through successive generations, (as the seed of the first apple multiplied by millions) So the Sacred Word of Jesus Christ *this is my Body*, spoken by him but once, yet has impressed this sacrifice with all the power and Virtue it has possessed until now on All the Altars of the church, and will remain in full force and unceasingly, until the last coming of our Lord.

Let no one then participate [in] the Condemnation of the traitor Judas, in whom the Devil entered as soon as he participated at the table of his Master, not that this evil spirit dispised the Body of the Lord, but he dispised Judas because of his malice and boldness, and this shows

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<sup>55</sup>Rom. 8:21

<sup>56</sup>The excerpt from John Chrysostom ends here.



us that this evil one enters most easily in those who receive Communion unworthily in the same manner as he made himself master of Judas; for such precious and excellent gifts are profitable only to those who receive them well; just as our usual food received in a bad and foul stomach though the food be good in itself it can do us no good, so this heavenly and divine food meeting with a soul corrupt and unclean can only increase its malady, not from its own want of Virtue, but from the weakness and depravity of the one who receives it.

St. Ambrose—

“This Divine Bread should be our daily Bread”—Live then in such a manner that you may be ready to receive it daily, however dazzling white and pure the snow may be, still it will be quickly sullied by any thing impure. So this grace you receive in the heavenly Banquet is quickly stained unless you watch continually to preserve it unblemished. clothe yourself then with the garments of youth and grace, and cast off your old ones of sin and corruption, this is the change which should be produced in you by this divine and admirable Sacrament—Your Youth as said the prophet shall be renewed like the Eagles<sup>57</sup> you have begun courageously, and generously like the eagle to rise towards heaven, by quitting the things of this Earth, Gather then like eagles round his altar for where the Body is there certainly they should assemble,<sup>58</sup> and being purified from sin, your youth will be indeed there renewed like the Eagles—

These adorable Mysteries are not received by all—for such is their nature that different persons conceive them differently—as when you speak of Baptism to an Infidel, he considers/sees nothing but the water while I consider the invisible Purification of the Soul by the Holy Ghost, seeing with the eyes of my Soul, not with those of the body—so speaking of the body of Christ, I conceive what is said of this mystery, while the infidel conceives it quite differently. As little children who see a book before they know the letters it contains

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<sup>57</sup>Ps. 103:5

<sup>58</sup>Matt. 24:28

understand not what they see, or one who cannot read writing sees nothing but the paper and ink, yet those who can read know the contents of the book, and those who can write know the signification contained in a letter they receive, and can give the answer it requires so it is with the Adorable Mystery, the faithful Soul instructed by the Holy Ghost understands well the nature and power which are hidden in it . . . while on the contrary as said St. Paul even things revealed are hidden from them that perish.<sup>59</sup> —

(St. Gregory)

Agatho Bishop of Palermo told me (and many others gave testimony of the fact) that a pilot named Baraque (who is now a clerk in the church of Palermo) was going in his skiff to a vessel, but the cord with which they would have held to the vessel breaking suddenly, and the waves running exceedingly high, both the Pilot and the skiff were presently out of sight . . . three days after the Bishop of Palermo (hearing no news of the pilot) being extremely afflicted at the thought that he might be lost offered the divine Sacrifice of the living for him whom he feared might be dead, and then proceeded on the voyage he was making to Rome—and there he found his Pilot whom [he] had lamented as dead, and enquiring of him which way he came there the pilot related how many dangers he had passed, how often his skiff had filled and turned over, etc. and in short said he my strength failing, and hunger overcoming me I fell as in a <doze> state of insensibility and know not if I was sleeping or waking when some one came to me and gave me bread which as soon as I had eaten it restored my strength, and a little after a vessel hove in sight, and I hailing her in the midst of the wide ocean, she at last came up and received me on board.—the Bishop of Palermo hearing this, enquired on what day this deliverance happened and found it was on the 3d of his departure the very day on which the divine oblation had been offered for him—

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<sup>59</sup>1 Cor. 2:10

St. Gaudence<sup>60</sup>—

—If after all there should be any thing not well understood in what has been said, you give up every doubt and let them all be consumed in the fire of Faith for our God is a consuming fire<sup>61</sup> which purifies and enlightens the mind, inspiring it *with divine* light for discovering the mysterious causes of the heavenly Sacrifice, that it may be a continual thanksgiving by which we may render eternal Praise for the ineffable gifts it contains being the true inheritance we possess from the new Testament left to us by our Saviour the night of his Passion as the Viaticum of our pilgrimage in this life, to strengthen and nourish us 'till we reach our heavenly country, and enjoy in plenitude him who being on earth said to us, if you eat not my flesh and drink not my blood you will have no life in you,<sup>62</sup> who desiring that our Souls should be continually sanctified by the representation of his Death and Passion, commanded his disciples to celebrate the mysteries of Eternal life in his church until he should come again from heaven, so that possessing him continually in his sacrament and seeing daily the representation of his Death the remembrance of our redemption should be continually in our mind, and having all ways a remedy and sure preservative against our enemy we might go courageously on our way.

St. Chrysostom

When you shall see our Lord immolated and reposing on the Altar surrounded by his ministers and people—remember this earth no more, banish all human thoughts, look only to heavenly things with a pure mind and Soul disengaged from the senses, with the eyes of Faith you will behold him who is seated in the highest heavens, yet *here* in the hands of his priests, and given to all who will receive him, or if you would still see another miracle of the excellence of this holy Mystery,

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<sup>60</sup>Possibly St. Gaudentius, bishop of Brescia and friend of John Chrysostom (387?-410) who was known to have delivered Easter sermons and written tractates

<sup>61</sup>Heb. 12:29

<sup>62</sup>John 6:53

represent to yourself Elias surrounded by a countless multitude the victim prepared on the altar of stone, the assistants all in deep silence, the prophet only praying and the flame from heaven falling suddenly on the sacrifice<sup>63</sup> — then see how far more wonderful are the Mysteries of our Altar since not a simple flame de[s]cends but God himself upon it, nor could the Soul of man support the fire he brings with him or exist before it, if that God himself did not preserve it from being consumed.

—What we know of the greatness and dignity of this sacrifice makes it very credible to us that an ancient and most holy man had the happiness to see during the divine celebration a multitude of angels clothed with white and shining garments, surrounding the holy Altar adoring with <the> reverence <expressed> as in the presence of their King. or what another most venerable man had revealed to him by God that those who are ready to leave this world, having a pure conscience and being in the participation of these holy Mysteries <and> are surrounded and guarded by angels who when they are ready to expire, raise up their soul, and bear it away after Death because of the holy Eucharist it has recieved

St. Chrysostom also beheld the blessed spirits continually in the churches surrounding the Bishops and priests who celebrated the tremendous Mystery and with adoration and silence accompanied them in the distribution of the holy Eucharist—and who can doubt it who considers the dignity of the divine Sacrifice and its eminent excellence.

—*St. Ambrose.* Approach then this Lord of angels and you will be *filled* since he is the true bread—approach him and you will be *refreshed* since he is the true fountain, approach and you will be enlightened since he is the true light, approach and you shall be set free, since true liberty is found in his Spirit, approach him and you will recieve the pardon of your Sins since he is the remission of sin.—ask himself *who he is* and he will answer you, *I am the bread of life*, they who

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<sup>63</sup>1 Kings 18:20-40

come to me shall hunger no more, and they who believe in me shall never thirst.<sup>64</sup>

approach him then in this heavenly banquet which inebriates the faithful, fills them with Joy in the remission of their sins, delivers them from the *cares of life*, and from the *fears of Death*,—this holy inebriation will not weaken your body but will strengthen it, will not trouble your mind, but consecrate and sanctify it. Did not the Prophet Elias fed with this Bread by an angel travel 40 days supported and strengthened to Mount Horeb,<sup>65</sup> when then you are fed with it by Christ *Jesus himself* will you not travel, I say not forty days, but 40 years from your departure from Egypt, until you reach your Canaan of *Eternal rest*

*St. Augustin*<sup>66</sup>

My God the God of Mercy could you have rejected the humble contrite heart of my Mother— . . . the day of her death approaching she thought not of her country or place of interment, but only of being remembered before you at your Altar, at which she had assisted with so much devotion every day of her life and from whence that Victim was distributed whose blood effaces the writing of our Condemnation and triumphs over our enemy who so exactly accounts our sins that he may become our Accuser to you— Who can repay this lamb so pure the price of our redemption the blood so innocent which he shed for us to draw us out of this enemies hands , , , this *Sacrament of our Redemption* alone can repay it . . . this sacrament to which she had bound her Soul with so sincere a Faith. Oh then let my Mother recieve a part in the abundant prayers here made, let her be here remembered and recieve the last testimony of affection she asked from me

—he adds—the body being carried to the church I went and returned without shedding a tear—nor did I even weep when her body

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<sup>64</sup>John 6:35

<sup>65</sup>1 Kings 19:4-8

<sup>66</sup>Cf. Augustine, *Confessions*, Book Nine, chap. 13, no. 35-37, and chap. 12, no. 32.

St. Monica (d. 387), the mother of Augustine, was famous for her long years of prayer for her son's conversion.

being placed near the grave which was open to receive it, they offered *for her*, as is customary before an interment, *the Great Sacrifice of our Redemption*.

St. Gregory—

How incomparable is this Sacrifice, which to purify us from our sins, continually represents the Passion of *the Son of God*—for what faithful Soul can doubt that at the moment this Sacred immolation is made, the heavens open at the voice of the Priest, and during <the> this divine mystery JESUS CHRIST and choirs of angels descend on the holy Altar—and then an alliance is formed of lowest and highest things, of what is earthly and visible, with what is heavenly and invisible—

St. Chrysostom.

When then you approach this adorable body, let it be with fear and preparation—and when you possess it say to yourself from *this* I receive my being and life, *this* body has broken for me the Gates of Hell and opened the Vaults of heaven, this Body has released me from captivity, *this body* will carry me one day to heaven, raise me to the life of angels and give me eternal life with all its blessings. Death could not destroy this body, nor could the nails <with> which <it was> pierced it, nor the whips/scourges with which it was torn. the Sun seeing *this Body* fastened to a cross withdrew his rays, the Death of this Body tore the Veil of the temple, burst rocks assunder, and made the earth tremble<sup>67</sup>—this body covered with its blood being pierced with a lance sent forth fountains of water and blood for the Salvation *of the whole Universe*

—When we consider the inventions of man we would say that many of them were beyond human contrivance if we did not at the same time see the secret of the invention, and as soon as we do see it we know it is possible,—will we then dare the Power of God by our

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<sup>67</sup>Mark 15:38

incredulity and persist to demand how can this be—how was the rod of Moses changed to a serpent, how was his hand covered with a leprosy at one moment and healed in the next, how was water changed to blood, how was the red sea passed with dry foot, how were the bitter waters of Marra turned sweet by casting in them a piece of wood, how did fountains of water gush from a rock for the refreshment of the Israelites, how did the manna fall from heaven to nourish them<sup>68</sup>—much better for you to stop the boldness of your incredulity, than enquire with the Jews how can he give us his flesh to eat<sup>69</sup>—

+ *St. Theresa*<sup>70</sup>

While we see the enemies of God uniting in the world and conspiring against him—how happy should we be to unite together in loving him, and helping each other to serve and glorify him,—as we do by watching over one another, and reminding each other of our daily faults—no one can know themselves so well as another will know them, who sees their faults with an eye of charity not to blame <us>, but to persuade us to correct them.

// It is a most important lesson to us, to act with great love towards each other, the more perfect and holy a Sister may be, the more should she ever constrain herself to express kindness and goodness to all her Sisters in general, taking care never to show them indifference or coldness in her manners however painful theirs may be to her, since that would prevent her ever being useful to them.

*St. Teresa*<sup>71</sup>

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<sup>68</sup>Exod. 7ff.

<sup>69</sup>John 6:52. The next page in the manuscript is blank.

<sup>70</sup>Portions of the following material were copied selectively and freely from St. Teresa of Avila, *The Way of Perfection* (1565-1566?) and her *Life* (1562). Elizabeth's comments are interspersed throughout. It is known that Elizabeth borrowed books from Bruté's library and translated portions of them. Among his books was Arnauld d'Andilly, *Oeuvres de Sainte-Therese* (Paris: Denys Thierry, 1687). These sections of Teresa's writings may be from this source.

<sup>71</sup>Cf. *The Way of Perfection*, chap. 38.

The greatest Prejudice the Enemy can do us, without our perceiving it, is to persuade us that we possess virtues which we have not, in order to prevent our endeavours to acquire them, and to lessen our humility—

I assure you this is a most dangerous temptation—I have experienced it so much, that I can speak confidently of it—there is but one remedy for it my Sisters which is, If we think that our Lord has given us any virtue in particular, we must consider it as a gift which may be taken from us at any hour, as often happens, by his order who gave it. did you never experience this, if you have not I have too often— sometimes it seems to me that I am so detached, and even upon proof I find myself so, at other times I find myself not only attached, but even to trifles which the day before I would have laughed at—and I seem really not to know myself. Sometimes I feel such courage and so strong a heart that it seems to me nothing is too much to do for God, and even on trial I found I was sincere . . . while the very next day I find myself so faint hearted, that it seems to me I could not kill a fly for love of him if I had to meet the smallest opposition in doing it. I have also thought that whatever humiliation I should meet they would not give me pain, and indeed, I have endured them with joy, and at other times even the least word afflicts me so much that life is a burden to me through disgust and weariness—I know also that better persons than myself endure these vicissitudes—

Who will dare count on the virtues they possess, since at the time we want them most we find ourselves without them—rather we must acknowledge our Poverty—that we are always in debt, and have nothing to pay with.—the treasures of our Soul are in the hands of God and not in our own and we know not the moment he will be pleased to leave us in the prison of our poverty and misery oppressed with want, and *that*, even through Mercy, to teach us to be humble, and convince us still more that we are nothing without him.

When God begins to bestow on us some little virtue,<sup>72</sup> we must watch most carefully not to love it. we must be most exact on the point

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<sup>72</sup>Cf. *Life*, chap. 31.



of detachment, for as long as we have any attachment, if it was even to a little vanity we can never advance in the way of virtue—

It happened to myself among my many imperfections that I knew but very little of the rubrics of the Breviary, and other things recited in our choir, and being too proud to ask the other novices who could have instructed me for fear of their knowing my ignorance, I remained long in this misery, but when at last God opened my eyes this pitiful conduct soon changed, and on the smallest doubt I had I would ask the least among the scholars to tell me, and it pleased God that instead of drawing contempt on me, I was only esteemed the more—another thing happened to me—I did not understand the singing well, and sung badly, which really troubled me, not the fear of the mistakes I would make in the presence of God and the discord in the choir, that would have been a Virtue, but my trouble was about those who heard me, and it went so far that it really made me sing worse and at last I said and very unwillingly I could not sing at all—till overcoming this Pride, and no more minding that my faults should be known, I sung much better than I had done before

// but we must push hard to get out of these miseries, and not stay always lagging behind however painful the way may be, it is not reasonable to be a whole year making a Journey which might be made in a week, enduring all the while the same inconveniencies that whole time of bad roads, bad accommodations, rain and storms, and all the dangers of wild beasts and enemies—

// often we are very insensible to our faults—but is it not true that the least touch of a pin or thorn is felt by a living person, if then our Souls are not dead, but animated with the love of God should we not be very sensible to the least thing which is contrary to the duty and obligations we owe him.

pray try my daughters to be more faithful to him, and not to be always repeating the same faults in the Confessional, for since our weakness is so great that we must always carry something there yet at least let it not be always the same thing, since our faults at last take such deep root that it becomes very difficult to draw them out, and these roots even often produce others, like a plant which is watered every morning grows with double vigour, and though it might at first

have been pulled up with the hands, at last it must be dug out with a hoe,— we must beg earnestly that he will make us know ourselves before the hour of Death and his dreadful Judgment— we who have the happiness and honour to be espoused to him in this life *who will then be our Judge.*

// Means of Recollection in Prayer<sup>73</sup>

When we apply ourselves to prayer we should make it a rule always to be in company—and we can have no better company than he who himself taught us to pray—O my Sisters, you who cannot discourse much with your understanding, or apply your thoughts to prayer without finding yourselves immediately distracted, I beg you to accustom yourselves to what I tell you. I know by my own experience you can do it, for I passed many years in this trial of not being able to fix my attention in meditation. I know the trial is hard, but if we humbly beg the help of God he will not leave us alone, but will come and keep us company. we may not acquire this happiness even in a year perhaps, but still we must persevere, and we will accustom ourselves to it by trying more and more to get nearer to so good a master. I do not ask you to think of him continually, to make many reflections, or to apply your mind to high considerations, but I beg you only to *look at him.* what should hinder you from keeping at least from time to time the eyes of your Soul on this adorable spouse of your Souls.— You can endure to look at deformed and ugly things, and can you not look at the object of all most lovely to behold . . . alas we are like poor children who have been long away from a Fathers house, or a poor wife long separated from her husband such is the state to which sin has reduced us—a thousand cares and anxieties must be passed through before we get home and many a little artifice and much address necessary to make our way to it—but carefully practice them, and you will find your profit and advantage beyond which any words can express—

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<sup>73</sup> Cf. *The Way of Perfection*, chap. 26.

St. Augustin says that after seeking God on every side *he found him in himself*<sup>74</sup> . . . what advantage would it be to a Soul subject to distractions to understand this truth well — we need no wings to raise us up to our God, we have only to look within ourselves, and be faithful to the heavenly company within us — our divine guest ever ready to listen to all our wants we have but to make them know[n] to him with humility as to our Father, and to beg his help with great confidence, intreating him to pity our miseries and to cure them, acknowledging our unworthiness to be called his children. — nothing is so important to us as to comprehend this truth that God is within us, and our first care should be to remember it. Those who do so can always enclose themselves in their own Soul as in a little heaven where they will find the Lord and creator of it, and where they may gather all the powers and affections of their heart and mind around him — this is an excellent way of prayer in which great progress may be made in a little time — like those who sail on the ocean with a favourable wind and reach their port in very few days while those who journey by land often take a much longer time.

at first we will not perhaps percieve the advantage of this practice but after a while we will find that even without our efforts the bees will come round the hive of their own accord to make their honey, for our Lord to recompence our care will make our will so much the mistress of our senses, that as soon as she shows the least desire to recollect herself they gather round her, and are recollected also. another great advantage in this method is that the fire of divine love is better preserved by it, the Soul catches it more easily, so that the smallest breath of the mind blowing it will raise a least spark even to a flame because the Soul is ever ready to be enkindled —

Those then who wish to form this pious habit<sup>75</sup> (for it depends on ourselves to do it or not) must persevere in trying to become little by little master of themselves, by frequently calling their senses within

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<sup>74</sup>Cf. *The Way of Perfection*, chap. 28.

<sup>75</sup>Cf. *The Way of Perfection*, chap. 29.

them, and cutting off as far as they can the exterior use of them, or rather making use of them for their interior recollection, so that if we speak, we remember we are heard by him who is within us, or if another speaks we must not lose the thought of him who is nearer to us than they are, and in truth it is in our power if we will never to separate ourselves in mind and heart from this divine company—

let a Soul at least try to recollect itself in this manner several times a day till by degrees it becomes accustomed to it—it will soon find its advantage in it and a heavenly grace which it would not exchange for all the treasures of the world—every thing we gain requires some trouble, why not then be earnest for what will so richly repay us in this world and in the next. for my own part I own that I never had any satisfaction in prayer or meditation until I had learnt the manner—if it is a little difficult—God is ever ready to help us, as well as to reward us for all <the> our time and care we employ to please him

of those who live *out of Enclosure*.

// Do you suppose my daughters that there is less virtue required in those who have to live in the world,<sup>76</sup> or converse in it . . . do you think that it is easy at the same time you are employed in the world to be <at the same time> *in your own heart, hidden from the world and an enemy to the world*, to live on earth as in a place of banishment, and in short to be as Angels here below—and if they cannot be so, Souls consecrated to God ought never to leave their retirement for they will do much more harm than good—if they are not well established in piety, detached from every thing of this world and attached only to what is eternal they will not be able to hide their many faults, and the world which sees with the quickest sight will never forgive them even their least imperfection—the good they do may be overlooked, but their imperfections or *faults never*

the difficulty is not so great as for the duties which engage them, for we may gain more grace in one day in which we are humbled by God and gain a knowledge of our selves, than by many long days of

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<sup>76</sup>Themes in the following material are similar to many treated by St. Vincent de Paul in his Conferences to the Daughters of Charity. Cf. *Conferences*, "On the Perfection Required for Sisters in Parishes," August 24, 1659.

meditation—much occupation may leave little time to pray, but what Power and efficacy is there even in one sigh which proceeds from a heart devoted to its God in the pain of its exile, in which it can find neither time or place to rest in his consolations—but however Obedience and *charity* may engage us, we must still continually raise the heart to God, though good works done under their direction makes the Soul in a short time capable of the full enjoyment of his love as happ[en]ed most strikingly in a dear Soul I know who having a particular attraction for Obedience passed 15 years in succession without one single day of retirement and so continually pushed by charity and obedience that she could but scarce every day find a few moments for prayer and examine, but thro' the blessed practice of the Presence of God she found herself at the end of that time, without knowing how arrived at, that Peace and liberty of mind which is the greatest of all happiness to be enjoyed in this life.

how blessed that obedience, how blessed those distractions which can lead to so high a perfection—the person I speak of is but one of many whom I have known to show their happy fruits. All employments should be most indifferent to us as long as Obedience guides us—I remember that a religious once related to me that being well determined on punctual obedience, it happened that after having worked very hard, and being quite tired out and exhausted, it being late, he sat down to rest a moment, but his Superior passing by bid him take his spade and dig in the garden, which he quickly set out to do through all the repugnance of nature and crossing a little passage which I have seen many years since our Lord appeared to him loaded with a cross so heavy that he quickly comprehended that the labour which he thought so hard, was but a very slight suffering compared with our Saviours.—the truth is that the *evil one*, sees so much grace and merit in the practice of obedience that he leaves nothing undone to provide us with pretexts to evade her<sup>77</sup>—

### Alone in Community

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<sup>77</sup>Cf. *Conferences*, “On the Observance of the Rule,” January 22, 1645, for similar themes.

// Whoever loves God intirely finds every thing here below a cross to her,—if you would draw your profit from this pain and even the Salvation of your Soul imagine that you are alone with God in your community—do you think that impossible—I have lived always in the most numerous communities, as if I had been alone in them by the simple practice of minding only what Obedience and Charity obliged me to—and giving no attention to the sayings or doings of others but to draw my grace from the example of their virtues, and to see their faults but to avoid them.

*an evil custom*

Whoever would well consider the evil of introducing a bad custom in community they would rather die than be the cause of it—for the Death of the body is but a small matter, while an evil drawn upon Souls is endless in its consequence and we have seen it too often that the new comers and the tepid will imitate only one evil example before them sooner than 50 good ones, because the enemy of Souls will continually bring this evil one before them and efface from their remembrance the virtues they have seen, unless they are conscious of the danger and continually beg the help of God and their good angels.<sup>78</sup>

*Silence when reprov'd*

My daughters our own inability and the defence of St. Paul both forbid us to preach by words, but we may all preach by actions,<sup>79</sup> and there are some which will edify and benefit a Soul more than a great deal of preaching—as for instance to suffer ourselves to be blamed without making any excuse or defence unless when truth or charity requires it, because in that case it would be no virtue but a fault to be silent, but when truth nor charity will be injured by our silence it is but a small imitation of our blessed Lord in his sorrowful Passion and you may draw the greatest benefit to your Soul from it, it requires great

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<sup>78</sup>Cf. *Conferences*, “On the Love of Our Vocation,” December 25, 1648.

<sup>79</sup>Cf. *Conferences*, “On the Vocation of a Daughter of Charity,” July 19, 1640.

virtue, I grant, to do *this with a proper spirit*, but the virtues of humility, patience, and submission are more useful to us than many Corporal Penances which sometimes weaken the body without strength[e]ning the Soul as interior virtues always do.

#### example of Virtue

a heart filled with charity cannot help being deeply struck with the faults a Sister commits, especially when they are open and known—but this charity cannot be better shown than by bearing with them patiently<sup>80</sup> and feeling for them the greatest compassion, and by this means we will also find others ready to support our own faults which though we may not perceive them we may be sure are multiplied enough we must also earnestly recommend these persons to God, and watch that we do not ourselves offend him in the very points in which our Sister is so deficient, trying to show them the virtues opposite to their defects by example rather than by words which perhaps they may not take so well or will not profit by them—while the lesson reflected on the mind by the virtue of another makes so strong an impression that it can hardly be effaced.

even when the faults of a Sister are less conspicuous we must still compassionate them as we do their bodily infirmities, since there are some dispositions which receive more pain from a very small thing through their extreme weakness, than others of stronger minds would feel from the greatest trials—if you are strong bear with the weak<sup>81</sup> and never judge them since perhaps the Devil has used more arts and devices against them, than he ever did against you in your greatest temptations<sup>82</sup>—nor do you know how soon our Lord may suffer you to fall in the same weakness, or if indeed your own trials do not appear very light to others tho' they seem heavy to yourself . . . in truth we should never judge of others by our own strength which is a gift from

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<sup>80</sup>Cf. *Conferences*, "Explanation of the Rule," June 14, 1643.

<sup>81</sup>Cf. Rom. 15:1.

<sup>82</sup>Cf. *Conferences*, "On Perseverance in Our Vocation," September 22, 1647.

God we never deserve, and may be soon withdrawn but remember our own days of weakness and error.

I know not how any one can desire to live since all things here are so uncertain—it seemed to me formerly my God that it was even impossible I should become again unfaithful, but since so often I break my best promises, I cannot but live in continual fear . . if you withdraw ever so little I am sure to fall to the ground . . and when you hold out your hand to lift me up how often I refuse to take hold of it . . . yet my God depart not from me and I will be able to fulfil all thy will, but if thou depart how little soever it may be, I shall go where I am always bent to go that is *to Hell*.

### Care of our health

We cannot put in the chapter of real sickness the habitual sufferings of a weak constitution . . occasional headaches . . loss of sleep . . a cold, heaviness, lassitude, and as if we should mind these things our community would soon become an intire infirmary . . we should take no other notice of these things but to redouble our patience<sup>83</sup> . . often the remedies taken for them are worse than the disease, and if we really wish to acquire virtue we will esteem ourselves happy in having always some of these things to suffer in silence alone with God . . and generally we may remark that those in religion as well as people of the world who keep always going on simply and quietly without stopping for occasional indispositions are the very persons who reach the greatest old age—a worn body and weak health is not bad health much less a real sickness. courage and fervour are often more wanting then remedies, and sweet resignation which gives peace to the heart is the best of all Physicians. I often admire how we seek that relief and care in religion which a poor Mother of a family, or a labourer in the world dares not think of. when real sickness comes it will show itself soon enough without our power to hide it, and then we must try to give as good example by our peace and tranquility as we did before it by our labour and regularity.

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<sup>83</sup>Cf. *Conferences*, "On the Good Use of Admonitions," March 15, 1648.



*Sickness by our own fault*

We never bring sickness by our own fault when we do nothing but in the order of duty, nothing but what the greater number do who are of the same age, condition, and employments as ourselves in the general order of the rule and exact *regularity*, discreet *mortifications* assiduity and application to our employments are so essential to our true grace in this life, that tho' we may find ourselves incommoded by our fidelity to them yet we are not responsible either to God, the Community, or ourselves for any maladies or complaints which come only from this cause . . . so that far from foreseeing <of> them we should not even think of them.

But what we may call sickness by our own fault, is when we suffer our conscience to remain entangled, tormented, and perplexed without allowing it the least peace or rest . . . it is well known that many maladies and even serious ones have no other origins but this<sup>84</sup> . . . and many persons would be cured of multiplied miseries and restored to perfect health if you could restore them to peace with God and themselves—sickness by our own fault when we are devoured with scruples whether thro' ignorance, weakness of mind, or obstinacy in our own way, in contradiction to express decisions of our spiritual guide, or those who have authority and consequently grace to know and give us sure advice . . . in this case all the humours<sup>85</sup> fix in the head instead of being dispersed in the other parts of the body to help them in their functions and not a drop of pure blood is made.

What shame to enter in religion to go by our own Spirit—

What shame to come here to die yet to make so little preparation for Death—to be agitated and overcome by the same weakness and rebellions of our heart in a life consecrated to God, as if we had given it to the world to live so many successive years in his service with the innumerable graces attached to it, and to find ourselves at the end of life, empty handed as we begun it.

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<sup>84</sup>Cf. *Conferences*, "On Secret Pride," March 15, 1654.

<sup>85</sup>The ancient philosopher Hippocrates (400? BCE) proposed a theory of four fluids or 'humors' in the body. Disease resulted from an imbalance of humors. This theory influenced medical treatment until modern times.

// besides the origin of the common complaints to which we are subject such as cholick, pleurisy, fever, agues, etc. is often attributed to [a] very different cause from the true one . . . in religion as in the world everyone may be subject to them, but would we e[s]cape them after all our care is the question, are not those who are careful about health even more subject to them than others—and after all what will trouble us most at the hour of Death . . . to see how little we have done and suffered for God . . . or what will give us most comfort . . . to see ourselves ex[h]austed and worn out in his service and our efforts to obtain his glory in others and ourselves . . . this is dying in the fight and on the very field of battle.

there is a certain measure of abstinence and regularity in our food which is better than any possible remedy and frequent remedies for slight sickness often produces real complaints—and as to dispensations which are allowable to certain infirmities those who seek them should consider before hand what they will think of them at the hour of Death—

Sickness is not less a gift of God than health, they should both be matters of indifference to us except for the good use or ill us[e] we may make of them<sup>86</sup> . . . they are to be neither feared or desired, and our only care in either should be to render them good and useful. . . a little love of the cross . . . a little more fear of going to the other world loaded with faults unexpiated in this, would make many pains seem light and supportable, and our love of conformity with our suffering Saviour would ensure our eternal share in his Kingdom of bliss—

// a true lover of our Saviour has a thousand inspirations in different ways to resemble him.—since the Soul must be held from him by the prison of the body, at least it may have the joy of appearing continually before him as a victim of love, and his faithful imitator in suffering—

—our first strict point of mortification is the exact observation of our rule . . . not to give ourselves a moment of rest beyond what the rule allows, and willingly to give up what it permits when a particular charity demands it . . . to observe the strictest abstinence at the times

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<sup>86</sup>Cf. *Conferences*, “On How to Nurse the Sick,” March 16, 1642.

and in the places where we are forbidden to eat, and never to leave the refectory without some act of denial however coarse our food may be, guarding against the least complaint, and even rejoicing when the economy or sparing temper of superiors gives some occasion of privation in food, clothing or any other way<sup>87</sup> —also bearing the extremity of seasons in heat or cold without any signs of complaint, refusing ourselves without pity whatever nature may desire out of the common rule—

the spirit of penance will show us a thousand ways of union with the cross going or coming, sitting or standing . . . our very rule of keeping the eyes down<sup>88</sup> if well observed would be a source of continual mortification and merit, our postures always upright would be no small restraint . . . the desire of our perfection will teach us more than books on this subject and perfection itself if we ever attain it w[ill] teach us all we ought to do<sup>89</sup> —

// we have sometimes a pretext for our sparing use of mortification,<sup>90</sup> not to prevent the good we may do, but could that be applied to the common and ordinary penance here spoken of instead of preventing the good in our power, are they not in themselves a real good if they preserve the spirit of fervour in us, and turn away the punishments of God for our daily infidelities by the subtractions of his grace, and will they not prevent great evils if they preserve us from the dangers to which our natural love of ease exposes us, and bring the body to a right subjection to the Soul . . . the only point is that our mortifications should not be such as to stop the daily order of our duty, or put us in such dispositions as would be contrary to it. we sometimes meet in our readings a warning against excessive mortifications but what is meant by the excess . . . a fast beyond 24 hours etc.

St. Bernard requires some of his religious to moderate their austerity but what was this moderation? to take the repast of the community

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<sup>87</sup>Cf. *Conferences*, "On Mortification, Correspondence, Meals and Journeys," December 9, 1657.

<sup>88</sup>It was a common practice among religious to cultivate a spirit of interior recollection by keeping guard over the senses of sight, speech, and hearing.

<sup>89</sup>Cf. *Conferences*, "On Fidelity to Rising and On Prayer," August 16, 1640.

<sup>90</sup>Cf. *Conferences*, "On Inordinate Affection for Self," December 11, 1644.

... it is well known that this consisted only of badly prepared vegetables, and in the first years of his order they used only wild fruit and leaves as were to be found in the deserts they inhabited. Read the lives of the Saints, they did only what was permitted them, and those who directed them knew certainly the spirit of the Gospel . . if we go along without regard to this spirit, the least evil we are in danger of is a long and dreadful Purgatory in the next life, happy if [we] escape something worse . . .

There can be no solid virtue without the mortification of our Passions . . a person may be devout, modest, and regular in their conduct from different motives . . even . . O horrible! from human respect! from *self love*, from a natural inclination to order and exactness . . from Vanity itself . . while there is no principle but the view of God and hatred of ourselves which can lead us to the mortification of our Passions, and being without reproach in his eyes who sees the secrets of the heart,<sup>91</sup> for the mortification of our Passions not only supposes the restraint of every impulse of our feelings, but also of the most secret motions of our mind and heart, when they may tend in the least to excess or irregularity God alone knows what we feel, what we suffer, and what it costs us to use this mortification faithfully, and practice the solid virtue between himself and us alone . . the very few who have courage to persevere in it is a proof how difficult it is . . with a good constitution we may bring the body to almost any hardship we please but to bring the heart and mind to the bondage and captivity of an interior life, crushing our desires and aversions, watching every word and thought is a penance not easily endured—but how precious is it in the sight of God since it is a certain preparation for all his best gifts to us by removing and breaking down every obstacle to them . . his secret is with the peaceable heart. a soul yet subjected to its Passions is like a troubled sea—God dwells only with the humble and peaceable. We complain so much of distractions in prayer and meditation which indeed may come often from our natural dissipation, multiplied employments etc., but more generally they are caused by a divided heart, not given wholly to God . . some strong prepossession or passion

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<sup>91</sup>Cf. Matt. 6:18.

which draws our thoughts and affections from him. if we should offer him a thousand fine thoughts or pious reflections they are of no avail without the hearts affections, undivided and subjected wholly to him.<sup>92</sup> No pure lights no solid advancement can be obtained but by the mortification of our passions . . . there can be no spirit of prayer without the mortification of the passions St. Ignatius was told that a certain person was a man of great contemplation . . . he will be said the saint when he is a man of *great mortification*

We do not even know what true virtue is until we begin to make it consist in mortification, nor attain any degree of perfection until we have self command, and possess a quiet empire over our own Soul.<sup>93</sup>

this is the first lesson which should be given to those who enter the service of God, and their daily lesson in it . . . the end and object of all our confessions and exams, the intention of all Communions, fasts, and self denials since it is the very foundation of our spiritual edifice, and the more so for us in particular, since our institute does not allow us the practice of those austerities and severe penances which are the spirit of other communities<sup>94</sup> . . . *our spirit* must consist in the mortification of our passions by which alone we can hope to do any solid good for ourselves or our neighbour to whose service we are devoted

We know that our rule requires us to be quite *indifferent* to all places and employments . . . free from all human attachments<sup>95</sup> . . . that we should possess a *purity* equal to that of angels . . . blindly *obedient* not only without reply, but submission from the heart to those who direct us . . . *disinterested* without the least hope of human recompense, and so zealous that no labour or obstacles can discourage us . . . how should we approach these holy dispositions without a complete mortification of every passion, will one who cherishes a fondness for their family or companions have this *indifference*, who seek their convenience or gratifications possess this *purity* . . . will a proud touchy heart yield thus to the *will* of others, or one who fears heat or cold, sickness

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<sup>92</sup>Cf. *Conferences*, "Conference on Prayer," May 31, 1648.

<sup>93</sup>Cf. *Conferences*, "On the Vocation of a Daughter of Charity," July 19, 1640.

<sup>94</sup>Cf. *Conferences*, "On Mortification of the Senses and Passions," January 3, 1655.

<sup>95</sup>Cf. *Conferences*, "On the Spirit of the Company," February 24, 1653.

or Death surrender themselves to a life of *devoted Charity*—the mortification we must aim at must extend to all times and places, every age and employment, happy for us if Death finds us in the combat, and labouring still to destroy in ourselves whatever would hinder us from appearing blameless before God . . . but if we do this great work by halves, and only from time to time, we can receive but an uncertain recompense and will have all the difficulties without the sweets or consolations . . . it is well known that without a steady perseverance the task is doubly painful, and it is much harder to do violence to nature for a short time and with a weak resolution, than to support long and persevering hardships with firmness of Soul and determined courage<sup>96</sup> . . . My pain said a holy religious is not in what *I do*, but in what I have not always the courage to suffer and go through *if we would have all*<sup>97</sup> says the blessed [Thomas] Kempis, *we must give all this all*<sup>98</sup> once given we then receive the gift of prayer, and easy commerce with God, and abundance of his Spirit, Father Surin<sup>99</sup> says that of the many he had known in the practice of this universal mortification, he had not seen one without this high reward which contained such sweetness and consolation that what had been at first so difficult and painful became their only delight and consolation as we know in this case of those who said let me either suffer or die . . . the Peace of the Soul becomes also so intimate that it has no pain for the past or future . . . and it is harder for it to go out of God and itself than for the unmortified Soul to preserve the spirit of recollection<sup>100</sup> . . . this is what the holy writers call an anticipated Paradise and a continual feast.

// we may be sure that if we find any thing difficult in our rule, it is for want of this principle of love for God,<sup>101</sup> this desire of pleasing him

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<sup>96</sup>Cf. *Conferences*, "On Perseverance in Our Vocation," September 22, 1647.

<sup>97</sup>"All" is underlined four times.

<sup>98</sup>"All" is underlined three times.

<sup>99</sup>Jean-Joseph Surin, S.J., (1600-1665) was a spiritual writer. Two of his books were in Bruté's library: *Les fondements de la vie spirituelle tirés du livre de l'Imitation de Jesus-Christ* (Paris: Cramoisy, 1667, 1703) and *Dialogues spirituels choisis où la perfection chrétienne est expliquée pour toutes les personnes, Tome II* (Paris: Edmé Couteror, 1719).

<sup>100</sup>Cf. Louise Sullivan, D.C., ed. and trans., *Spiritual Writings of Louise de Marillac* (Brooklyn, New York: New City Press, 1981), Letter #581, 600, July 13, 1658, (hereafter cited as Sullivan).

<sup>101</sup>Cf. *Conferences*, "On the Love of God," September 19, 1649.

which should be the life of our life for whatever is done with a generous heart towards God, touched with the sense of what we owe him and grieved by its little power to serve him as he merits, will cost us but little or nothing at all. either the difficulty is not felt, or the joy of having an occasion to please him overcomes all obstacles thro' him who has loved us unto *Death*—he loved us unto *Death*—and he may pardon us for our want of courage and fidelity in our daily sacrifice, but if we love him how can we pardon ourselves our reluctance in making it, and the coldness of heart with which we receive his cross . . . Alas my Soul it was not so with him when he received it for us, it was not so in his labours for our salvation by which he merited every grace and blessing for us . . . did he ever hesitate, did he ever spare himself, or think he had done too much for us . . . Oh shall we serve him like slaves, and embrace our penance only through fear, and treat this compassionate lover of our Souls as if he was only the God of thunder always ready to crush us if we escape him, always fearing *Death*, *Judgment* and *Hell* . . . is this the way to gain the heart of our Jesus . . . love banishes fear<sup>102</sup> when we love God with our whole heart<sup>103</sup> we fear neither *Death*, *Judgment* or *Hell*

. . . once embrace the practice of a general and universal *self denial* through generosity and love and we will find nothing hard or impossible<sup>104</sup> . . . the first difficulties must not surprise us, custom will soon make them light and at last even sweet . . . and if from time to time nature should overcome us we must humble ourselves before God, and take the reins again at the very moment, and in our weariness and trials instead of seeking human comfort go direct to our Saviour uniting with the weariness and pains of his agony . . . he will not reject us but help us himself to carry our burden . . . “come to me weary and heavy laden . . . my yoke is sweet, my burden light.”<sup>105</sup>

. . . yet we draw back at the thought of unceasing mortification this *continual war on the mind* which permits no useless thought, no act of

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<sup>102</sup> 1 John 4:18

<sup>103</sup> Matt. 22:37

<sup>104</sup> Cf. *Conferences*, “Explanation of the Rule,” June 14, 1643.

<sup>105</sup> Matt. 11:28

curiosity or vanity, no motive but the desire of pleasing our God, ready to quit *all* at his command. . . this *continual war on the heart*, no affection but for God or for the love of God<sup>106</sup> . . . *all thro' Charity nothing thro' inclination*, sympathy, or effusion of nature. . . *continual war with the senses* and imagination to see nothing, hear nothing, ask nothing but what may lead to God.—. . . *continual war with the Body* allowing nothing to sensuality, ease, cowardice or indolence—in a word to take no rest in ourselves or any creature, ever watching to check the least irregular impulse . . .

What grace indeed does this require!<sup>107</sup> . . . who could stand such constant restraint you will say . . . how many Saints have died quite young for having pushed themselves so hard . . . and if even we could be sure of that early Death . . . but what if a lingering state of suffering should be the consequence in which we may murmur ourselves or make others suffer and murmur

—to all this there is a simple and plain answer . . . if a saint is nothing else but a saint suffering patiently they will edify and teach by example and draw down graces on those around them who of themselves would be unworthy to obtain them—Our days are numbered above<sup>108</sup> and those who are most careful of themselves do not always last the longest . . . fruitless trees holding uselessly the place of others . . . what do the Angels and the Father of the family say above . . . “cut it down why cumbereth it the ground”<sup>109</sup> . . . besides that the peace and tranquillity produced by habitual mortification of the passions is really the best of health . . . and tho' God does not permit us to take our life by v[iolent] means yet he permits us to immolate ourselves slowly to his divine Majesty, and to anticipate thro' choice and with merit what death will make us do with pain and by force.

// Where the case is clear and we are forbidden the use of complete and intire abnegation at least let us be able to take our God to witness that we are willing to do more and lament to him that we cannot, and

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<sup>106</sup> Cf. *Conferences*, “On Secret Pride,” March 15, 1654.

<sup>107</sup> Cf. *Conferences*, “On Meekness and the Practice of Mutual Respect,” August 19, 1646.

<sup>108</sup> Cf. Ps. 39:5.

<sup>109</sup> Cf. Luke 13:7.



try to supply our inability to do greater penance by redoubling our charity and spirit of dependance and Humility. this kind of mortification does not require much health, and we should always make it a rule to be more devout, modest, and humble, more obedient and watchful when sickness or any incapacity forces [us] out of the common order of the rule, and our regular penances—when health and strength are wanting we find the best time to show what virtue we have, and to acquire what we may yet be in want of—but we know too well that if our rule required us to ease ourselves of every pain and suffering, many of us would have but little to change of our daily practice . . . Yet in the hour of Death how differently we will see things if we should have presence of mind and sufficient strength to examine the past well, and take a clear look at the uncertainty of our present condition in view of the hastening and endless futurity opened before us.<sup>110</sup> What a sad conviction at the end of life to see that we have lived so long only because we had feared to mortify ourselves enough to die sooner with merit and benediction . . . Death puts all ages and capacities on a level, we have always lived long enough when we have lived well, and too long when we have not made a good use of the time which was given us. this is for the hour of Death but also during life what evils does not the spirit of indulgence and self seeking bring upon us . . . until our self love is subdued and our interior life of resemblance with our crucified Saviour established in us everything is uncertain in our spiritual condition, since on this depends the graces and favours which are its essential dependance . . . and the bonds of union with the Sacred Heart of our Jesus which must be the very life of our life . . .

do what we can, and God will do the rest, what seems so impossible to nature is quite easy to grace—it is the first set out which is so difficult, we will find as we advance on our way the heaviest weight will grow light<sup>111</sup> . . . I tremble at the words of our Kempis so often repeated that we can make no progress in virtue but in proportion as we do violence to self love . . . Yet we feel so backward in this combat . . . often then let us look to where we are come from, and where we are

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<sup>110</sup> Cf. *Conferences*, "Explanation of the Rule," July 31, 1634.

<sup>111</sup> Cf. *Conferences*, "On the Spirit of the Company," February 2, 1653.

going, as well as the grace and benediction which will recompense us both in time and in Eternity.

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Peace and tranquillity of heart is the only good which our Lord has promised his followers in this life<sup>112</sup> . . he takes every thing else from them and the hundred fold he has promised them is a hundred fold of spiritual and interior graces<sup>113</sup>—but in how many ways must this peace and tranquillity be interrupted . . even *one* unsubdued passion is like a Demon or Fury which follows us every where . . how many of us who think ourselves unhappy if we would go to the t[r]ue cause would find the truth of this . . a mark of indifference much less of contempt will torment a proud heart . . a want of success or praise in their employment will deject an ambitious one etc. etc. peace and even health is lost by an ill use of the very means which was to be to us the source of Benediction and merit. — we talk of the pains of self denial and subjection but is the[re] a more painful subjection than our own passions, can any self denial be so severe as their torment . . . at least we enjoy Peace and merit in self denial, while a single indulgence of passion may ruin our peace forever—we cannot live even with the good under its influence their very peace and serenity will torment us . . .

besides it is the very nature of passion to blind us<sup>114</sup> . . the person who is possessed by it is the last to acknowledge <it> or believe it, they think those who point it out to them are influenced by prejudice, that tales have been carried, that they are judged unjustly, so they will neither reflect themselves or take advice of others, and have often temptations against the very persons who should enlighten them to such a degree as <often> to end in total dislike and aversion—a Soul in this torment becomes so darkened that in its daily exams it is sure to pass over this very point so essential, or at least to dwell on it but a moment . .

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<sup>112</sup> Cf. John 14:27.

<sup>113</sup> Cf. Matt. 19:29.

<sup>114</sup> Cf. *Conferences*, "On Cordial Respect," January 1, 1644.

in *confessions* it is the object it most dissembles, or covers with excuses, and palliations<sup>115</sup> . . . if not passed in silence on the plea *it is not mortal there is no strict obligation to tell it*. no resolutions are formed against it, and thus Confessions and Communion go on from year to year . . . and the worst is that this unhappy Soul will be quite exact in other points, perhaps even to scruple, straining at the gnat and swallowing the camel.<sup>116</sup>

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There are three rules by which we may discover what passion prevails in us<sup>117</sup> . . .

1st What is it that troubles our Peace!

2nd What most commonly occupies our mind and thoughts.

3rd What is it that comforts and consoles us in our troubles—

. . . *What is it that troubles our Peace*

Why is our heart agitated, pained, and vexed . . . it is from a word of contradiction or unkindness . . . some mortifying circumstance . . . plainly then *Pride is our passion*. is it the confidence others enjoy, their superior acquirements, or success in their duty, then plainly *Jealousy* is our passion—and so on we must examine the rest.—

*What commonly engages our thoughts*

is it our God, our Perfection, and Eternity—or the likes, dislikes, trials, or tempers which beset us . . . the coming and goings of this world etc.—

What is it that consoles us in our trials.

is it the thought of God, of our submission to his will, the sight of a crucifix, our joy to suffer something with him . . . happy the soul in this disposition—

but if we will neither examine the source of our own passions, nor take the right measures to overcome them, then instead of that compassion which God would show for our daily distractions in our

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<sup>115</sup> Cf. *Conferences*, “On the Jubilee,” October 15, 1641.

<sup>116</sup> Matt. 23:24

<sup>117</sup> Cf. *Conferences*, “On Meekness and the Practice of Mutual Respect,” August 19, 1646.

devotions, we draw on ourselves his coldness, weary his patience, and exciting his anger fall from bad to worse, till *ALL* is lost.

to avoid this dreadful blindness we must constantly beg of God not to give us up to the desires of our own heart . . . expiate our faults by daily penance, and say to our Saviour with the cry of our heart *Oh grant that I may see,*<sup>118</sup> or with the leper Lord heal me<sup>119</sup> . . . and turn our actions to the points quite opposite to our passion . . . Silence and meekness in what offends us . . . not a word or suggestion to obtain our desires . . . no indulgence of thoughts and imaginations on our likes or dislikes, which often are as dangerous as if we brought them to reality . . . no wish about coming or going in others or ourselves whether we are here or there, with this or that one. Our *true friend* whom we will never never lose in any time or place, who remains when all others go, our *faithful friend* for life and Death and after Death, is with us, and looks so sorrowful when we let any object or passion take his place in our heart.

one particular passion generally takes the strongest root in us . . . that eagerness to follow our first impression without waiting the orders of Faith, grace, or reason. to overcome this we must check ourselves even in things of duty, going peaceably about them, and deferring when possible whatever we desire most to hasten . . . an excellent rule for our conversations and actions is *to try* always to be so master of them as to be able to give a reason for them *instead* of what so often happens and forces us to say, *I dont know why I did or said it, it was anger I was vexed etc.*—

// This war with our passion and constant guard against them is a hard and true penance, but we must never forget that by our constancy in it we will gain a fund of unalterable peace and that innocence of Soul, and Purity of heart which is a foretaste of assurance of our Eternal felicity.

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<sup>118</sup>Mark 10:51

<sup>119</sup>Mark 1:40

We cannot know to what part of the duties of our Vocation we may be called—if we will stay at home or be sent abroad<sup>120</sup> . . . but we know that though the place and manner of our employments are uncertain still our dispositions and preparations depend only on ourselves

Therefore we should often consider the terrible consequence if any of us should be a subject of scandal in our vocation after we are sent out, and the fund of virtue it requires to be so much exposed, and yet avoid giving offence to some of the thousand eyes around us. this fund of virtue is to be acquired while we are at home, and our dispositions so prepared that our Superiors may find no obstac[e]s in us when there is occasion to send us abroad . . . this each one of us is obliged to in conscience, and consequently we are to aim seriously and perseveringly at acquiring those virtues and habits which will fit us for the work of our God , , for unless we form ourselves to the love of the cross, to ready obedience, and modest regular deportment what do we less than bind the hands of our Superiors, and put them in the impossibility of using our services however necessary they may be.

—but God cannot be mocked,<sup>121</sup> we may decieve ourselves and our Superiors too, but still must answer at the tribunal of God and if our chastisement is now invisible it will not be the less real—we refuse to make ourselves capable of what is to be required of us, and what we promise at the foot of the Altar to perform . . . we must remember then that God is just, and in his Justice is always terrible

—how much may the salvation of thousands and thousands depend on our fidelity to divine grace? . . . hear the cry from the heart of our Jesus for the poor, and the ignorant, for the orphans<sup>122</sup> who claim us for their Mothers . . . dear was the price he paid for their Souls, and how exceedingly dear should they be to us—

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<sup>120</sup> Cf. *Conferences*, “On the Vocation of a Daughter of Charity,” July 5, 1640 and July 19, 1640.

<sup>121</sup> Gal. 6:7

<sup>122</sup> Cf. Ps. 69:33.

The *two Standards*—(from P. Judda)<sup>123</sup>

Two generals at War with each other assembled their troops to engage in battle—one spread his standard in the plains of Babylon, and the other at the entrance of Jerusalem. the one was surrounded with flames and smoke, his countenance was horrible to behold, but he covered it with a mask. the other of most amiable countenance remained always uncovered breathing gentleness and Peace all around him—the first ordered his officers and subalterns to speak of nothing but riches and honours and pleasures promising much more than they could perform or intended to perform but to hide carefully the end and consequence of the flattering hopes they held out;—the second commanded those he sent to conceal nothing, and to make known the indispensable necessity of self denial and subjection of the senses, but also to hold in view the permanent happiness to which this mortified and painful life would lead.

// We will pass but a slight glance on those unhappy Souls who think but little of their God, and almost as little of heaven and Eternity as if neither existed for them and live in so deluded a state that should we ask any of the multitude who are hastening and driving in the streets of great cities, what they are thinking of, where they are going, and what they are doing, we would scarcely find one who could answer seriously I am busy for my Soul, and think of it continually.—and if the Mercy of God had not drawn us out of this Babylon would it not be the same with us, what would have kept us from going with the torrent, and acting like the rest of its unhappy inhabitants,—if we doubt our own weakness we may Judge of it by what *we were* before we turned our heart to God, or judge by what *we are* in the midst of so many helps and graces—Yet eternal thanks and praise to him who has drawn us from the world—thank[s] that while we are so bad, we yet are not worse, for if here we are so imperfect, and have so little

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<sup>123</sup> A. Claude Judde, S.J. (1661-1735). In his *Spiritual Exercises* St. Ignatius Loyola places this meditation on the fourth day of the second week. He uses the metaphor of Christ and Satan as commanders of two opposing armies, each trying to win the allegiance of the soul. Cf. *Seton Writings* 3:B-2.

fervour, how much greater would have been our danger there—When we are in an ill mood, we are apt to think we would do as well in the world, but it is false, for <what> if here we want courage and resolution to overcome ourselves would we find it easier there, if indeed we are so blind as to think we would, what prevents our using that firmness here, and rising above our passions and weakness.

—when such thoughts of infidelity tempt us, we should renew with our whole Soul our *first Vows* of Baptism, repeat our protestation of fidelity to our Saviour Kiss with love and veneration the habit we wear, and bless the day and hour when we chose our God for our portion and inheritance<sup>124</sup> . . . ah would we have found in the service of the world less falsehood and deciet than the rest of its followers . . . can it give what it does not possess, and how far is it from possessing the peace we seek for—if we should be so miserable as to find our contentment in it, what secret fears would yet persue us, and after a few years past and gone what will be the end—our tomb and Eternity—

How can we look at our crucifix and not resolve to give all the strength, life, and powers of our Soul and Body to this great and compassionate Lover—

For what myriads of Souls he has suffered and died in vain—see the infinite number spread over the wide universe seduced by his enemy and ours.

See the multitudes who daily precipitate themselves into Hell—the Prophet compares the number to that of leaves which fall from the trees at the end of Autumn, or to flakes of snow which fall from the clouds in a heavy snow storm—how many poor infidels who have scarcely an idea of God, how many idolaters who pay the gros[s]est worship to creatures—how many of those who know God, like the Jews and Mahomitans [Mohammedans], yet deny their Lord and Saviour by whom alone they could go to him, and among those who know and acknowledge both how many hereticks, schismatics, and bad catholicks dishonour him . . . it is thought that if the multitudes of the earth were divided in 30 parts we would find scarcely three in 30 who

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<sup>124</sup> Ps. 16:5

are in the true religion and if we divide into 30 parts those who have the true Faith would we find more than three persons in thirty who live in such a manner as to give well founded hopes of their salvation. Oh then what happiness if by the labour of our whole life we could help only one Soul to be saved

// our great difficulty in the way of virtue proceeds from our inconstancy of mind—we often resolve but do not resolve in earnest—we desire but do not desire with ardour—Hell they say is filled with good desires, that is with those who desired to be saved but did not desire it in earnest and therefore are miserably lost. We wish to gain the end, but do not take the means.—We hate mortal sin it is true, but we put only a weak guard against veni[a]l sin, which may so soon bring us to mortal, and will not break off from our voluntary imperfections which infalliably lead us to venial sin and tepidity . . we desire when we leave the tribunal of penance to repeat no more the sins we just confessed, yet we go on indulging dissipation of thought and multiplicity of words, immortification of our passions, and the common causes of these very sins, so that we can in no ways merit the grace of perseverance—we wish to become more perfect, but neglect that interior attention of mind without which we cannot advance in perfection.—no difficulty but may be overcome by perseverance, and if we did not succeed *perfectly* at last yet the Soul which applies itself leaves the Soul which is negligent at infinite distance.

—a sick person may be pardoned who would choose death rather than endure a doubtful and painful operation—the present life is not worth so much pain and suffering . . but can a Soul be excused for fearing any thing more than its own loss? or a want of resolution to do every thing for its advancement in Perfection—When we suffer ourselves to go on in this infidelity and indifference, God on his part measures his graces sparingly and consequently we will do but little good to others or ourselves.

—It is not so the enemy of Souls deals with us—artifice, violence, vigilance every means are employed to gain our destruction—to ruin our Soul what a joy to him, and how much greater still his joy if our example should draw many with us in his snares . . we might judge from his very arts how precious our Soul must be—



There are three classes of Souls all desiring to be saved<sup>125</sup> —

/ The first class show their wish for perfection and the glory of God like a sick person who desires to be cured but is quite unwilling to use the means which their physician proposes, neglects the regimen he prescribes, and indulges their disgust for the remedies he offers. this is willing and not willing, willing to do what requires neither exertion or application, but without *resolution* when pain and sacrifice is in question.

/ The second class desires also [to] be cured but it must be in their own way—they have not the generous courage requisit[e] for an earnest war with self love and their passions . . they seek to evade every difficulty . . will bear but little opposition, make restrictions and reserves in their very best actions, and attach themselves to every one who flatters their weakness they refuse to God the very point he essentially demands which is to make no reserve in their sacrifice—

/ A third class take a quite different course, they put themselves in the hand of the physician so intirely that he may cut, burn, and do what he pleases—he begs this charitable hand not to spare, not to mind the repugnance of nature, nor ever her cries or remonstrances—every thing is sacrificed, ‘till at last through persevering courage every pain is surmounted—what was at first the greatest trial is changed to Consolation—the sight of that Hell they avoid the heaven they gain . . the Jesus they serve, the God whom they please supports, consoles, and carries them through every possible difficulty.

— Jesus so little known—

— Jesus so little loved—

Jesus left almost alone amidst his millions of redeemed Souls the triumph of his enemy and ours impress the heart so strongly, that it sees every object but in reference to its God . . so few love him . . then it will be number[e]d with those few, and oppose his enemies with all its

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<sup>125</sup> This reflection is also based on Ignatius’s *Spiritual Exercises*. It is similar to the meditation on “Three Classes of Men” found in the fourth day of the second week.

strength and power considering life itself a nothing when given for his sake—

(In which of these three classes are you my poor Soul)

// Of the 3 different ways we may attach ourselves to our Saviour and combat under his Standard—

/ *The first* is to desire to be perfect, yet limiting ourselves to a simple fidelity to the precepts of our Lord. there is no pleasure or advantage of this world, even the offer of crowns and kingdoms but such a soul would make no pains or labours but it would endure, (even Death itself) rather than lose the grace of God—this first way although so few persons overcome its difficulties is a degree of fidelity to our Saviour essentially and *indispensably* necessary to salvation.

The *second* leads to a perfection and a sort of perfection far more exalted and uncommon than the first—in it, shame or honour, poverty or riches, the length or shortness of life all are indifferent unless where they are connected with the greater glory of God, or a better certainty of Salvation. a Soul in *this way* would suffer any thing, or lose any thing soon[er] than to commit one veni[a]l sin deliberately, so that the conscience has great peace and merit before God—

but those who walk in the *third* way stop not at these dispositions but are so attached to the <interests> person of their Lord and Saviour that if the glory of God was to be found equally in contempt or honour, poverty or riches, pleasure or the cross, they would through love of their divine master, set every other consideration aside, and choose rather to be *with him* poor and despised, treated like fools and criminals, than to be in a situation where glory and pleasure would surround them, <but> they could not be <united> associated *with him*, their only desire being to be treated like their master and their God . . this would seem strange to a Soul that knows not the holy folly of the cross, the value which the example of *God* has given to humiliations, and the transports of a Soul Passionate for JESUS CHRIST<sup>126</sup>—

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<sup>126</sup> Cf. *Spiritual Exercises*, “Three Modes of Humility,” given at the end of the second week.

It is certain that the love of conformity with our Saviour is the efficacious means to draw the most precious graces . . . since Jesus Christ appeared in the Pretorium of Pilate, his face covered with spits, his head crowned with thorns, a mock scepter in his hand, a vile and torn mantle on his shoulders , , since the common voice preferred Barrabas to him, since he was loaded with insults and calumnies, and condemned to the torment of the cross,<sup>127</sup> God has esteemed those most who most resemble him, *in his Humiliations and abjections*.

// Follow our dear Saviour to the tomb—enter in spirit with him—how silent how gloomy is this retreat—nothing disturbs it[s] Peace—No use of the senses there, all is profound repose and recollection—

A striking image says St. Paul of what our life should be in its interior spirit and therefore in the first ages of the church they plunged those who were baptized three times in the water to represent the three days of our Lords Sepulture, since we are baptized in his Death.<sup>128</sup>

A striking image too of our Death in Christ in our life of vowed consecration to his service—to express this voluntary Death all most all religious orders have exterior ceremonies of most sacred meaning—In some they lead the candidate for this Death to the foot of the altar, where they depose their worldly ornaments and attire, and make their Solemn Vows to God, whose representative recieving the solemn engagement, declares on his part “if you are *faithful* I promise you *Eternal life*, for a *momentary* privation, the *Everlasting* enjoyment of your God.” on this promise the professed person prostrates themselves, is covered with a funeral pall, and the Litany is sung over them—

in other orders they lead the person to be professed to the retreat they have chosen, as to their tomb, and sing the same hymns and prayers of the church which she uses in burying the dead and carrying a corpse to the grave

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<sup>127</sup> Cf. Matt. 27:11-31.

<sup>128</sup> Cf. Rom. 6:3.

. . . multitudes of friends and relatives attend at the profession of these religious as they would at their funerals, and from that time they are no more considered as among the living, they have no more to do with the things of this world, and should they take in mind to go and claim any of these former possession[s] they would be asked who are you, where do you come from, you were buried on such a day as the most authentic records can prove.—and in truth when a vow of poverty binds us and we yet appear in the world to show an interest in any thing it possesses what are we like but ghosts or apparitions from the Dead—

// Represent to your self the moment when the last trumpet shall sound and call the Dead from their sepulchers<sup>129</sup>—When we will meet the Saints and Just Souls arrayed in light . . . What will be then our thoughts on meeting those who were engaged in the same labours and engagements as we are—should we be wrapt in darkness by our sad abuse of time and grace—ah what shame, what sorrow—*but it will be too late.*

// The strange dissipation of mind in which we live even in religion is proof enough to us of the great perversion of our hearts. We excuse ourselves by pleading our different duties, distractions of our work, application so necessary to objects around us,—but alas, what truth is there in this, or if true for us, why is it so, but because our love for God is so cold, and our heart so little bent towards him, our love of curiosity and liberty so great, hating to restrain or deny the restless desire of knowing, seeing, and meddling *so that* an hour or two of attention to our interior is a matter of great exertion if not of sad weariness and disgust, a proof of our little *Faith*, and little idea of things as they truly are . . . our attachment to things of the senses, and our own Judgment, our little knowledge of ourselves and the true end of our being.—and will this always last—no certainly, Death will hasten us away in our turn, the Soul before God will see itself without disguise, and whatever side she turns she will see only her Judge, and her good or bad works.

All created things disappear now *God* and the Soul, the Soul and God . . . a frightful void of all the rest, the splendor of ETERNAL

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<sup>129</sup> 1 Cor. 15:52

TRUTH will show all things as they are—his *Almighty Power* contrasted with the weak things of the earth, his *immense Majesty* displayed, will crush the pride and rebellion of the poor worm that has resisted him how awful a moment for our Soul! It is said of King Baltazar [Belshazzar] that at the first sight only of the hand which wrote his fatal sentence on the wall, he gave a great cry, his countenance changed, his spirit siezed with dread, his joints trembling, he was over whelmed with horror<sup>130</sup> . . . yet only a feeble image of a first entrance in another life, a first meeting with one Judge

// Our disipation and liberty of mind not only hinders our knowing God but also prevents us from knowing ourselves, but then we will see in God as in a great Mirror at one glance every detail of our life, nothing will escape us<sup>131</sup> . . . from the first use of reason to the last sigh of the longest life, every particular action will be before us with all its circumstances, and the multitude of them will not prevent every separate part being seen, thought which has past like lightning, words which have escaped with thoughtless folly, *actions* without meaning or reflection, omissions counted for nothing, sins we have caused in others, by counsel, example, or connivance,—our good works themselves, the intention in doing them, deceptions, disguises even in devotion, vanity in our charities, jealousy in our zeal, in short the prevalence of our natural corruption in human respect, pride, complaisance etc. all this will be seen *by the light of God* which will show them in their true extent and colour . . . how will these things appear contrasted with the holiness of God, and the detail also of those graces which in many are equal to the number of their sins . . . graces not only unimproved, but every way perverted . . . now we so often think only “it is a fault,” but that fault then added to others, and others to *Millions* . . . at [l]ast then no act of Virtue should be neglected . . . the least one will help a little in the opposite scale to counterbalance so many miseries—these miseries so forgotten by us, but all to be accounted and 50 years hence as surely to be punished as if their sentence had passed when we committed them, unless they are effaced by penance . . . they

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<sup>130</sup> Cf. Dan. 5.

<sup>131</sup> Cf. 1 Cor. 13:12.

do not become less because we forget them, they will be unfolded to us hereafter in their true colours . . . therefore to watch, pray, and humble ourselves is our main business—to *pardon* all, *Judge* no one, make our exams and confessions faithfully, take up our cross resolutely, and after all we will yet have enough to fear, and stand in continual need of the Mercy of God, and infinite Merits of our Jesus to cover us—

// How striking will be the comparison to us when we shall behold what the votaries of the world have done in its service, and our Saviour will say to us, See what these blind souls have done for their Prince, their country, and their preferment . . . What those have done for their passions . . . You who combatted under my banner, you my chosen ones my spouses, my priests why could you not do for my Glory and interests what they have done for theirs . . . Why would you not please your God, gain the heart of your God, and lay up your treasure of heavenly glory . . . they have taken more trouble and pains to lose their Souls than you have taken to save Yours.

// What thought will fix our attention to our Perfection, or check our dissipation of mind, if the thought God *sees* me, (God *examines* what I do, God *decides* perhaps even *now* for my Eternity), will not determine us to be more guarded . . . and truly it is so, my thoughts and actions plead for or against me every moment of life, both are weighed, and how the balance stands we know not, but this we know that we cannot humble ourselves too much, or watch too much to turn the scale on the favourable side . . . how can we give way to lightness and levity of heart when we know our state is so uncertain . . . or consent to lose a moment of our precious time, or give so much consequence to little passing trials . . .

the less we spare ourselves the more God will spare us, and since we are Judged every moment we should every moment judge ourselves, and when we make an examine or confession let it be made as before the tribunal of God, soliciting incessantly the mercy of our Judge , , but alas our corruption is so great that too often our offences cry louder than our sighs and prayers.

In the lowest and most obscure place of the Earth there is as it were a vast lake of sulphur and fire enkindled by the breath of the Almighty himself says St. John<sup>132</sup> . . . and in which all are buried who die in disgrace with God . . . and the Apostle says not they are in it only but buried as it were in its depths so that above and below, and on all sides they are surrounded as with a sea (without bound or limits) of glowing fire which passing thro' all the pores of the body, penetrates it like a glass or iron when put in a furnace, so that it becomes a body of fire —

What must this torment alone of Hell be, could any kind of sickness, or torments in any way compare with it . . . dreadful as is the torment of fire in itself, the fire of Hell has many more properties—it is *the instrument* of divine Justice, which is to be manifested *in its turn*, after the infinite Mercys of the Incarnation and the cross . . . the blood of our redemption so often prophaned, the abuse of so much grace, the purchase of that blood, is here better understood . . . the illusions of our passions are no longer in the way—these profanations are to be repaired *in this Hell* . . . and there *I* should have been 10, 20, 30 years ago, if God had not spared me after my first mortal sin, and since that time have I not committed faults, and added sin to sin enough to have sent me there thousands of times . . . should I die this moment am I secured from falling in it? . . . have I ever thought enough of it, have I even a full intire belief of it as the *truth* of my divine Saviour, and delivered by his own mouth in such terms, that to disbelieve I must also renounce even my Faith in Baptism, and divine revelation

// “The worm that never dies”<sup>133</sup> of which our Saviour speaks is the particular torment of religious persons, and nothing else but a continual and bitter remembrance of the graces and means of salvation which we had possessed during life, and our negligence and abuse of them . . . this is the Hell of Hells, that we could so easily have saved ourselves from Hell, and did not do it.

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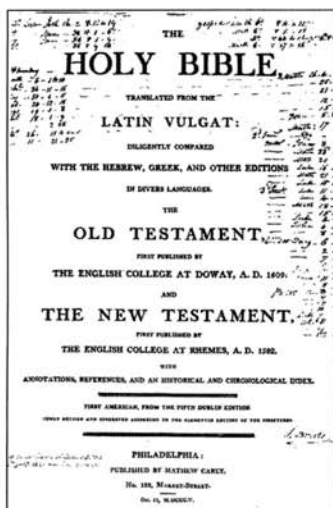
<sup>132</sup> Cf. Rev. 19, 20.

<sup>133</sup> Cf. Mark 9:44.

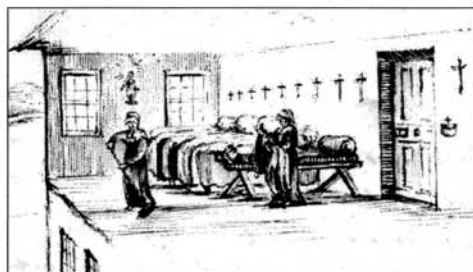
Whatever it may cost us to save ourselves, is there any comparison with what it cost our Saviour to merit salvation for us, and secure us eternal life—any comparison with the pain of an uneasy conscience, loss of peace and rest, and the gnawings or remorse and sadness . . . What has our Saviour left undone to merit heaven for us . . . yet a Soul that rejects his love must endure his Justice and will cry out in Hell . . . ah what do I see, torrents of fire and torrents of blood . . . the blood which flowed on all sides from the wounds of my Saviour now transformed in torrents of anger and flames; of never dying flames, and the merits of his blood can reach me no more. — how will it forever bewail the days of grace and mercy past and neglected, days of retreat and fervour, but unfruitful through inconstancy of mind, now what would the poor Soul give for one of those days for repentance and reconciliation with God—how gladly would it accept a hundred million years of Penance . . . will not the thought of its everlasting despair awaken us . . . St. Augustin says they who are not awakened by such considerations are no longer asleep *but DEAD*.



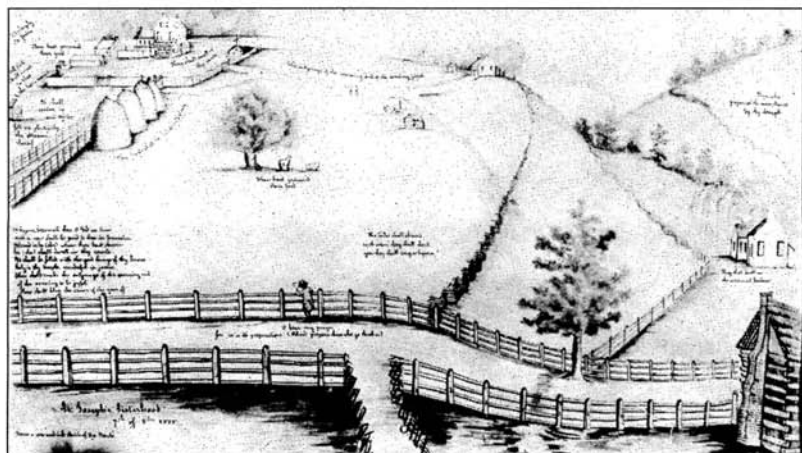




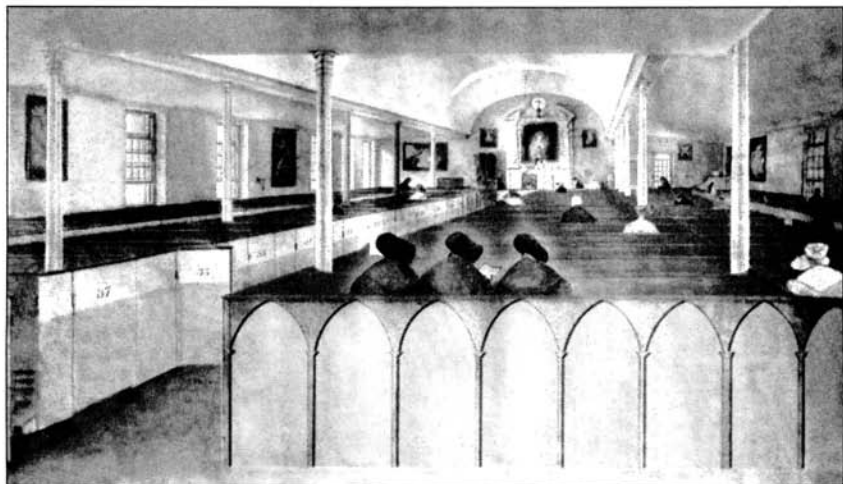
Front page of Elizabeth's  
"Vincennes Bible" with her jottings



1819 sketch of the Sisters' dormitory,  
by Bruté (Courtesy, Archives of St. Joseph's  
Provincial House, Emmitsburg)



1819 sketch of St. Joseph's Valley and the Sisterhood, by Bruté, with verse  
(not shown): "The beautiful places of the Wilderness (of St. Joseph's Valley)  
shall grow fat and the hills (of Mount St. Mary's) shall be girded about with joy"  
(Courtesy, Archives of St. Joseph's Provincial House, Emmitsburg)



Interior of Old St. Joseph's Church, Philadelphia (1757-1838), with what appear to be Sisters of Charity (Courtesy, St. Joseph's Church)



"The Sister of Charity," by Pietro Gagliardi (ca. 1870) (Courtesy, Archives, Sisters of Charity of New York)

## APPENDIX

### **A-8.27 Filippo Filicchi's Exposition of the Catholic Faith for Elizabeth Seton**

#### **Brief Exposition of the Catholic Faith.<sup>1</sup>**

##### **1.**

The principles of the Roman Catholicicks are always misrepresented. I shall not presume to examine the motives of such a conduct. Everybody will acknowledge that it is unfair. My present object is to prevent your being imposed upon by false assertions. To obtain it, I give you the translation of our profession of faith in the very words of the Council of Trent.<sup>2</sup> I shall add such notes as may illustrate the subject.

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#### **A-8.27 ASJPH 1-3-3-10:50**

<sup>1</sup>When Elizabeth was leaving Leghorn (Livorno), Italy, in April 1804, Filippo Filicchi gave her this manuscript to assist her in understanding the beliefs of the Catholic church. It is based on the profession of faith issued by Pope Pius IV in 1564. Although Elizabeth's grandson Robert Seton questioned the authorship of the document, internal evidence indicates it was written by Filippo Filicchi. In a note Bishop John Carroll wrote to Antonio Filicchi September 9, 1804, he said: "I now return you the valuable manuscript of your highly respected brother, and entertain an humble reliance that so much zeal united with so much knowledge, will finally produce its desired effect." (Cf. White, 521.) In addition an October 20, 1846, letter of Antonio Filicchi to Charles White states that Filippo Filicchi provided a manuscript for Elizabeth which argued the claims of the Roman Catholic Church (AMSJ A 111 094).

Filippo Filicchi (1763-1816) was an Italian business associate of the Setons. He probably spent the years 1785-1786 in the United States, and it is fairly certain he was also in the country in 1788. When he returned to Italy later that year, he was accompanied by young William Magee Seton. In 1789 Filippo again went to the United States, and it was probably at this time that he married Mary Cowper (1760-1821) of Boston who moved to Italy the following year. The couple had no children. Late in 1789, the Filicchi house of commerce was publicly established in Leghorn (Livorno), and in 1794 Filippo Filicchi received an appointment by President George Washington as United States Consul for the Port of Leghorn.

Antonio Filicchi (1764-1847) and his wife Amabilia Barigazzi Filicchi (1773-1853) provided hospitality to the Setons in their home at Leghorn (Livorno), Italy, after the death of William Magee Seton at Pisa in 1803. Antonio accompanied Elizabeth on her return to the United States from Italy in 1804. The Filicchis were instrumental in Elizabeth's conversion to Catholicism and became lifelong friends, confidants, and benefactors to the Setons and later to the Sisters of Charity. They had ten children.

<sup>2</sup>An ecumenical council held by the Catholic church from 1545-1563 in response to the Protestant Reformation

Profession of Faith.—

I. A. B. believe with a firm faith in general and in particular everything that is contained in the symbol of faith used by the Church of Rome, viz.

I believe in One God the Father Almighty, Maker of Heaven and Earth, and of all things visible and invisible;

And in One Lord Jesus Christ the only begotten Son of God, and born of the Father before all ages, God of God, Light of Light, true God of true God, begotten, not made, consubstantial to the Father, by whom all things were made;—

Who for us Men and for our Salvation came down from Heaven, and was incarnate by the Holy Ghost<sup>3</sup> of the Virgin Mary, and was made Man. Was crucified also for us; suffered under Pontius Pilate and was buried and the third day he arose again according to the scriptures; and ascended into Heaven, sitteth on the right hand of the Father and shall come again with glory to judge both the living and the dead, of whose Kingdom there shall be no end.

And in the Holy Ghost the Lord and Giver of Life who proceedeth from the Father and the Son; who together with the Father and Son is adored and glorified, who spake by the Prophets.

And One, Holy Catholic and Apostolic Church. I confess one Baptism for the remission of sins and I expect the resurrection of the dead and the life of the World to come, Amen.

I believe and embrace firmly the Apostolical and Ecclesiastical Traditions and observances of the same Church.—

I receive also the Holy Scriptures according to the sense of the Holy Church to whom it belongs to judge of the true sense and interpretation of Holy Writs,<sup>4</sup> and I shall neither receive nor interpret them otherwise than agreeable to the unanimous sentiment of the Fathers.—

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<sup>3</sup>The etymology of the word *Holy Ghost* is an Anglo-Saxon word meaning guest. Catholics used this terminology, referring to the Third Person of the Trinity, until the Second Vatican Council when the term "Holy Spirit" came into use.

<sup>4</sup>Holy Writings, i.e., Sacred Scripture

I confess also that there are truly and verily Seven Sacraments instituted by Jesus Christ our Lord for the benefit of mankind, tho' not all necessary to every one, viz Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Holy Order[s] and Matrimony; and that they confer Grace; Among these Baptism, Confirmation, and Orders cannot be reiterated without sacrilege. I receive also and admit the rites received and admitted by the Catholic Church in the administration of all the aforesaid sacraments;—

I embrace and receive all that has been defined and decreed in the Holy Council of Trent about original Sin and justification.—

I confess also that in the Mass is offered to God a true sacrifice properly called and propitiatory for the living and the dead and that the Most Holy Sacrament of the Eucharist contains verily really and substantially the Body and Blood with the Soul and Divinity of our Lord Jesus Christ and that all the substance of the bread is changed into His Body and all the substance of the Wine into His Blood, which change by the Catholic Church is called Transubstantiation. I confess moreover that in either of the two species Jesus Christ is wholly received and the true Sacrament of course.—

I believe that there is a Purgatory and that the souls therein detained receive soccour by the suffrages of the Faithfull.—

I believe likewise that the Saints who reign with Jesus Christ ought to be honored and invoked; that they offer their prayers to God for us and that due reverence ought to be paid to their relics.—

I affirm constantly that the Images of Jesus Christ, of the Virgin Mary Mother of God, and those of the other Saints, ought to be kept and due honor and reverence paid them.—

I assert also that Jesus Christ has left to his Church the power of Indulgences,<sup>5</sup> and that their use is most salutary to Christian people.—

I acknowledge that the Holy Catholic, Apostolic, and Roman Church is the Mistress of all the Churches: and I promise and swear a true obedience to the Roman Pontif, who is the successor of St. Peter Prince of the Apostles and Vicar of Jesus Christ.—

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<sup>5</sup>Indulgences are the remission of temporal punishment for sin, in response to designated prayers or good works.

I receive moreover without any hesitation and confess all the other things that have been taught defined and declared by the Holy Canons<sup>6</sup> and by the general Councils and principally by the Council of Trent.—

And at the same time all that may be contrary thereto, the Heresies condemned, reprov'd and anathematize.

I promise vow and swear to keep and confess most firmly with the grace of God to the last breath of my life in all its integrity and purity this true and Catholic faith out of which nobody can be saved and which I now confess of my own free will, which I keep sincerely and I promise to endeavour as far as it may lay in my power, that it be kept, taught and preached, by those who may be subject to my care.—

So help me God and his holy Gospels.—

The above Profession contains all our belief. I do not refuse to make pertinent observations on every part of it tho' if one point was well understood, the discussion of all the others would be useless, I mean the authority of the Church to interpret the sense of the Scriptures. I shall therefore begin by this and after short remarks on the remaining points, I shall refer you for a better explanation of them to the Books I have given you.<sup>7</sup> Truth does not fear discussion, but truth can only be made manifest by the grace of God which is only granted to the humble of heart, to those who seek it sincerely, who do not depend on their own light and knowledge for the finding it, who pray to obtain it and who do not seek (a) St. Luke Chap. 23. v. 8.—it for a vain curiosity.—(a) Herod was curious to see some miracles wrought by Jesus Christ, but his curiosity was not gratified.—(b) St. Luke Chap. 11. v. 9.—Ask and it shall be given unto you says our Lord. (c) Isaiah Chap. 5. v. 21.—Woe unto them that are wise in their own eyes, and prudent in their own sight exclaims Isaiah (d) Romans, Chap. 12. v. 16.—Be not wise in your own conceits said the Apostle to the Romans.

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<sup>6</sup>Canon law is the ecclesiastical law of the Catholic church. It governs matters that touch upon the mission of the church and upon relationships within the church.

<sup>7</sup>Filippo and Antonio Filicchi gave Elizabeth a life of St. Francis de Sales; Alban Butler's *Lives of the Primitive Fathers, Martyrs, and Other Principal Saints*; Rev. Robert Manning's *England's Conversion and Reformation Compared*; Richard Challoner's *The Unerring Authority of the Catholic Church in Matters of Faith*; and Jacques Bossuet's *An Exposition of the Doctrine of the Catholic Church in Matters of Controversy*.

After this short exhortation respecting the means you must adopt to be made worthy to know the truth, and the dangers you are to avoid in the search of it, I come to the point in question.—

The Protestants agree with the Roman Catholics in asserting that it is the duty of a Christian to believe everything that is contained in the Old and in the New Testament because it is the Word of God. They both acknowledge that faith is necessary to Salvation (e) St. John chap. 3. v. 18.—He that believeth not is condemned already says St. John.—(f) Hebrews Chap. 11 v. 6.—Without faith it is impossible to please him adds St. Paul.—

If I am obliged to believe I must know what deserves to be believed. Who will teach me this science? The Bible must be your school, they answer me. You will find therein every truth and nothing but the truth. Such an answer is just in a general sense, but I find that it is not enough to read the bible, it is necessary to understand it well. I observe that all the several denominations of Christians ground their belief on the Bible, but they still differ in the most essential points. The Protestants say that Baptism is necessary for Salvation and the Quakers<sup>8</sup> deny it. The Protestants reject several books of the Old Testament<sup>9</sup> which other Christians venerate as equally sacred as the others. There is no Heresy which is not supported by its Author as a truth grounded on the Holy Scriptures, there is scarcely a sentence in the Gospel which has not been understood and interpreted by many in direct opposition to the sense given it by others. How can it be expected that whilst I consider that the most learned Men of all ages and Nations differ so widely among themselves, I should trust my talents and my judgement and have reliance on my opinion? I acknowledge I am unequal to the task and that the bible is insufficient for me if I am not shown the way to understand it rightly, I think that every Man must be equally perplexed and that no one can be firm in his faith

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<sup>8</sup>The Society of Friends (Quakers) was established in England in 1652 by George Fox (1624-1691). Fox taught his followers about the presence of the "Inner Light" in all individuals which should aid each person's conscience in guiding his faith and actions. The Quakers did not believe in any special sacraments since to them all life was sacramental.

<sup>9</sup>The Hebrew Scriptures (Old Testament). Most Protestant churches do not recognize the Apocrypha, books not found in the Old Testament but included in the Latin Vulgate, as inspired Sacred Scripture.



without a Guide, because no man can be sure of not being mistaken.—Where shall I find this guide Our Saviour has provided it for us. He knew too well that Man left to himself would be liable to error and remain in darkness.—

He was not therefore satisfy'd to tell us that we must believe, but he established a church from whom we might safely learn all that is to be believed without danger of erring.—

I beg your particular attention to this point. It is most essential. We may say in a certain sense that all the Law and the Prophets are contained therein.—

I say unto thee/says Jesus Christ to St. Peter (h) St. Matthew, Chap. 16. v. 18.—that thou art Peter and upon this rock I will build my Church and the gates of Hell shall not prevail against it.—Nobody can understand the latter words in any other sense than that this Church shall stand forever free of error, because Hell would prevail against it the moment that it should fall into error.

In another place he says to the Apostles (I) St. Matthew Chap. 28. v. 19 and 20.—Go ye therefore and teach all Nations etc. Teaching them to observe all things whatsoever I have commanded you and lo I am with you always even unto the end of the world.—

It is clear that as the Apostles were to die the promise of being with them always even to the end of the World, that they might teach whatsoever he had commanded, must be referred to their successors as well as to themselves.—

Jesus Christ says again speaking of the Apostles (I) St. John Chap. 17. v. 17. 19. and 20.—Sanctify them through thy truth, thy word is truth. And for their sakes I sanctify myself that they also might be sanctify'd through the truth. Neither pray I for these alone, but for those also which shall believe on me through their word.—

This passage shows clearly that he did not provide the means of maintaining pure the belief for the Apostles only but also for those who were to learn truth from them.—St. Paul defines the Church of Jesus Christ in the clearest terms possible (m) I. Timothy Chap. 3. v. 15.—He calls it the pillar and the ground of the truth.—The Church of Christ (mark this well) is the pillar and the Ground of Truth. It cannot therefore fall it cannot err. Observe how well has St. Paul explained by

it what was meant by his Master when he said, Thou art Peter and upon this rock I will build my Church and the gates of Hell shall not prevail against it.—

No Christian therefore can deny that there is a Church established by Jesus Christ, a Church that cannot fall, a Church that cannot err. This Church must therefore be the guide of those who wish to find the truth. We need no longer be afraid for fear of misunderstanding the scriptures. We have a safe guide, To follow this guide is both our Interest and our duty. It is our interest because without it we could never be sure of being right in our belief, and could not help being constantly, perplexed and doubtfull. It is our duty because we are commanded to hear the Church.

Jesus Christ said to the Apostles (n) St. Luke Chap. 10. v. 16.—He that heareth you heareth me and He that despiseth you despiseth me, and those who do not hear the Church are considered as Heathens.

St. Matthew Chap. 18. v. 17.—“If he neglect to hear the Church let him be unto thee as a heathen Man and a publican.”

The Church of Jesus Christ is directed by the Holy Ghost.

The Apostles have informed us that this was their belief as after having met together to determine certain regulations for the conduct of the faithfull, made the following declaration; (o) Act. Chap. 15. v. 28.—For it seemed good to the Holy Ghost and to us to lay upon you no greater burthen than these necessary things.”

In fact if the Church could err we would not be obliged to hear it, as there would be a danger of being led astray.

Natural reason therefore as well as the scriptures teach us that the power of interpreting the sense of the Holy Writs rests with the Church which is the pillar and the ground of Faith; Our duty to submit our opinions to her judgement is a natural consequence of her authority:—

The Protestants have seen the necessity of acknowledging the Authority of the Church and they make it an article of their profession of faith.<sup>10</sup> (a) Article.20.—The Church has power to decree rites on Cere-

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<sup>10</sup>In 1562 the Anglican Church adopted *Articles of Religion* which became the basis of the church's doctrine; however, in the *Thirty-Nine Articles of Religion of the Protestant Episcopal Church of the United States*, Article 21 holding that the church can be free from error, is omitted.

monies and Authority in Controversies of faith.—“They allow to the Church the authority of determining the controversies of faith and still by a singular inconsistency they do not allow it the privilege of infallibility. They assert that it may err. (q) Art. 21—General Councils when they be gathered together (for as much as they are an assembly of Men whereof all be not governed with the Spirit and Word of God) may err and sometimes have erred even in things pertaining unto God.”—

This Doctrine has something singular in it. What can they mean when they acknowledge that the Church has authority in controversies of faith? To have authority to interpret and no power to interpret always rightly is a privilege of no great value. If the Apostles had told us that they had authority to cure the sick and no power to do it effectually, what would we have thought of it? The Authority of the Church to determine Controversies can only be taken in two senses, viz, a power to understand the Scriptures rightly, or a power to oblige its Members to submit to her decisions. If it is taken in the first sense it must be acknowledged that the Church cannot err; if in the second it must be confessed that it is a curious pretension that of obliging people to submit their opinion to an Authority subject to error.—

Let us conclude.—Jesus Christ did actually establish a church of which St. Peter was to be the Head.—Our Saviour has assured us of it by his own mouth. This Church cannot fall and cannot err.—We have the certainty of it in the words of Jesus Christ himself, and of St. Paul. This Church is to be our guide in establishing our belief, and in regulating our conduct.—This principle is the natural consequence of our acknowledgement of its authority of its infallibility. It is moreover what we are commanded to do.—

The next step to be taken is to find out which is this Church established by Jesus Christ, this pillar and Ground of the Truth.—

As I address myself to a Person educated in the Protestant belief, I need not examine the merit of other Churches. I shall confine myself to prove that the Protestant Church, otherwise called the Reformed Church or the Church of England is not the Church established by Jesus Christ.—

This point is easily ascertained. The Church of Jesus Christ begins from St. Peter. The Protestant Church dates its beginning from the

year 1517.<sup>11</sup> — Where can you find a protestant Church before that period? What was its name? Where did her members assemble, preach etc? his question cannot be answered. The very titles assumed by her show its recent institution. That of Protestant means an opposition to the Doctrine that had prevailed before; that of Reformed shows that a Change has been introduced, that of English does not entitle it to a greater antiquity, because all the English Historians agree that the Roman Catholic Faith was the Doctrine prevalent in England before the Reformation suggested by Two Catholic Friars. Luther and Calvin<sup>12</sup> who gave no proof of their mission by miracles, as Moses and Jesus Christ did, when the former substituted the written Law to the Law of Nature and the latter the Law of Grace to the Law of Moses, but on the contrary showed by the immorality of their private conduct and by the different changes of their own principles that they were neither holy nor wise. For the proofs of these assertions I refer you to Bossuet's History of the variation of the Churches.<sup>13</sup> —

As we know with certainty and by the unanimous testimony of the Histories of England and Germany the birthday of the Protestant Church, we know of course that it cannot be called a Mother Church, but that it must be the offspring of some other Church. A Church began in the year 1517, cannot pretend to be the Church of St. Peter unless it proves its derivation from another Church that may fill up the interval. —

I shall leave it to their choice to name the Parent, but I reason thus. — Either the Protestant Church is derived from a true Church or from a false one. If it proceeds from a true Church, the reformation she has operated the changes she has introduced are a rebellion which cannot be justify'd, as the true Church, that Church which is the Pillar and Ground of Truth, that church against which the gates of Hell could

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<sup>11</sup>The Reformation was a political and religious event in the sixteenth century that divided the Western Christian church into Catholic and Protestant. It is considered to have begun in 1517 when Martin Luther, an Augustinian monk, posted his ninety-five theses against indulgences on the church door in Wittenberg, Germany.

<sup>12</sup>Martin Luther (1483-1546) and John Calvin (1509-1564) were principal figures in the Protestant Reformation.

<sup>13</sup>Jacques Bossuet, *History of the Variation of Protestant Churches*, First French ed., 1688. Filippo Filicchi recommended this book to Elizabeth. Cf. *Seton Writings* 1:343.

not prevail was holy, pure and free from error. To pretend to rectify it, to alter its Doctrine and operate any change whatever must be wrong.—If the Protestant Church proceeds from a false Church all these alterations were indeed justifiable, but then she cannot be the true Church because it does not derivate from that of St. Peter. In fine no Church can be true unless it comes in a straight line from that of St. Peter without any alteration or change in its Doctrine. The Protestant Church which began in the year 1517, cannot name another Church previous to her which without any intermission maintained that same Doctrine she now professes, therefore it is not the true Church.—

I never heard or read any plausible answer to this question. Where was there a Protestant Church before the year 1517? Which of the existing Churches can be named that only fifty or one hundred years before professed the same doctrine? As they cannot name any, they must admit that all the Churches have erred. If this be true it cannot be true therefore that the gates of hell could not prevail against the Church established by Jesus Christ, it is not true that he kept his word to the Apostles when he said that he would be with them always even unto the end of the world, his prayer therefore that the Apostles should be sanctify'd through the truth, and not they alone but them also who should believe on him through their word, was not heard. St. Paul was therefore mistaken when he styled the Church as the Pillar and Ground of the truth; the Apostles deceived themselves and others when they asserted that what seemed good to them seem'd good also to the Holy Ghost; the command of hearing the Church is an imposition and all Christians are left in prey to error. All these blasphemes must be admitted to justify the Reformation.—

Some of the Protestants who have been sensible of the strength of these arguments, have said that it is true that a continuation of unspotted faith must be acknowledged in favor of the Church of Christ, and that it was constantly preserved, but that it was kept pure only by few who did not dare in the general corruption to make an open profession of it.

This subterfuge cannot be dreaded. They do not name these privileged people. They give no proof of the things they assert, and assertion without proof does not deserve much attention. At best if

such had been the case there was no visible Church to be found. You may see in the Treatise on the Infallibility of the Church<sup>14</sup> the necessity of a visible Church. For me it is enough that it be admitted to be visible in the profession of Faith of the Church of England. (r) Art. 19. The Visible Church of Christ is a Congregation of faithfull Men in which the pure word of God is preached etc.

I must refer you to the Books I have given you and particularly to the Treatise of Jamin<sup>15</sup> to convince you that the Roman Catholic Church is the true one, as to say everything that regard, this point would require superior talents, extensive knowledge, great learning and sufficient leisure. I shall only remark that the succession of the Roman Pontifs from St. Peter to Pius VII.<sup>16</sup> who sits now on his Chair is as well ascertained as the succession of the Kings of France or of England. St. Jerome, St. Augustine and all the other fathers<sup>17</sup> who are quoted by the Protestants as authorities, were Roman Catholics, have a place in our histories and are invoked by us as Saints. If they object that in spite of the antiquity of our Church, of the regular succession of our Popes we have introduced in our belief monstrous errors. I shall be contented with remarking that if the Roman Church has erred there must be some other which did not and I shall beg them to name it because it is impossible to admit that the World has been one day without the true Church.

Having thus far expatiated on the necessity of acknowledging the existence of a Church not subject to error, of a Church not born many

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<sup>14</sup>Infallibility is the Catholic doctrine that the Pope, when speaking as supreme pastor and teacher, cannot err on matters of faith and morals. This is probably a reference to *The Unerring Authority of the Catholic Church* by Richard Challoner, first published in 1732. Elizabeth read this while with the Filicchis in Italy after her husband's death.

Richard Challoner (1691-1781) was bishop, vicar apostolic of the London district (1758-81), and leader of English Catholics. Several of his writings were influential in the early American Catholic church.

<sup>15</sup>Probably *Pensée Théologiques, Relatives Aux Erreurs du Temps*. Nicholas Jamin first published this study about 1772, and it was frequently reprinted through the rest of the eighteenth century.

<sup>16</sup>Pius VII (1742-1823) was pope from 1800-1823.

<sup>17</sup>Fathers of the Church were early Christian theologians whose teaching, collectively regarded, is considered the foundation of orthodox Christian Faith.

St. Jerome (340?-420?) was the greatest biblical scholar of his age. St. Augustine (354-430) exercised a decisive influence on the shape and character of Western theology.

ages after Jesus Christ, I shall briefly explain the other points of our Profession of faith. The brevity of my remarks cannot be construed as a poverty of arguments to produce, because it would be enough to say such is the belief of the Church of Jesus Christ. In fact the moment we ascertain which is the true Church we are sensible that the Study of Religion is not so intricate as it appears at first, does not require a superiority of talents possessed by few and does not employ a time which for many it would be impossible to bestow upon it. —

It belongs to the Church to ascertain which are the Traditions<sup>18</sup> that are to be received. That they deserve to be respected and kept we cannot deny, if we believe the Apostle. (s) 2 Thessal. Chap. 2. v. 14. — Therefore Bretheren, says, he, stand fast and hold the traditions which ye have been taught whether by word or our Epistle. Without trusting the Tradition who would dare to work of a Saturday and keep the Sunday, no mention being made in the Scriptures of such alteration being allowed? The 34. Art. of the Protestant profession of faith, contains the following words, “Whosoever through his private judgement willingly and purposely doth openly break the traditions and ceremonies of the Church which are not repugnant to the word of God and be ordained and approved, by common authority ought to be rebuked openly. —

We therefore agree about the acceptance of the Traditions approved by the Church’s authority. —

We believe 7. Sacraments and you admit only of two. I could ask who gave you liberty to reduce the number? I find the answer in the 25. Art. of your profession of faith, viz. because the five commonly called Sacraments have not like nature of Sacraments with Baptism and the Lord’s Supper for that they have not any visible sign or ceremony ordained of God. —

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<sup>18</sup>Tradition constitutes the teaching, life, and worship of the Church through which the truth and historical experience, communicated by Christ and the Spirit to the apostles, is passed on to succeeding generations. While Protestant churches hold that Scripture is the sole source of beliefs, doctrines and rituals, the Catholic church teaches that both Scripture and Tradition are privileged sources of divine revelation.

Let us first define the Word Sacrament. The Catholic Divines<sup>19</sup> say it is a visible sign instituted by Jesus Christ to signify and confer grace to those who receive it worthily.

The Sacrament has three parts, viz, the matter, the form, and the grace.—The matter in Baptism is Water, the form consists in the Words. I Baptize thee in the name of the Father and of the Son and of the Holy Ghost: The Grace is the remission of Sins etc.—

None of these parts are wanting in the confirmation which is our second Sacrament. Its institution is found in the Acts of the Apostles. Chap. 8. v. 17. Then they laid their hands on them and they received the Holy Ghost.—The imposition of the hands and the unction are the first part, the words pronounced by the Bishop are the second and the Grace of the Holy Ghost is the third.—

The Protestants call the Sacraments (Art.25) effectual Signs of Grace. In administering confirmation I presume that they consider the ceremonies they use as signs, and that they expect some spiritual good will be derived by those who are confirmed. What more is wanted to reckon Confirmation among the Sacraments?—

The Protestants will not admit that Matrimony is a Sacrament tho' St. Paul calls it a great Sacrament (Ephes. Chap. 5. v. 32.) *Sacramentum hoc magnum est, ego autem dico in Christo et in Ecclesia.*<sup>20</sup>

I have been obliged to quote this passage in Latin because the translation in your Bible is made (purposely I presume) very obscure. It says, "This is a great mystery, but I speak concerning Christ and the Church." If you read attentively what preceeds immediately you will see clearly that He speaks of Matrimony between Man and Woman.—

The Protestants admit the Sacrament of Holy Eucharist called by them the Lord's Supper, but they say that the Body and Blood of Jesus Christ are only received by Faith. It belongs to them to produce good authorities in order to prove that the Words of Jesus Christ are to be understood in a figurative sense and not in the plain one.—Without these proofs the presumption will always be in favor of those who do

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<sup>19</sup>Theologians

<sup>20</sup>"This Sacrament is great; however, I say [this] in Christ and in the Church."



not alter the natural sense of the words, to substitute to it a capricious one. The Words of Jesus Christ are clear enough. St. Matthew. Chap. 26. v. 26. 27. 28. "Jesus took bread and blessed it and brake it and gave it to his disciples and said. Take [and] eat: this is my body. And He took the cup and gave thanks and gave it to them saying Drink ye all of it for this is my blood of the New Testament which is shed for many for the remission of sins.—In St. Mark Chap. 14. v. 22. 23. 24. the same words are repeated. In St. Luke Chap. 22. v. 19. we find the same words with the addition "This do in remembrance of me." The Protestants build the figurative sense on the expression do this in remembrance of me, as if the real thing was to be considered as lest apt to keep up the remembrance than the figure of it.—

You may satisfy yourself in what relates to this point by reading carefully the sundry books I have given you. The figurative sense has never been that of the Churches that preceeded that of England. The Schismatic Greeks<sup>21</sup> or as we now term it the Church of Russia as well as many other Churches separated from the Catholic agree with us about the real presence of Jesus Christ in the Eucharist. I shall add by simple way of observation that St. Paul who writes some long letters on the subject of this Sacrament never thought of admonishing us that Jesus Christ's words were not to be understood literally.— You that are conversant with the Scriptures will have observed that whenever our Saviour spake parabolically, he took care to explain the true sense whenever he was required to do so, but we find that in respect to the Sacrament he persisted in the litterall sense. The account given of it by St. John Chap. 6 Verse 51 to 57 is so plain that it is necessary to be voluntarily blind not to see the truth of the Catholic belief on this point "I am the living bread which came down from Heaven / says Jesus Christ / If any man eat of this bread, he shall live for ever and the bread that I will give is my flesh which I will give for the life of the world" Can anything be more clear? "The Jews / adds the Evangelist/ strove among themselves saying, how can this Man give us his flesh to eat? Then Jesus said unto them Verily, verily, I say unto you, except ye eat

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<sup>21</sup>Eastern Rite Christian churches which in the course of history, separated from the Western church over theological and jurisdictional controversies

the flesh of the Son of Man and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed and my blood is drink indeed. He that eateth my flesh and drinketh my blood dwelleth in me and I in him.”

You see how carefull he is to avoid every expression that might induce a figurative sense. He leaves now out even the words bread and wine and says you must eat my flesh and drink my blood.—

These passages are so clear, the common belief of the general Church so prevalent that the first Reformers/ as they call themselves/ did not dare to say openly to the People that in the holy Eucharist they did not receive the body and blood of Christ, wherefore they were obliged to use the very words that acknowledge the real presence. Some of these prayers are still in use among them. They say therefore “Grant us Gracious Lord so to eat the flesh of thy dear Son Jesus Christ and to drink his blood that our sinfull bodies may be made clean by his body and our souls washed through his most precious blood.

## 2.

Had they not feared to shock the common belief they would have set aside every word that might be construed against their doctrine and said plainly “Make us partakers by faith of the blood and body of Jesus Christ.—

To receive by faith the body and blood of Jesus Christ is nothing more than to obtain by faith his grace which may be the effect of every Sacrament.—

As this subject would require a whole volume, I must refer you to the books you have. What I have said is enough to warn you against the doctrine opposite to that of the Catholic Church, and of most Churches separate from it.

I defy the Protestants to produce the Authority of any of the Fathers of the first four Ages of Christianity (whom they often quote as good authorities to prove religious truths) in support of their opinion that the words of Jesus Christ in the institution of his Sacrament are to be taken in a figurative sense.—

The Sacrament of Penance or Confession was instituted by Jesus Christ when he said to his Apostles. (St. John Chap.20. v. 22. and 23.)- “Receive ye the Holy Ghost, Whosoever sins ye remit they are remitted unto them and whosoever sins ye retain they are retained.”—

The Matter of this Sacrament is the Confession of Sins, the form consists in the absolution of the priest and the grace in the remission of the Sins.—

In regard to the necessity of this Sacrament for those who have previously sinned after baptism the Protestants have fallen into a contradiction of which your own clergymen are ashamed.—

In all the English prayer books printed by authority<sup>22</sup> you will find under the head of the Visitation of the sick the following paragraphs.

“Here shall the sick person be moved to make a special confession of his Sins if he feels his conscience troubled with any weighty matter. After which confession the priest shall absolve him/ if he humbly and heartily desire it/ after this sort.

“Our Lord Jesus Christ who has left power to his Church to absolve all sinners who truly repent and believe in him of his great mercy forgive thee thine offences: And by his Authority committed to me I absolve thee from all thy Sins in the name of the Father and of the Son and of the Holy Ghost. Amen.[”]

Could the Protestant Church use clearer terms to prove the truth of our belief in this respect? How can they consistently reject confession after this? If confession is necessary to obtain absolution for a sick Man, why is it not so for a Man in health who may die suddenly? If they have power to absolve the Sins of people without confession why will they subject a sick Man to make a Special one?

The necessity of confession in order to obtain absolution is proved by the terms in which the power of absolving is given. Whosoever Sins ye remit they are remitted and whosoever sins ye retain they are retained. How could a Clergyman know whose sins deserve to be retained and whose remitted if by the confession of the Penitent he is not made acquainted with the dispositions of his heart?

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<sup>22</sup>These passages are quoted from the 1662 *Book of Common Prayer* of the Church of England (Anglicans).

Your clergymen are ashamed of this contradiction, because they have omitted to insert the paragraphs above quoted in the Prayer Book printed at New York<sup>23</sup> which you have lent me, but this omission does not deprive me from the right of saying that such is the Doctrine of the Protestant Church or of the Church of England from whom you have recei'd your Bishops and from whom your American Protestant Church descends. —

The special confession of Sins is ordered by St. James Chap. 5. v. 16 “Confess your faults one to another. —

We find in the Acts of the Apostles Chap. 19. v. 18. That many that believed came and confessed and shewed their deeds. —

On this head I need only add the enumeration of the necessary dispositions for worthily receiving the Sacrament and obtaining the remission of Sins, This explanation is necessary because many false assertions dictated by a false zeal or by ignorance are often advanced by the enemies of the Catholic Church in order to cast a blame upon it.

The Catholic Church teaches that the conditions necessary to obtain remission of sins by the Sacrament are five, viz. —

1st. A Diligent examine of the conscience, as without it the penitent would not know the real state of it and much less show it to the Priest who is to judge of it. —

2nd. A hearty, general, and great sorrow of having offended God. There is no remission of sins without the contrition of the heart. —

3rd. A firm purpose of amendment. There is no sincere sorrow without a disposition not to offend again. —

4th. An entire confession of all grievous sins. He who conceals a sin is a hypocrite and does not afford the Priest the knowledge necessary for him to judge of the real state of the Penitent's conscience. —

5th. Satisfaction. This may be divided into two parts, viz. Satisfaction of justice and satisfaction of penance. — The first consists in restoring the property or good name robbed, repairing the scandal given, making amends for injuries offered, reestablishing peace.

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<sup>23</sup>After the Revolutionary War Anglicans in the United States separated from the Church of England and formed the Protestant Episcopal Church of the United States of America. In 1789 this new church adopted a revised version of the *Book of Common Prayer*.

Every Penitent is bound to these acts of justice in all the extent of his power. The Second consists in performing the penance enjoined by the Priest, such as prayers, fasts etc. —

The institution of the Sacrament of Extreme Unction is described by St. James Chap. 5. V. 14. — “Is any sick among you? Let him call for the elders of the Church; / our bible says for the Priests/ and let them pray over him, anointing him, with oil in the name of the Lord: —

The outward sign is the anointment, the form consists in the prayer, the grace in fortifying his soul against the attacks of the enemy and in the remission of sins as St. James asserts it in the same Chap. v. 15. —

The Sacrament of Holy Orders was instituted by Jesus Christ in the Persons of his Apostles when as St. Matthew relates. Chap. 28. v. 18. 19. 20. he gave them all power to preach the Gospel to teach all Nations and to baptize, when he empowered them to remit sins etc.

The passages of scripture which mention the Visible Signs used by the apostles to confer the order of Priesthood are innumerable.

In the Acts Chap. 6. v. 6. we find the ordination of seven Deacons described as follows “Whom they set before the Apostles and when they had pray’d they laid their hands on them.” St. Paul in his first letter to Timothy Chap. 4. v. 14. addresses him thus. “Neglect not the gift that is in thee which was given thereby Prophecy with the laying on of the hands of the Presbytery” and in his second letter Chap. 1. v. 6. he tells him “Wherefore I put thee in remembrance that thou stir up the gift of God which is in thee by the putting on of my hands.”

The imposition of the hands “the prayers used in conferring Holy orders are the two first parts of this Sacrament and the gift of God or his Grace is the last.

I have already observed that St. Paul in his letter to the Ephesians Chap. 5. v. 32. Speaking of Marriage says “This is a great Sacrament: but I speak in Christ and in the Church” Jesus Christ assures us that Marriage was instituted by God himself and therefore he said (St. Matthew Chap. 19. v. 6.) “What God hath joined together, let no Man put asunder.” Matrimony is moreover the symbol of the Union of Christ with his Church as St. Paul explains fully in his letter to the Ephesians. —

As brevity has been my object you must seek ampler informations in those books that have been written on purpose to teach the Doctrine of the Church. I could not omit saying something that no part of our profession of faith should remain unnoticed.

To obtain this end I shall proceed to explain our belief respecting Purgatory, the Intercession of Saints, the reverence paid to their relics and images and the power of Indulgence granted to the Church. I shall do all this briefly with a mere view of rectifying your ideas on this point or rather of weakening the strength of your prejudices, refering you always on this as on every other subject to better sources, as I have no mission to preach and no abilities to instruct. I cannot therefore expect any other benefit from my labour than that of making you sensible that you have not hitherto been rightly instructed.—

The Doctrine of Purgatory<sup>24</sup> is reasonable and grounded on the Scripture and more ancient than Christianity itself. It is reasonable as we know by the Testimony of Holy Writs (Revelation Chap. 21. v. 27.) that nothing defiled can enter into Heaven and as Jesus Christ said himself (Matthew. Chap. 5. v. 26.) “Thou shalt by no means come out thence till thou hast paid the utmost farthing” Now every Christian knows that some Men die impenitent as Cain and Judas, and that they must be doomed to everlasting punishment, that some others having fulfilled every duty deserved through the merits of our Redeemer the Crown of Justice, as the Holy virgin, the Apostles, the Martyrs etc. Heaven of course must have been their portion immediately after death. Nobody can deny that there are men who die as it were, in a common manner, that is to say after having led a good moral life or having mended their bad ways, but still full of actual imperfections and without having made a proportionate penance for their sins. It would be as unreasonable to presume that not being perfectly holy they must be doomed to everlasting punishment as it would be extraordinary to suppose that they could be immediately admitted into Heaven without being first purify’d from the stains of venial sins. A

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<sup>24</sup>Purgatory is an intermediate state of purification between death and heaven. It provides for the removal of remaining obstacles to the full enjoyment of eternal union with God. According to Catholic doctrine, such purification continues and completes the process of sanctification that makes intimate union with the Triune God possible.

third place therefore where their souls may be cleansed, where they remain a certain time to fulfill what was wanting in their penance is what the church understands under the name of Purgatory. She has never defined any thing respecting the sufferings of the souls detained there. All that is said of it by the Divines is a matter of opinion.—

The proofs derived from scripture about the existence of Purgatory are the following ones. St. Paul in his first epistle to the Corinthians Chap. 3. v 13. says clearly “The fire shalt try every Man’s works of what sort it is” and in the 15 v. “he himself shall be saved yet so as by fire.” The Works therefore of those who will still be saved must undergo a painfull tryal.

In the Second book of Judas Maccabees<sup>25</sup> Chap. 12.v. 43. we read the following account “Judas making a gathering he sent twelve thousand Drachmas of Silver to Jerusalem for sacrifice to be offered for the sins of the dead, thinking well and religiously concerning the resurrection.—and because he considered that they who had fallen asleep with godliness had great grace laid up for them. It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins.”—If they used to pray for the dead they admitted of course that they might be kept in a place where they could stand in need of soccour. It is true that the protestants do not admit this, as well as several other books, as Canonical,<sup>26</sup> but did it belong to Luther and Calvin and a few of their followers to put them aside because they did not suit their new doctrine? Did it belong to People unsteady in their principles and immoral in their conduct, who gave no proofs of their mission to disapprove what the Universal Church had uniformly admitted for so many ages?—The 4 among the 29 Articles of the protestant Profession of faith says that they receive for Canonical only such books of whose Authority

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<sup>25</sup>Judas Maccabeus was the leader of the second century BCE Jewish revolt against Greek domination. The First and Second Books of Maccabees depict the struggle for religious freedom against King Antiochus. Hanukkah commemorates its success.

<sup>26</sup>The canon of the Scriptures is an authoritative corpus of writings considered normative for faith. Those books recognized as canonical differ among various Christian churches.

was never any doubt in the Church. But let them consult on the subject of the prayers for the dead the liturgy of the Church of Jerusalem who is the first and most ancient, that of the Church of Constantinople and those of Alexandria, Ethiopia and Syria.<sup>27</sup> They will find every where the prayers for the dead. Calvin himself asserts that the custom of praying for the dead existed in his time and had existed for 13 centuries, but all were mistaken adds he.—

But even supposing that the books of the Maccabees were not Canonical can the Protestants refuse to their Author the merit of a faithful Historian? I believe not. If it was therefore customary then and has been customary ever since to pray for the dead is it not clear that this is the doctrine of that Church which is the pillar of truth? If there is no Purgatory what good can the dead derive from our prayers? The blessed in Heaven need them not, and to the reprobated in Hell they are of no avail.—

The Protestants admit moreover of a third place which is neither Heaven nor Hell. In the 10th lesson of the Catechism of the Protestant Church in the United States,<sup>28</sup> I find that they teach that there is an invisible place where departed souls are kept from the hour of death to the day of Judgement which is called Hades. I do not know whether they consider it as a place of happiness, or not. If they do they must be mistaken since should every other pain be wanting there the privation of the enjoyment of the sight of God and of heavenly glory the worth of which they must well know, would render their situation miserable. They are equally mistaken in supposing that all departed souls are indiscriminately detained there till the final judgement as we know that Jesus Christ said to one of those who were crucify'd with him, (St. Luke Chap. 23. v. 43.) "Verily I say unto thee today shalt thou be with me in Paradise." This proves the error of the Doctrine laid out in the above mentioned Catechism.—

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<sup>27</sup>Centers of early Christianity. Each Christian community developed a distinctive rite for celebrating the liturgy.

<sup>28</sup>*Catechism of the Protestant Episcopal Church in the United States of America* (New York: T & Swords, 1802), 28-29.



They also omit to consider that if every one was to be detained in such a place of perfect tranquility as they seem to consider Hades, all the rules of distributive justice would be wanting as all Men would be treated alike without distinction to that degree of greater or lesser imperfection in which death may have surprized them.

The Catholic Church teaches that there was a place called Limbo where the souls of the just were detained till the Resurrection of Christ as the gates of heaven were shut before. After the fall of Adam nobody could be admitted there untill our Redemption was effected. —

The Invocation of Saints and Angels is a subject of scandal for the Protestants. They pretend that it is injurious to Jesus Christ through whom alone we may obtain what we stand in need of. —

Let one ask them why the invocation of Saints and Angels which is nothing more than a request that they should pray for us is injurious to Jesus Christ, as our Mediator, and the repeated requests of St. Paul to the faithfull to pray for him are not deemed equally injurious. When we pray to God we say, God save us, God pardon us, God help us etc, when we pray to the Saints and Angels we say, pray for us. Our prayers as you may see in all our prayer books always end with these words = ‘Through Jesus Christ our Lord etc.= How unreasonable it is therefore to acknowledge that the prayers of a Christian who while living cannot be free from imperfections are usefull, and desireable and to pretend that the prayers of an Angel, and of a just Man who has been admitted into paradise and of course free from all imperfections are not only useless, but that it is abominable to request them?

It is clear from many passages of the scripture that God hears the prayers of the just in favor of the sinners. How often did he spare the Jews, because Moses and Aron pray’d for them? How often did he declare that he spared them for the sake of Abraham, Isaac, and Israel who were no more? We read in the Exodus Chap. 32. v. 13. that Moses to appease the indignation of God cry’d unto him “Remember Abraham, Isaac, and Israel thy servants etc and the Lord repented of the evil which he thought to do unto his people.” This tho’ indirect was an invocation of those Patriarchs. It seems to me to be quite contrary to common sense to place reliance in the prayers of the faithfull living and to despise those of the just crown’d with glory. It is but natural to

conclude that the prayers of the one for the other will be the more or less efficacious in proportion to the greater or lesser degree of favor in which the supplicant is. It would be folly to presume that the faithfull on earth may in this respect be superior to the Saints in Heaven. Jacob before his death invoked his Guardian Angel in favor of his Sons (Genesis Chap. 48. v. 16.)—"The Angel which redeemed me from all evil/ said he/ bless the Lads."

The Protestant Church in the collect<sup>29</sup> for St. Michael and all Angels says "Mercifully grant that as thy holy Angels do thee service in Heaven so by their appointment they may succour and defend us on earth."

If their doctrine admits that God who to protect us does not stand in need of Angels appoints them to soccure and defend us, if they think it lawfull to pray him that he might be pleased to do so, why cannot we request these same Angels thus appointed to pray to God that he would be pleased to continue this protection and render it evermore efficacious?

Zechariah relates the prayer of an Angel in favor of Jerusalem and assures us that his words pleased the Lord "Then the Angel of the Lord answered and said, O Lord of Hosts how long wilt thou not have mercy on Jerusalem and the Lord answered the Angel that talked with me with good words and comfortable words. (Zechariah Chap. 1. v. 12 and 13.)

How natural it is to pray those to intercede for us whom we know are employ'd in this office and whose prayers are acceptable?

Add to this the constant practise of the Universal Church overthrown by two immoral Friars [Luther and Calvin].—

The Reverence we pay to the Saints and the Angels is not Idolatry because we honor those merely as the Elects of God and his particular favourites. We make a due distinction between that worship which only belongs to the Divinity and that honor which we render to the Blessed in Heaven. Our prostrations and all our outward acts of respect do not interfere with this distinction no more than the reverence paid by Abraham to the three angels and chearfully accepted by them

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<sup>29</sup>A liturgical prayer of petition

(Genesis Chap. 18. v. 2.—) “And when he saw them, he ran to meet them from the tent door and bowed himself towards the ground” nor the like respect paid by Lot to the two Angels who entered Sodom (Genesis Chap. 19. v. 1) “And Lot seeing them rose up to meet them and he bowed himself with his face towards the ground.”

If an Angel refused a like honor from St. John as we read it in the Revelation Chap. 19. v. 10. we must conclude as some Divines are of opinion that he mistook him for Jesus Christ and was ready to worship him as our Redeemer, or that the Angel would show his regard for his Apostolical and Prophetical Dignity which rendered him equal to an Angel wherefore he said unto him “I am thy fellow Servant and of thy bretheren because else what was lawfull in Abraham” Lot could not be condemned in St. John.—

Some of the Protestants doubt that the Angels and Saints know what passes here below. If they do not know it how does it happen that the Angels rejoice at a sinner’s conversion as Jesus Christ assures us?<sup>30</sup>

We honor the images of the Saints as lively remembrances of the originals. We do not suppose that they have any virtue any life in themselves and the Council of Trent condemns expressly all those who should think differently. We pray before them because their sight excites us to devotion as the solemnity of a Temple stirs up the devotion of the faithfull gathered there to pray or hear the word of God. Every body must acknowledge that an open place, a place that has no exterior signs of worship, a place that offers no religious objects to view is less apt to move us to devotion. Our soul is burthened as it were with the weight of our senses, and it is from these that she receives most frequently lively impressions.

The practise of honoring the Images is as every other I defend a practise of the Universal Church. We have many records of it in the 3rd and 4th century. Their authors attest that it was the belief of the Church at the time of the Apostles. St. Basilio<sup>31</sup> who lived at the above

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<sup>30</sup>Luke 15:7

<sup>31</sup>St. Basil the Great (330?- 379), Doctor of the Church, was the bishop of Caesarea in Cappadocia (370-379). He was a theologian who battled heresy, wrote a monastic rule, and undertook projects for relief efforts during famine.

mentioned epoch says "According to the Christian faith which we have received from God himself I believe in one God etc, I admit the Holy Apostles, Prophets and Martyrs. I invoke them that they may pray for me etc. I therefore honor their images principally because such things are commanded to us by Apostolical Tradition etc. (The same reason is apply'd to the Relicks.<sup>32</sup>—

In fact we cannot help reverencing the things which God renders the instruments of his Almighty Power. The bones of Elisha by simple touch rendered life to the dead as in the book of Kings Chap. 13. v. 21. is clearly expressed "And when the Man was let down and touched the bones of Elisha, he received and stood upon his feet." The mere shadow of St. Peter cured all the sick that were placed in his way. We read in the Acts of the Apostles Chap. 19. v. 11 and 12 the following words "And God wrought special miracles by the hands of St. Paul so that from his body were brought unto the sick handkerchiefs or aprons and the diseases departed from them and the evil spirits went out of them."

All the strength of the Protestants against the reverence paid to Images and relics is grounded on the Commandment related in Exodus Chap. 20. v. 4. "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in Heaven above or that is in the Earth beneath, or that is in the Water under the Earth. Thou shalt not bow down thyself to them, nor serve them, for I the Lord thy God am a jealous God etc."—

It would not perhaps be amiss to observe that several things were commanded to the Jews and several others forbidden to them without their being so to Christians, as all those who have made any serious study of the Scriptures well know. The disposition of their minds their gross ignorance and the hardness of their hearts required the distinction. Their prone[nes]s to Idolatry was so great that everything was capable of tempting them to it. It cannot therefore appear unreasonable that they should be forbidden what might easily be a subject of scandal to them. But without presuming to establish this as a maxim; I say that the meaning of this commandment is not the prohibition of

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<sup>32</sup>Relics are material remains of, things used by, or things that have touched the material remains of, canonized and beatified saints.

making engraven images taking the words in the strictest sense but that of serving them, of making Idols of them, of considering them as Gods. In fact taking the words in their strict sense, as all sorts of images either religious or not are forbidden, as this prohibition regards the representation of everything in Heaven and Earth and under Water, every picture representing Men, Beasts, fishes etc. is equally forbidden. This is not however the opinion of any Christian. If these words were to be taken in so strict a sense, God would not have commanded Moses to have them made. In the same Book of Exodus Chap. 25. v.18. we find the following injunction "Thou shalt make two Cherubims of Gold,"<sup>33</sup> of beaten work thou shalt make them in the two ends of the mercy seat." In the 2nd book of the Chronicles Chap. 3. v. 10. we find that Solomon ornamented the Temple with the Images of Cherubims "And in the most holy House he made two Cherubims of image work." We read in the books of Numbers Chap. 21. v. 8. the following words, "And the Lord said unto Moses, make thee a fiery serpent and set it upon a pole: and it shall come to pass that everyone that is bitten, when he looketh upon it shall live." This was the Image of Jesus Christ crucify'd as he tells us himself. "And as Moses lifted up the serpent in the Wilderness even so must the Son of Man be lifted up." / St. John Chap. 3. v. 14./

From all this it is clear, that the prohibition regarded not the thing itself, but the use of it. What proceeds and what follows the commandment above quoted show it also very satisfactorily. The words that precede it are "Thou shalt have no other Gods before me" Those that follow it are "For I the Lord thy God am a jealous God." It was therefore prohibiting them to look on any thing else as their God or to consider and serve engraven Images as Gods.

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<sup>33</sup>According to Gen. 3:24 and Ezek. 28:14, the Cherubim, one of the orders of angels, function as attendants of God. Representations of two of them were placed in Solomon's Temple at Jerusalem, facing one another at either end of the mercy seat, the cover of the Ark of the Covenant.

I shall close my observations on this head by transcribing the Doctrine of the Council of Trent. "The Images of Christ and of his Virgin Mother and of other Saints / is said in the 25 session / are to be had and retained especially in Churches and a due honor and veneration is to be given them: not that any divinity or virtue is believed to be in them, for which they are to be honored, or that any prayer is to be made to them, or that any confidence is to be placed in them, as was formerly done by the Heathens who placed their hope in Idols: but because the honor which is given them is referred to the originals which they represent; so that by the images which we kiss and before which we uncover our heads, or kneel, we adore Christ and venerate his Saints whose likeness they represent."

In fact what care do we not take of portraits or anything that has belonged and has been given us by our dearest relations and friends? What value do we not set upon them? How often do we not even talk to them, as if they were animated? Will any Man pretend that all these exterior signs of love and regard prove that we consider these things as having life, as having an intrinsical value? etc. And still the exterior signs of respect we show the Images of our Saviour of his blessed Mother and his Saints are the ground on which the Protestants build their accusation of Idolatry against us in spite of our declarations that we know well that statues and Images have mouths but cannot speak, have feet, but cannot move, have ears, but cannot hear.

Indulgence means the remission of that temporal penance to which the church condemned those who transgressed the Law. The power of lessening it and remitting it is given by the same sentence which granted the power of remitting the sins themselves and which I have quoted speaking of confession.—The example of St. Paul confirms this Doctrine. In his 1st Epistle to the Corinthians Chap 5. v. 5. condemning the Incest[u]ous Person ordered "To deliver such a one unto Satan for the distruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." Hearing afterwards of his sincere repentance he wrote then thus in his 2nd Letter v.6. "Sufficient to such a Man is this punishment." V. 7. "You ought rather to forgive him." V. 10. "To whom ye forgive anything I forgive also. For your sake I forgave it in the Person of Christ."

There remains but one question to be discussed and this is not the least important. Is there Salvation out of the Church of Christ?

The Catholic Divines admit of no lenitive except in the supposition of the existence of an invincible ignorance. They say that a Man who has led a good life, but has not had it in his power to be rightly informed of the truths preached by Jesus Christ and his Apostles may be considered as to have supply'd this defect by his sincere desire to know his efforts to learn, and his readiness to follow the right faith. This Man tho' not a real Member of the Church is virtually considered as such. His errors are merely material and his faith implicitly and virtually that which he wishes to have. Independant of this they unanimously assert with all the Councils that out of the true Church there is no Salvation.—

The Protestants cry out. What an uncharitable Doctrine! A Protestant who is a truly good Man is considered as a reprobate because he is not a Roman Catholic! This is easily retorted. The protestants believe that Baptism is necessary to salvation and that without it no man can enter into the Kingdom of Heaven. If they are consistent with their principles they must confess that a truly honest Quaker is not in the way of Salvation.—

3.

This is in fact the belief of the Reformed Church. The Church of Scott[land] and in her Confession of faith agreed upon by the Divines of Westminster, approved by the General Assembly in the year 1647<sup>34</sup> and ratify'd by Act of Parliament in 1649. Chap. 25 speaks thus, “The visible Church, which is also Catholic or Universal under the Gospel / not confined to one Nation as before under the law / consists of all those throughout the world that profess the true Religion and of their children and is the Kingdom of the Lord Jesus Christ, the House and family of God, out of which there is no ordinary possibility of salvation.”

In your Catechism 4th Lesson I find that to be saved by the Death of Christ we must become Members of that spiritual society or Body of which Jesus Christ is the Head, because we cannot partake of the spirit

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<sup>34</sup>The *Westminster Confession* is the central confession of faith in the Protestant Reformed tradition.

of Christ unless we are Members of the Body of Christ and that the Body of Christ is called the Church.”

You see therefore that they find fault with us for holding the same Doctrine they do on this point.— But let us examine on what is this Doctrine founded. We read in the Acts of the Apostles Chap. 2. v. 47. “And the Lord added daily to the Church such as should be saved.” To be saved then it was necessary to be added to the Church. “He that believeth and is baptised shall be saved; but he that believeth not shall be damned / said Jesus Christ/ St. Mark Chap. 16 v. 16.— To be saved it is therefore necessary to believe and to believe right because if all sorts of beliefs were as good, if believing agreeably to one’s own conscience was sufficient the Turks, the Jews, the Idolaters, would be in the right way of Salvation. Those who do not believe any thing, the Atheists are in as good way as any as if they do not believe any thing it is because they think that such things do not deserve to be believed. Their negative belief is their real belief.—

“One Lord, one faith, one baptism says St. Paul in his Letter to the Ephesians Chap. 4. v. 5. “Without faith it is impossible to please God” adds he to the Hebrews Chap. 11. v. 6.— If it is impossible to please God without faith and if there is but one faith, he who does not believe rightly cannot please him.—

In the Acts Chap. 13. v. 48 it is said “And as many as were ordained to eternal life believed” But what did they believe? What Paul and Barnabas were preaching to them. They of course abandoned their ancient belief. It is clear therefore that such as were ordained to eternal life changed their wrong belief into that of the truth delivered them.—

“If ye believe not that I am he, ye shall die in your sins,” says our Lord in St. John Chap. 8 v. 24.— To believe in Jesus Christ is therefore a condition for salvation.—

St. Paul in his Epistle to the Hebrews Chap. 3. v. 18 and 19. says “And to whom swore he that they should not enter into his rest, but to them that believe not? So we see that they could not enter in because of unbelief.”

The English Common Prayer book printed by Authority and thus holding out the Doctrine of the Church orders that on Christmas Day and other principal feasts in lieu of the Apostles creed, the confession



of the Christian faith commonly called the creed of St. Athanasius<sup>35</sup> should be read. This creed begins thus “Whosoever will be saved before all things it is necessary that he hold the Catholic faith, which faith except every one doth keep whole and undefiled, without doubt he shall perish everlastingly.” The articles of faith follow immediately and the creed ends thus “This is the Catholic faith; which except a Man believe faithfully he cannot be saved”—After this solemn declaration and confession of faith who could expect that the Catholics should be rebuked by the Protestants as professing an uncharitable Doctrine.

If all sorts of belief were equally good or the right belief not necessary to salvation, why did the Apostles, why did Jesus Christ himself take so much pains to instruct the people and teach them the things they were to believe? Their efforts would have been useless and only fit to trouble the minds of the people and cause dissensions, and still St. Paul is so carefull and so anxious that we should keep our faith pure that he tells us, “If an Angel from heaven preach any other Gospel unto you than that which we have preached unto you, let him be accursed” Galatians Chap. 1. v. 8.—Could he express himself in stronger terms? Does this not prove of what great consequence it is to have a right faith? If a Gospel preached by an Angel which is not that preached by the Apostles becomes abominable, how can the followers of Luther be tranquil? To err is to go out of the Road to Heaven. In the Epistle to Titus Chap 3. v. 10. he says “A Man that is a Heretick after the first and second admonition reject: knowing that he that is such is subverted and sinneth.” The fact is that he who saved us had a right to exact what conditions he pleased. It is a vain and dangerous curiosity to enquire into the Secrets of Providence to ask why faith and faith in things superior to our understanding is required from us. We have only to examine if such a faith is demanded of us and when we see by the Texts above mentioned and by many more which I have omitted

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<sup>35</sup>St. Athanasius (d. 373) was the bishop of Alexandria and the strongest defender of the orthodox faith at the Council of Nicea. The Athanasian Creed was formulated in the fifth century in response to controversies concerning the person of Jesus Christ, specifically regarding the Incarnation and the relationship between Christ's divine and human natures.

for brevity sake that faith and a true faith is necessary to salvation we must bow our proud heads and bridle our vain curiosity.<sup>36</sup>

The sentence pronounced against heretics who according to the definition given of the word in your Catechism are they who teach a different faith from that of the Church is decisive. In the 2nd Epistle of St. John v. 9. we learn that “Whosoever transgresseth and abideth not in the Doctrine of Christ hath not God.” St. Paul in his Epistle to the Galatians Chap. 5. v. 20. reckons heresies among the works of the flesh and in the 21 v. says “They which do such things shall not inherit the Kingdom of God.” To say therefore that Heretics or as you style them, those who teach a different faith from that of the Church are not in the way of Salvation is the true Doctrine of St. Paul. —

The Church of England is so convinced that a right belief is necessary that besides teaching in her Catechisms as we have seen before that baptism is necessary for salvation, that to be saved it is requisite to be a Member of the Body of Christ which is the Church, adds in her profession of faith Art. 11. “We are justify’d by faith only” and in the Art. 18. declares “They are to be had accursed that presume to say that every Man shall be saved by the Law or Sect which he professeth so that he be diligent to frame his life according to that Law and the Light of Nature for Holy Scripture doth set out unto us only the name of Jesus Christ whereby Men must be saved.” If therefore the Texts of Scripture are so plain in condemning those who do not believe, if the Apostles have been so anxious to teach the World all the truths they had learnt, if St. Paul recommends so strongly to abhor every novelty in point of belief, if he declares that without faith we cannot please God, and asserts that there is but one faith, if that very Church which hath separated itself from the Catholic Church declares that those who teach a different faith from that of the Church are heretics, if St. Paul assures us that those cannot inherit the Kingdom of Heaven; who can excuse the negligence of those who uncertain of their belief do not endeavour to acquire information and content themselves in

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<sup>36</sup>This question of which was the true church was a major issue for Elizabeth in her decision-making process.

following that Doctrine in which they were brought up, tho' their Teachers avow to have no pretention to infallibility?

The Church of Christ begins from him who is her head. Every Church that has had her birth in later times is not the Church that was built on St. Peter. A reformed Church is not that church which is called by St. Paul the Pillar of truth and firmness. The true Church could not err and of course could not need reformation. When this was attempted the Catholics might justly have addressed to these reformers the words of St. John "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us." St. John 1. Epist. Chap. 2. v. 19. —

#### **A-8.28 Rev. John Henry Hobart's Response to the Filicchi Manuscript**

Vain efforts to prevent Mrs. Seton's conversion by Mr. Hobart the adversary of M. Fillichi<sup>1</sup>

You may naturally conclude that the subject on which I now address you is deeply interesting to me. When I see a person <of sincere to> whose sincere and ardent piety, I have always thought worthy of imitation, and an honor to the church in which it was quickened and cherished, in danger of forsaking it and connecting herself with a communion which my sober judgment tells me is a corrupt and sinful communion, I cannot be otherwise than deeply affected. When I see one too from whose friendship myself and many others have derived, I have <continued> hoped always to continue to derive the highest satisfaction, comfort and pleasure in danger of taking a step which in its consequences may separate her from our society, a society which in times past was her solace and enjoyment—it would be strange indeed if my anxious sensibility were not awakened. Ah! There is a consideration still more important which throws <an> the most solemn

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#### **A-8.28 ASJPH 1-3-3-20A**

<sup>1</sup>When Elizabeth used the Filicchi document to justify her interest in the Catholic Church, Rev. John Henry Hobart attempted to dissuade her in an eighty-page refutation. Rev. Simon Bruté wrote the inscription at the beginning of the document at a later time.

awe on my feelings when I address you. We must both appear at the tribunal of God. And if it should then appear, that you have forsaken the religion of your forefathers, the church in which God was worshipped in spirit and in truth, and embraced a communion in which innumerable errors and corruptions have defiled the simplicity of divine truth; and that you have done this not from the prejudices of education, not for want of better information, but in opposition to light and knowledge which few have enjoyed, my soul anxiously enquires, what answer will you make to your Almighty Judge. But I desist—I trust it cannot be necessary for me to endeavour to make you feel the infinite importance of this subject. Least of all would I wish to add to the poignancy of your feelings, or to make them overpower your judgment. You will not suspect me of such a design.

You must be sensible that I know your strength of mind and your present sentiments too well to hope to succeed by an attempt of this kind. I wished merely to impress on you that mindful that both you and myself must render an account at the judgment seat of Christ, I enter on this subject with feelings of the deepest solemnity, with <the> a sincere and supreme determination to seek and to vindicate nothing but the truth.

X I cannot avoid stating to you some reflections which forced themselves on my mind while perusing the journals you put into my hand.<sup>2</sup> I there saw you rising with exalted and heroic strength against the storms of afflictions, that in vain sought to sink you to the earth—I there saw your <yr> frame wasted away by ceaseless fatigue and watching, inspired and reanimated by the confidence in God which animated your soul. I there saw you over the wreck of your dying husband, yourself vigorous and triumphant, bearing up his sinking spirit with the notes of heavenly consolation. And I ask whence did you derive this sacred resolution, this pious and holy ardour?

From the sacred volume of inspiration which you held in your hand, whence you poured into the soul of your husband the consoling promises of his heavenly Father—From that book next to the sacred volume dearly and justly valued by you, whose simple sublime and

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<sup>2</sup>The journals Elizabeth kept while she was in Italy. Cf. *Seton Writings* 1:243-305.

fervent prayers lifted your united spirits to the throne of your Redeemer and God.<sup>3</sup> I ask myself—Is it possible my friend can leave a church in which she has thus found heavenly instruction, support and consolation. Will she leave it for a church in which <she will be taught> if the sacred writings <will not be> had not been wholly kept from her, she would have been taught to regard them as not proper for general instruction and use;<sup>4</sup> in which she would seldom have heard their excellence displayed, their value and consolation unfolded in order that she might be excited to apply to them as the inspiring springs of piety and consolation, to <treasure> “read in them by day and meditate by night;” to go beyond all human exhortions and applications of them, and in the sacred originals themselves hear the voice of her heavenly Father promising her grace, mercy, strength <and> consolation, everlasting rest and peace. Admitting that if in that communion her piety had been equally ardent and strong, would it have been equally enlightened—would she have been able to have justified every feeling of it, and to have confirmed in her its power by an appeal to sacred oracles all whose instructions and promises she had been taught were designed for her daily and constant perusal and meditation! Ah!—be assured, my friend, in the Roman Catholic church, your mind would not have been stored as it is now with the cheering promises of the sacred volume, ready to be applied by you at all times to the increase of your faith, your piety, and love. Your devotion and religious knowledge would have been founded not on the sacred word of God put into your own hands for your direction and consolation, but on the authority of your *priests*, on the principles, habits and maxims which they had inculcated, of the truth of which it would have [been] criminal for you a moment to hesitate. And had your inquisitive and anxious mind enquired—“O my God! are those things so? art thou thus as I have been taught merciful and gracious? Hast thou indeed provided for me a Redeemer thus all sufficient and Almighty—an inheritance of bliss thus unalloyed and eternal!” Had you

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<sup>3</sup>Elizabeth's Bible and prayerbook that she took with her to Italy

<sup>4</sup>While the Protestant churches believe in private interpretation of the Scriptures, Catholics hold that authentic interpretation of Scripture is part of the teaching role of the church.

wished as would have been natural to have had your *feelings* sanctioned by your *judgment*, with an honest and sincere heart to peruse the precious repository of your hopes, that is a matter between your own *soul* and *God*, as you might *yourself* judge, these anxious wishes of your heart must have been repressed—The language of your Priest, to whom from your infancy you had been taught, implicit submission was a first duty, would have been—“My daughter repress these vain and unauthorized doubts. The principles of your piety you have received on the authority of the church declared to you by me your Priest whom you are bound to revere and obey. Interpret the sacred volume only as I shall direct you. Read it only as I shall permit you. It is dangerous for common use—it is not to be trusted to your own judgment however sincere honest and upright it may be—” Judge you whether a piety founded on such a basis could have been enlightened and satisfactory to your own mind Judge you whether it would have been acceptable to that infinitely perfect Being who requires his worshippers to “worship him in *spirit* and in *truth*.”<sup>5</sup> John 4:24 with “the *mind*,” as well as with “the soul and strength,”<sup>6</sup> who requires you to be able “to give a reason for the hope that is in you”<sup>7</sup>

Ah! how different is the language of that church, which you have been lately instructed is wholly false and unfounded, in her inimitable collect<sup>8</sup> (2 Sun: in Advent) “Blessed Lord! who hast caused all holy scriptures to be written for *our* learning, grant that *we* may in such wise hear them *read, mark, learn, and inwardly digest* them, that by patience and comfort of thy holy word, we may embrace and ever hold fast the blessed <wor> hope of everlasting life etc.” False is the assertion that if any person would enter on “the perusal of the sacred volume, to judge for himself, with the spirit of that exalted prayer deeply impressed on his mind and constantly guiding him, false, I say, is the assertion that he would fundamentally err—His errors if any would be venial, would be forgiven by that gracious Being who will never

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<sup>5</sup>John 4:24

<sup>6</sup>Mark 12:30

<sup>7</sup>1 Pet. 3:15

<sup>8</sup>A liturgical prayer of petition

punish errors of the *judgment* where the *heart* is right, and who requires from his *intelligent* creatures, not a blind, a mechanical a slavish service, but the voluntary enlightened homage and obedience of the *understanding* and affections. Alas! That delightful collect with some of the <most delightful> finest prayers of our liturgy are not to be found in the Roman Catholic service of the mass. Even this mass is recited in an unknown tongue;<sup>9</sup> and tho it may be translated for the private use of the people, yet they have not the inestimable advantage of hearing <it>

The form of public service, as we do, [is] daily recited by the Priest. Instead of the public service, they have private manuals of devotion put into their hands which they are to use during mass and which are infinitely inferior in every respect to the simple, sublime, fervent and affecting service of our ch[urch].

At the very threshold of this business you were assailed indeed with a claim the futility, absurdity and presumption of which I trust it will not be necessary for me to say much to expose—This claim was, the infallibility of the church, meaning by the church, not the *great body* of Christians, Bishop, Clergy, and Laity in all times, and *in all places*, but the infallibility of the *particular* ch[urch] of Rome which was never universal either as it respects *time* or *place*. The very method taken to prove this infallibility proves the absurdity of the claim. <The> If there is an infallible church, it ought to be evident beyond reasonable dispute that she is so. The Apostles proved they were infallible, by working miracles. And <does> the church of Rome gave the same evidence, the dispute would be at an end. Truly if she were infallible, she ought to <g> be able to give some decided evidence that she is so. If miracles were necessary in order to establish the claims of the Apostles to infallibility; and if these were the <grounds on> proof which they gave of their infallibility, certainly <the sa> we ought to require the same proofs <of> from all others who make this claim—But how does Mr. F[ilicchi]. prove the infallibility of the church of Rome. He sets out by telling you, that you are not able to

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<sup>9</sup>The Mass was said in Latin until the liturgical reforms promulgated by the Second Vatican Council's *Constitution on the Sacred Liturgy* in 1963.

understand your bible. Very well. But in the very next breath, he refers you to your bible for proof that his church is infallible. What? you not able to understand your Bible, and yet you are to *judge and determine* from your Bible whether the church of Rome is infallible! He even goes on, and by a number of texts from scripture endeavours to prove all the doctrines of his ch[urch]. My dear good friend, do not the absurdity and inconsistency of such a claim to infallibility immediately strike you. *If your heavenly* Father knowing that you would not be able to understand your Bible, designed that you should submit to some *infallible* Judge, he would have enabled this infallible Judge to give you the same evidence of his authority as the Apostles gave. An infallible Judge whose authority is to be proved from those very Scriptures which we are told we are not able to understand, is certainly a *very curious phenomenon*! I think <it> I might here venture to dismiss the claims of the ch[urch] of Rome to infallibility. It may not however be a miss to remark, that there is not a single text addressed by Mr. F—which establishes the infallibility of the ch[urch] of Rome! “The gates of Hell shall not prevail against the church.”<sup>10</sup> And they never have prevailed—they never have *overcome* or *extinguished* her. The *church of Rome in her most corrupt* state was still the church, inasmuch as she held the *doctrine* and priesthood of Christ and his Apostles; with many corruptions and errors indeed that render it useful for us to hold communion with her. And the “gates of Hell never shall prevail against her ch[urch] for the true faith and the true priesthood never shall become extinct. The expression never prevails against her means that she shall never be destroyed; certainly not that she shall never become *corrupt*. For the Saviour speaks of the time when “faith shall hardly be found on the earth” (Luke Ch. 12. ver. 8) and <the Apostles in the the> from the epistles of the Apostles to the different churches even to the ch[urch] at Rome, it is evident that errors even then had crept into the church. The commission given to the Apostles (Mat. 28. 19 and 20) only proves that Christ would never forsake their superiors <the Bishops> in the ministry but would enable them to continue their commission to the end of the world—and <he> we believe

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<sup>10</sup>Matt. 16:18



he w[oul]d do so. Christ prays (John Ch. 17. ver. 17, 19 and 20) that his Apostles might be “sanctified thro’ the truth”—and he also prays that all who “should believe in him thro’ their word,” should be thus sanctified. But Christ certainly does not say that “all that believe on him thro’ the word of the Apostles,” should never <forsake> err. If he did, he contradicts <ion> himself, for he says, “it must need be that *offences* (that is, violations of the truth, errors and heresies) come”—and his promise has then failed, for error and corruption have seized on Christians. St. Paul calls the church (1 Tim. 3.15) “The pillar and the ground of the truth” and what do these words mean—that the church would always *maintain* and *support* the truth. And so she always has done. She has always received the Apostles and sincere creeds, which are an epitome of the truth counted in the Scripture. But these words certainly do not imply that the church should never err; else it <would the time> would not be said as before mentioned that the time should be when “faith should hardly be found on the earth.”<sup>11</sup> We are directed to “hear the church” and so we are directed to “obey our Parents;” but are we never to disobey them, even when they <pre-  
scribe> enjoin on us sinful actions?—<sh> we are to “hear the church” at all times except when she prescribes sinful things, and then certainly we are to “hear God rather than man.” The ch[urc]h of Rome prescribed sinful terms of communion, we refused to hear her. Mr. F[ilicchi] quotes an article of our ch[urc]h “that the ch[urc]h has *authority* in matters of faith”—And so she has but, does it say *absolute* authority, an *authority* that may not be *resisted*. No. We say that the ch[urc]h is to state what she conceives to be the faith, we are to respect her authority, and never disobey her till we become <ser> after the most serious solemn, and humble deliberation convinced <on> our consciences that she ordains something contrary to the word of God. And then, as I said before, we are to obey God rather than men. But now my valued friend, let me call upon you to hear the ch[urc]h “in which you were baptised and educated, and one of whose lawful ministers your friend is; unless you are solemnly and strongly convinced that she imposes upon you something that is sinful.

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<sup>11</sup>Luke 18:8

But it is absurd and useless for the Rom: Catholics to cry [to] us [of] the infallibility of the ch[urc]h, till they are agreed among themselves where this infallibility is placed. The council of the Lateran <in> under Leo X<sup>12</sup> declared that the Pope was infallible, and superiors to all counsels. But the councils of Paul and Constance in the 16th cent.<sup>13</sup> regularly convinced and constituted as other counsels were decreed that councils are above the Pope and have power to decree matters of faith[.] without him your f[rien]d. Mr. A[ntonio] F[ilicchi] the other day declared the same opinion. Who shall decide, when the infallible ch[urc]h itself issues *contradictory* decrees. Indeed as the Pope has authority to issue *bulls*<sup>14</sup> explaining and enforcing the faith, it would appear that he ought to be infallible and yet alas! Born: Catho[lic]s: themselves allow that he has often erred. He once issued a famous bull condemning certain expressions which were enumerated as contained in a certain book; when it afterwards appeared, that very few of them were there found. Any lesson indeed who will attend to the history of the ch[urc]h of Rome, who will contemplate the gross errors, vices and crimes of its *popes*, the intrigue dissimulation, acts, threats, promises and corruption practiced at its general councils, and will yet believe that either Pope or councils or both together are infallible, must indeed be prepared <to> in my humble judgment to believe anything.

Besides. These councils who are said to be infallible, promulgate their doctrines and articles of faith in creeds, confessions <and> canons etc. It will not surely be said that these *decrees* of councils are couched in language more plain and easy to be understood than the *inspired writings*. Of course if a private Christian may err in interpreting the one, he may also err in interpreting the other. To whom then shall he go to interpret for him the decrees of councils, for example, the

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<sup>12</sup>The Fifth Lateran Council (1512-1517) was held during the Papacy of Pope Leo X. While not declaring the pope infallible, this council did assert the authority of the pope. It was not until 1870 that the First Vatican Council declared the pope infallible.

<sup>13</sup>By the Council of Paul, Hobart is possibly referring to the discussions mentioned in the *Acts of the Apostles*, chap.15, held among the Apostles and leaders of the early church about the requirements for non-Jews becoming Christian. The assembled leaders' opinion prevailed over that of Peter, the "pope." The Council of Constance (1414-1418) declared that the decisions of church councils held more authority than papal decisions.

<sup>14</sup>A document issued by the pope on church matters

profession of faith of the council <s> of Trent,<sup>15</sup> which is not very short, and in which you will yourself allow there are some things *hard to be understood*? He must go to his *Priest*. It is necessary then that we believe not only the infallibility of Popes and councils but the infallibility of every individual priest of the ch[urc]h of Rome. We must believe that there was never was a Priest who erred in interpreting the professions of faith issued by councils. Certainly, unless we have this assurance we cannot be sure that we ourselves interpret the professions of faith aright.

Mr. F[ilicchi] says a great deal about the weakness of human judgment, the difficulties <of> etc of scripture. The Apostles certainly knew full well the weakness of human reason, and yet they call on Christians “Believe not every spirit but *try* the spirits whether they be of God” (1 John. Ch. 4. 1) “*Prove* all things, hold fast that which is good” (1 Thessa. Ch. 5. ver. 21). Our Saviour himself commands us to “search the Scriptures” (John. 5. 39) and the Bereans are commended for searching them, in order that they might judge whether the things which they heard and saw were so (Acts 17. 11). Where would have been the propriety of these exhortations if there had been an *infallible and unerring* Judge to whom Christians were to apply.

To say no more on the point which I conceive so plain. God has given us various talents which we are all faithfully and diligently to use in finding out and obeying the truth. If after faithful examination and search we should err, God who knows whereof we are made remembereth that we are but dust will have pity upon us.<sup>16</sup> But we have reason to believe that a superior decree on divine grace we are honest diligent and unerring, and <obey> desirous to obey God, we shall know the truth for Christ has said “If any man will do my will he shall know of the doctrine whether it be of God.” (John Ch. 7. ver. 17) error there always will be in the world. It arises <pur> partly from human imperfection; but more from the indolence and wickedness of

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<sup>15</sup>The Council of Trent (1545-1563) was held to deal with the challenges posed to the church by the Protestant Reformation. It addressed almost every aspect of church life.

<sup>16</sup>Cf. Ps. 103:14.

men. The ch[urc]h of Rome has never diminished this error, indolence and wickedness. She has lamentably increased all.

In your conversations with me you have placed the business on which I think is a just and a simple footing. You wish you say to be <assured> satisfied, whether the church in which you . . . Note—read this s[en]ten[ce] first . . . have been educated is the church which your Redeemer and your Apostles instituted? Without going into explanations and disruptions which tho= they might throw some light on the subject, would be too tedious, I shall endeavour to confine myself to the point, and say nothing but what bears immediate reference to it. In asking the above question, I say you have put the matter on a *just* and *simple* footing,—a footing satisfactory to your conscience and to God. It is a *just* footing because there is no necessity for your troubling yourself with the pretensions of other churches. They may be right or they may be wrong. You have been educated in a particular church. You have derived comfort and enjoyment in this church. In communion with it you have advanced as you humbly trust in the knowledge and love of your God and Savior. You are now told this church is not a true church. The only necessary point of enquiry, and one that is perfectly *simple* and happily very easy of solution, is, whether this church not withstanding what may be said against <of> it is a true church. Now every thing that relates to the church may be comprised under the following particulars 1. its doctrine, 2. its priesthood, 3. its sacraments, 4. its prayers. When <ever> any church holds that *doctrine* which Christ and his Apostles <instituted> promulgated, possess that *priesthood* which Christ and his Apostles instituted, and those *sacraments* which ordained; and also worships <according> with a form of prayer agreeable to the spirit and principles of piety laid down by Christ and his Apostles, that church is a true <a> church <and if> and if I prove to you that the church in which you were educated <recie> possess the *doctrine*, <the discipline> the *priesthood*, the *sacraments*, the *worship* of Christ and his Apostles, you must of course be satisfied that it is a church instituted by them, inasmuch as it derives its *doctrine*, *priesthood* *sacraments*, *prayers*, *all* that belongs to it from them. There can be no mistake in this point. We have the authority of *inspiration* for it. Turn to the acts of the Apostles (ch.2. ver. 41, 42) It

is there said that “unto *them*” (that is, the whole body of believers) were added three thousand souls by baptism: and “*they*” (the whole body of believers and the three thousand souls added to them) “continued stedfastly in the Apostles doctrine, and fellowship, and in *breaking of bread* (the scriptural and primitive <w es name for the> expression for receiving the Holy Communion) and in *prayers*.” Here we find indubitably that the whole body of primitive believers, <ers who then> continued stedfastly in the Apostles’ *doctrine*, and *fellowship*, in *breaking of bread*, and in *prayers*. There can be no doubt but that the church in those days was the true ch[urc]h; and if we like the primitive disciples continue stedfastly in the Apostles *doctrine*, *fellowship* etc, we shall certainly be members of the church (stiled *Catholic* because it is *universal*, not limited by *time* or *place*) instituted by Christ and his Apostles.

1. I say that <by> the church in which you were educated was instituted by Christ and his Apostles, because it holds their *doctrine*.

The doctrine of our church is summarily contained in the Apostles and Nicene <fe> creeds which you find in the prayer book. To prove that their creeds contain a complete summary of the doctrine revealed in Scripture by *Christ* and his *Apostles* cannot be necessary. The single facts will satisfy you—that these creeds <are received by> have been handed down fro[m] the earliest ages. The Apostles creed from the Apostolic age, and the Nicene creed from the year 325<sup>17</sup>—that these creeds have always been received in the church as founded in, and to be proved by, Scripture—and that the Roman Catholics themselves receive and acknowledge them. The church therefore <(as a> which receives them (as our church does) must consequently receive the Apostolic doctrine, and therefore as far as doctrine is concerned be an Apostolic church. And we tell our people the more you seriously, honestly, and in dependance on divine grace, search and examine the Scriptures the more you will be satisfied that every article contained in these creeds may be proved by scripture. But the Roman Catholics wish to impose upon us as articles of faith, other doctrines not found in

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<sup>17</sup>The Apostles’ Creed’s basic theological formulations date back to the first centuries of the Church. The Nicene Creed was formulated by the Council of Nicea in 325.

these creeds and which were added to them <in the year> at the council of Trent held in the years 1545 to 1564 (take notice the Cath[olic] period of the ch[urc]h when this council was held). Now let me beg you to consider whether it is not very strange that the Roman Catholics should accuse us of not being an Apostolic church when we hold to *creeds* held in the *Apostolic* and primitive age. Let me beseech you to consider whether we who hold these creeds and these only as cont[ainin]g all things necessary to salvation have not a much better claim to be an Apostolic church, the church instituted by Christ and his Apostles than they have, who receive a confession of faith agreed on at a council in the 16th century! If transubstantiation,<sup>18</sup> purgatory etc etc were fundamental doctrines would they not have been set forth by the creeds of these early ages. If it be said that these, tho' doctrines of the church were not opposed, if therefore nothing was said about them in these early ages, I ask is it not morally impossible, that, at a time when it was found necessary to settle <ab> the doctrines of the Gospel, which had been opposed because incomprehensible X [Christ] and the church would have found it necessary to set forth this doctrine in her public creeds. But as the doctrine is not set forth there, it is a proof it was not then received.

<[unclear]> The doctrines of <the> transubstantiation, for instance, which <is the> certainly sets reason and our issues at defiance should yet have <her> been calmly and without opposition received. No! if in these early ages the doctrines of the Trinity was opposed because it was incomprehensible, the doctrine of Transubstantiation, had it been known in the church, would certainly have been opposed on the same ground. X We repel therefore the charge of *novelty* in doctrine and we find it in the church of Rome. For while *we* adhere to all which the church, in the Apostolic and primitive ages down to AD 325 when the council of Nice[a] was held forth in her creeds as necessary to salvation, the church of Rome received as equally necessary doctrines which were not known in these Apostolic and primitive creeds, and some of which were not fully established and enjoined till the

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<sup>18</sup>The teaching of the Catholic church that the substance of the bread and wine offered at Mass is changed into the body and blood of Jesus Christ

council of Trent AD 1564! Can you hesitate to pronounce on which side Apostolic and primitive doctrine lies? When we receive *Apostolic* and *primitive* creeds only, and the ch[urch] of Rome receives those of later date, are not we the ch[urch] instituted by Christ and his Apostles, and the ch[urch] of Rome a corrupt and innovating ch[urch]? Rest assured, the truth is no. When the ch[urch] of Eng[land]: reformed, she <shook off> did not pretend to set up *new* doctrines or a *new* faith as the Rom[an]: Catho[lic]s: would make you believe. She only shook off the *innovations* and *corruptions* of the ch[urch] of Rome, and returned to the faith of Christ and his Apostles as set forth in the Apostles and Nicene creeds. And we are willing to go so far as to say to the Rom[an]: Catholics if you <(the Rome: Catholics)> will prove to us that those doctrines of your church which we renounce are cont[aine]d in the Apostles or Nicene creeds or in any other creeds set forth in the four first centuries we are willing to embrace these doctrines. Is it not very extraordinary then when we contend for *Apostolic* and primitive faith only renouncing later inventions, <we> it should be said that we are not an Apostolic and primitive church? Have <you they> not those persons been in a great error themselves, and attempted to lead you into one, my dear friend, who have told you that the church which possessed your first affection and in which you have hitherto been so happy does not receive <I> all the *doctrines* promulgated by Christ and his Apostles.

2. I say that the church with which you have been hitherto connected is a true church because she possess[es], the *priesthood* instituted by Christ and his Apostles, and therefore continues in the Apostles *fellowship*.

That Christ did institute a priesthood in his church, and that no man can <derive> possess the authority of the priesthood unless it is derived from Christ the head of the ch[urch] are points, which we of the ch[urch] of Eng[land]: and Epis[copal]: ch[urch]: in America, are as strenuous in maintaining as the Roman Catholics can be, and which therefore I need not attempt to prove to you; My wish being to bring the subject within as short a space as possible, and therefore not to discuss subjects which are not in dispute between us and the Rom[an]: Catho[lic]: We say then that unless we possess the *priesthood*

instituted by Christ and his Apostles we are not a true ch[urc]h. That we do possess this priesthood, the following statement will satisfy you. Christ gave a commission to all his Apostles (John 20, ver. 19 and Mat. C. 28. Ch. 18 etc.) to teach and to baptise all nations; and as he promised to be with them “always even to the end of the world,”<sup>19</sup> it is evident he intended that the power of the priesthood should be transmitted successively to the end of the world. Elders or Presbyters, and Deacons were appointed in the different churches as they were formed; but superior to these there was an order established, among which were Timothy at Ephesus and Titus at Crete,<sup>20</sup> with the power of *ordaining* to the ministry. By this order of men called Bishops, the priesthood was transmitted from Christ the head of the church <es> thro’ all ages, and will continue to be transmitted; Christ in this way fulfilling his promise to be with the Apostles to the end of the world, by thus conveying the authority of the Priesthood which can be derived only from him <the> to whom “all power is given <I> in heaven and in earth.”<sup>21</sup> The bishops of the ch[urc]h of Eng[land]: who separated from the errors of the church of Rome, possessed of course this power of ordaining to the ministry, of transmitting the priesthood which they had received by regular succession from the head of the church. They *have* transmitted it. This very priesthood we now enjoy; our bishops being as you very well know consecrated by the English bishops. We therefore possess the priesthood instituted by *Christ* and *his Apostles*. We derived it from the divine head of the ch[urc]h by a regular succession of Bishops, and while we continue in union with these Bishops we continue in union with Christ the only head of the church. <Here these we firmly repel the> The supremacy of the Pope (which we disclaim as a usurpation) I am not concerned in this part of the discussion to disprove. For he <it> has nothing to do with the transmission of the authority of the Priesthood. This commission was given to *all* the Apostles, as you may find by turning to the passages before quoted (Mat. c.29 v. 16. 18 etc. John 20 ver 16 etc.) The power

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<sup>19</sup>Matt. 28:20

<sup>20</sup>Cf. 1 Tim. 1:3; Tit. 1:5.

<sup>21</sup>Matt. 28:19



of ordination was by St. Paul vested in Timothy and Titus <as> as is evident from the whole of <the> his Epistles to them and particularly from 1 Tim. Ch. 5. v. 22 and Titus Ch. 1 ver. 5 (and we may observe by the way that he says nothing to them in all his minute and particular charges about submission to St. Peter and his successors the bishops of Rome. And surely it is very strange that if such submission was a duty he should say nothing to them on the subject). The power of ordination which the Bishops in the primitive ch[urch] possessed, they uniformly maintained they derived from < I > Christ the head of the ch[urch] and other B[ishops] of the ch[urch] of Rome have always maintained that they derived their authority not from the Pope, but from the divine head of the church himself. We boldly defy the Rom[an]: Catholics to prove that our Bishops do not derive their authority by regular succession from Christ and his Apostles. It is acknowledged by some of them and Father Courayer wrote to establish this fact. The fact indeed is as plain as history can make any thing, that the *Bishops* of the ch[urch] of Eng[land] separated from the errors and corruptions of the church of Rome, and that the episcopal authority, and the authority of the Priesthood has since been regularly transmitted to us by them.

It was my design in this part of the discussion to stand only on the defensive and move that our ch[urch] was a branch of the true ch[urch], which I think I have satisfactorily done by proving that she holds the *doctrine* and *priesthood* promulgated and established by Christ and his Apostles. But as I know you will be assailed with the charge that by separating from the Pope, we have separated posits of the Apostles from “the vicar of Christ upon earth,” from the appointed head of the ch[urch], I shall now briefly take notice of it. What there is in Scripture to authorise the application <s> of those strong terms by the council of Trent to the *Pope of Rome* I am at a loss to conceive.

The only text of scripture brought to establish this high claim of divine supremacy is Mat. 16. 18. 19. “And I say also unto thee that thou art Peter and upon this rock I will build my ch[urch] and the gates of hell shall not prevail against it. And I will give unto you the keys of the kingdom of heaven and whosoever thou shalt bind be.” Now the Roman Catholics contend that these passages proved that <St. Peter> the

Pope <s> as successor <s> to St. Peter <are> is the supreme head of the ch[urc]h on earth whom all <af> Christians Clergy and Laity are to revere and obey. They say that Christ “founded his church” on St. Peter, and therefore the Pope is the head of the ch[urc]h. But by turning to Ephe. C. 2 ver. 20. you will find that Christians as “of the house hold of God” (ver.19) members of that “building which fitly framed together growth into an holy temple is <of> the Lord (expressions evidently denoting the church)” (ver. 21) are said to be build upon the *foundation* <s> of the *Apostles* etc.” The ch[urc]h then is as much built upon the other *Apostles* as upon *St. Peter*, and the other Bishops as successors of the *Apostles* have as much power as the Bishop of Rome has. By turning to Mat. 18. ver. 18. you will find that the <use> declaration “whosoever thou shall bind etc” is afterwards addressed to *all* the *Apostles*. And by turning to John. c. 20. ver. 20, 21, 22 etc. <fus> you will find that this power <were> first promised to St. Peter and <all> afterwards to *all* the *Apostles* was actually <confirmation> conferred on them *all*. Turn to the passages and judge for yourself. The exclusive claim of the Pope <s> of Rome to supremacy etc founded on this passage falls to the ground. <It would be strange indeed if the bishops of Rome as superiors of> The simple truth is, that our Savior gave *first* to St. Peter, a promise of power which promise he afterwards made to *all* the disciples, and which power he afterwards actually conferred on them *all*—I say—he gave this *promise first* to St. Peter, on account of the noble confession which he made, that he Christ was “the Son of the Living God.” If indeed Christ conferred on the Bishops of Rome the extraordinary powers which they now claim, if submission and obedience to the Pope of Rome <thou> is indeed an indispensable duty, if communion with him be indeed necessary to salvation, it is most extraordinary that these points should no where be inculcated in the sacred writings. Search the epistle of St. Paul to the romans, members of the very ch[urc]h which is said to be the Mother and founder of all, and whose Bishops now claim to be supreme heads of the ch[urc]h, and you find nothing said on these subjects. Search all the epistles of the *Apostles* and you find <nothing> them silent as to this exclusive power of the successors of St. Peter and the obedience that is due to him. St. Paul in his epistles to Timothy and Titus (as I

before observed) says not a word on the subject of their keeping in communion with the bishop of Rome as the head of the church, tho' he charges them in a very minute and particular manner in regard to their duty. St. Paul charged the Hebrews (Ch. 13. v. 17) "obey them that have the rule over you and submit yourselves, etc" not a word said of submission to St. Peter and his successors as the "Vicars of Jesus Christ," <to use> as they are stiled by the council of Trent.

Strange indeed! That the Bishops of Rome sh[oul]d sustain such high prerogatives, that the obedience and submission of Christians should be due to them as the supreme heads of the church, and yet no injunction be found in the Apostolic writings. Strange indeed, that Peter and his successors should be the supreme heads of the church who are to preside in all its councils and to whom implicit obedience is due, when we find that in the very first council at Jerusalem (Acts. 15.) Peter and Paul and Barnabas debated a question submitted to the council, and *James* presided and declared authoritatively the sentence "My sentence is etc. (Acts. 15. ver. 19.). What a daring usurpation this of the exclusive prerogative of St. Peter, the head of the ch[urc]h! How would the Apostle Paul dare to blame Peter this "Vicar of Christ upon earth" and to "withstands him to his face" (Gal. Ch. 2. ver. 11). What would the good Roman Catholics think of a Bishop or Clergyman who would now dare to act in this way to the Pope! No, my good friend, the pretensions of the ch[urc]h of Rome and the Pope are wholly unfounded. Jerusalem is the Mother ch[urc]h, where the Gospel was first preached, and the first converts made. The pretensions of the ch[urc]h of Rome the eastern Christians never acknowledged and to this day oppose.<sup>22</sup> <It> The Pope of Rome obtained the astonishing ascendancy which <he gained> is now claimed for him, by slow and gradual steps, by a service of intrigue, of art, and mean[n]ess that would astonish and disgust you. The dark ages were favorable to the progress of this and every other corruption of the ch[urc]h of Rome. The Pope as the Bishop of the capital of the empire had always great respect thereon him. What was at first only a voluntary offering he afterwards

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<sup>22</sup>A dispute over the extent of papal authority was one of the major causes of the Great Schism of 1054 when the eastern and western areas of the Christian church separated.

claimed as a right. By flattering the vices and becoming the instruments of the ambition of the Emperors he induced them to favor his designs; and at length in the 7th century the emperor Phoras settled on the Pope those very prerogatives and titles which <his adh> Rom[an]: Catho[lic]s: now claim for him as of divine right.

No, my good friend, you have no reason to be alarmed at the declaration that in <the> forsaking the ch[urch] and Pope of Rome you forsake the ch[urch] which your Savior instituted. Christ, is “the only head of the chh.” the Savior [Ephes. 5. 23. vol. 1-18] of the body (Ephes. 5.23) and while you continue in communion with the Bishops and Clergy of the Episcopal church, who derive their authority from Christ and his Apostles, you continue in communion with Christ your head. <No> You may safely and resolutely deny the charge of schism brought against us by the partisans of the ch[urch] of Rome. There is no schism where there is no departure from the priesthood instituted by Christ and his Apostles. The ch[urch] of England from which we sprung when she reformed from the error of the ch[urch] of Rome kept the true priesthood. Her Bishops then (as I have before mentioned) were true and valid Bishops and succession has since been uninterruptedly <kept up> preserved. The Rom[an]: Catho[lic]s: blend the ch[urch] of Eng[land] with the other sects of Protestants. They have good reason so to do. They wish to impress the opinion, that the ch[urch] of Eng[land] does not possess a true priesthood, which some of the other sects <of> have renounced. But we have reason to complain of this as false and disingenuous. We hold the necessity of the true priesthood to the true ch[urch]; and we hold no communion with the Lutherans and other Protestant sects who have renounced the true priesthood. The Reformed ch[urch] of Denmark and Sweden like the ch[urch] of Eng[land] preserved the Episcopal succession, <and wit> by which the priesthood is conveyed, and with them we hold <success> communion. Our *priesthood* then no more than our *doctrine* did not begin with Luther. We hold the old *doctrine*, derived from *Christ* and his *Apostles*; we possess <ed> the true *priesthood* derived from the same source.

3. Our ch[urch] is a true church because she holds the sacraments ordained by Christ.

I have just proved that our ch[urch] possesses the true priesthood, who of course have authority to administer the sacraments. By baptism we are admitted into the ch[urch], and by “breaking of bread” (Acts Ch. 2. ver. 42) <by rec> the scriptural expression for receiving the holy communion, we keep up <the> our communion with the ch[urch]. Both these sacraments are administered among us in the form and by the authority instituted by Christ and his Apostles. As then these are the <true> two <by> sacraments by which we are admitted into the church, and by which our communion with it is maintained, and as we possess these sacraments, we of course are so far a true ch[urch]. I might here then stop, and not trouble you any farther on this point, did I not know that you have been told that we reject some of the sacraments. We hold that there are only *two* sacraments, the Rom[an]: Catho[lics]: that there are *seven*. Now it is a fact that the council of Trent in the 16th century was the first which imposed it as an article of faith that there are *seven* sacraments. But let us examine the matter. I take the definition of a sacrament given by the Catholic Divines as stated by Mr. F[ilicchi] <an> a visible sign instituted by *Jesus Christ* to signify and confer grace to those who receive it worthily. Now observe no ordinance according to this definition is a sacrament which is not “*instituted by Jesus Christ.*” Baptism and the Lords supper were instituted by him. (Matt. Ch. 20. ver. 19 and Ch. 26. ver. 26. etc.) Confirmation was <ins> practised by the Apostles (Acts. Ch. 8. ver. 17.) and we esteem it an *Apostolic* ordinance, but not a sacrament, because not instituted by Christ himself. <Mat is> The passage from St. Paul (Eph. Ch. 5. ver. 32.) Urged to prove matrimony a sacrament, has no such force. The word which Mr. F[ilicchi] would insinuate ought to be translated *sacrament*, signifies in the original Greek, *mystery*, and is so translated. By turning to the 23rd and following verses of the Ch[urch]: you will find that <Christ> the Apostle is comparing the affection which should subsist between man and wife, to the affection which subsists between Christ and his ch[urch] and this is the mystery of which he is speaking. The <lent> passage in St. John Ch. 20. ver. 20. 23. addressed to prove that *Penance* is a sacrament certainly proves no such thing. The declaration of Christ <prac> conveys <a> the power of the remission of sins to <Christ and his it> the

Apostles and their successors, but <says> certainly does not <exercise> institute any particular rite for the purpose. We hold that the Bishops and the Priests of the church have power authoritatively to declare the remission of sins. And our Bishops and Clergy exercise this power in the administration of Baptism <the sacrament> and the Lords Supper sacraments <of> instituted for the forgiveness of sins, in inflicting the censures of the ch[urch] and in the absolutions of our daily service. Whoever heartily and truly joins in that humiliating confession of sins and by the ch[urch] of her service, actually receives from God the forgiveness of his sins, when the priest pronounces the sentence of absolution. Our ch[urch] invites and exhorts all < I > whose conscience are troubled on account of sin, to come and state their case to their minister, but she does not enjoin this as absolutely necessary to salvation as the ch[urch] of Rome does, because she finds it no where in scripture made necessary. The exhortation St. James Ch. 5. ver. 16. is addressed to all Christians, and says nothing of private confession to a Priest. *Private* absolution our ch[urch] does not *forbid* but she does not *enjoin* it, because she does not deem it *absolutely necessary*, and because long experience has proved that the most *serious inconveniences* have attended it. She does not consider it absolutely *necessary* because the *public* absolution in the service of the ch[urch], answers every purpose; inasmuch as the true penitent every time he hears it pronounced by the priest may be assured that his pardon is sealed in heaven. <She> The ch[urch] does not *enjoin* private confession and absolution; because the most serious *evils* have attended the practice notwithstanding all that may be said in vindication of the practice, it is a lamentable fact, that the great body of Rom[an]: Catho[lics]: are disposed to encourage the idea, that confession and rec[eivin]g the sacrament of penance once a year cancels all the sins of the year past; and this idea encourages the commission of sin. This was no doubt an abuse of the custom; but it was an abuse so *universal* at the time of the reformation, and will [be] too prevalent among the *ignorant* Rom[an]: Catholics; and it is an abuse so dreadful, so hostile to the interest of true piety and morality, that the ch[urch] of Eng[land]: thought it best not to enjoin a custom thus lamentable < I > perverted. An additional and very formidable objection to it arose

from the *absolute power* which it gave the Priests over the consciences of the people:—a power which ignorant and unprincipled priests abused to the most wicked and dreadful purposes, to the gratification of their ambition, their avarice <and> their <pride> sensuality and their lust, this abuse at the time of the Reformation was notorious, and allowed even by candid Rom[an]: Catho[lics]: themselves. It was carried to an extent and degree that shocks and narrows up the soul; and it is much to be feared that in the present day in countries where the Rom[an]: Catho[lic]: religion <is> bears full <s> sway, the same abuse in a very high degree prevails <ab> among the ignorant and unprincipled. Our ch[urch] then enjoins *public* confession and absolution which answers all the purposes and avoids all the dreadful abuses of *private*. It is an undoubted fact that in the primitive ch[urch] for ages after Christ, private confession and absolution as enjoined and practised by the ch[urch] of Rome was wholly unknown.

By turning to the whole of the passage in St. James. Ch. 5. vers. 14. 15, addressed by Rom[an]: Cat[holics]: to prove *extreme unction* you will find it establishes no such <rite> sacraments. Extreme unction in the ch[urch] of Rome is administered to the dying to those who actually die. The unction mentioned by the Apostles was administered to the sick for the purpose of *restoring* them and it did actually *cure* them; as is evident “The prayer of prayer <sh> of faith shall save the sick and the Lord *shall raise him up*” ver.15. The truth is, that in the Apostolic days as you well know there were miraculous gifts which were *confined* to those days. The “gift of healing” was one of them. this is the <gift> miraculous gift alluded to by St. James. And whenever <a> the Rom[an]: Catho[lic]: Priests by extreme unction shall “raise up” all the sick to whom it is administered, we will admit that rite to be the same as the one alluded to by the Apostle.

*Holy orders* has certainly no pretensions to be a sacrament in the same sense with *Baptism* and the *Lords supper*: for it is the rite by which *particular* persons receive the *ministerial authority*, and is not designed like *Baptism* and the *Lords supper* for *general use*. We however maintain with the Rom[an]: Catho[lics]: that in this rite *grace* is conferred; that *grace of the Holy Merit* which give a person authority to minister in Christ[’s] ch[urch].

It may be most proper for me in this place to take notice of the doctrine of transubstantiation which Protestants think renders <us> the ch[urc]h of Rome guilty of the vilest species of idolatry, that of worshipping bread and wine as the body and blood, soul and divinity of the blessed Savior. The words of the council of Trent are “that the Holy sacrament of the eucharist contains verily, really and substantially the body and blood <of> with the soul and divinity of our Lord Jesus Christ, and that all the substance of the bread (mark well) is changed into his body and all the substance of the wine into his blood” “that in either of the two species Jesus Christ is wholly received”—Now my dear friend, I appeal to you, whether a doctrine thus abhorrent to reason, to our senses, and to our feelings, since it teaches us that every person who receives a piece of the consecrated bread actually swallows “the body and blood with the soul of divinity” of the blessed Savior—(my soul shudders while I write)—whether such a doctrine can come from God the author of our reason our senses and our feelings and who therefore will never thus palpably and violently contradict them—But I stop. And will make the appeal to the law and the testimony. The words of institution are relied on to prove transubstantiation. Christ says “This is my body,” “This is my blood.”<sup>23</sup> Now it is certainly *possible* that these expressions are used *figuratively*; to denote that the consecrated bread and wine convey all the blessings of Christs *body* and *blood*. Christ says “I am the door” (John Ch. 10. v. 7) “I am the vine” (John. 15. 1) with as much propriety then may we say that Christ is actually, really, and substantially a door and a vine as to say that the bread which he held in his hand and the wine in the cup <all> were <act> “verily, really, and substantially” “his body and blood.” The Rom[an]: Catholics themselves acknowledge that Christ in the former cases speaks *figuratively*; we <also> maintain that he speaks *figuratively* in the later. And we give the following irrefutable reasons.

1. <No> Every *circumstance* attending the institution would lead us to believe that he <spoke> did not intend his words should be understood literally. He sat at the table with his disciples. They saw his

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<sup>23</sup>Luke 22:19-20



body before them. Could Christ actually intend to tell them that the bread which he held in his hand was his body, and that he held his body in his own hand? They were always ready to converse familiarly with him, and to communicate to him all their doubts. Had they understood him literally would they not have enquired how such a palpable contradiction could be? Further. Our Savior was then celebrating the Passover<sup>24</sup> a rite in which a Lamb was slain and called “the Lords Passover,” not the actual Passover first celebrated in the Land of Egypt, but a *memorial* of it at this rite also bread was eaten and called “This is my body,” “This is my blood,” to mean figuratively, this is a memorial of my blood. The following words of Christ *unequivocally* <establish> prove his meaning to be such “Do this in *remembrance* of me.”<sup>25</sup> Nothing is more common than to call a *sign* or *memorial* of a thing by the *name* of the *thing* itself. The instances I have already mentioned are in point, common conversation daily affords these instances. Add to these *circumsition* [circumcision] among the Jews which was a *sign* or *token* of Gods <†> covenant with them is often called <by> the covenant itself. (Gen. Ch. 17. ver. 10. and ver. 13 and other places).

When therefore we interpret the expressions figuratively. This is my body etc. we interpret them as all such expressions were always before interpreted in scripture. In fact, our Savior himself in the very institution of the sacrament says. “This cup is the New testament in my blood which is shed for you” Luke. Ch. 22. ver. 20) Now if we understand the other expressions literally, we must this also. And the consequence will be that “the *cup* was actually the *New Testament in Christ’s blood*. No—it is evident all these expressions are to be taken *figuratively*.

2. If we understand these words *literally* we shall contradict other plain passages of Scripture.

No rule is more just in interpreting Scripture than that we ought to make it consistent with itself. Now the Apostle Paul expressly says (1. Cor. Ch. 10. ver. 16) “The cup of blessing which we bless is it not the

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<sup>24</sup>A Jewish rite from which the Christian Eucharist is derived

<sup>25</sup>Luke 22:19

communion of the <body> blood of Christ. The bread which we break is it not the communion of the <blood> body of Christ.” To *commune* with a thing is to partake of the blessings of that thing. To *commune* with the ch[urc]h is to partake of the blessings of the ch[urc]h—so the communion of the body and blood of Christ is to partake of the blessings purchased by his body and blood. The Apostle goes on to say (ver.17) “For we being many, are one bread and one body; for we are partakers of that one bread.” The ch[urc]h of Rome might if they pleased, as well argue from hence, that all Christians are substantially changed first into bread, and then into the natural body and blood of Christ by their participation of this sacrament; because they are said thereby to be “one bread and one body.” The Apostles in the 11th Ch. of his 1st Epist. to Corinth. calls the elements after consecration. The “bread and cup in three verses together (ver.28). As often as ye eat this *bread* and drink this *cup*, ye do *shew* <do> the Lords death etc.” (The expression *shew* evidently signifies that the bread and wine were *signs* of the body and blood of Christ *shewing* his death) (ver.27) “Whosoever shall eat this bread and drink this cup unworthily and ver.28. “Let a man examine himself and so let him eat of that bread and drink of that cup” Now the only way in which we can make the passages of scripture on this subject consistent themselves is to consider the bread and wine as not actually the body and blood of Christ, but signs and memorials of them. Our Savior himself immediately after he had said, “This is my blood of the New Testament, adds ”But I say unto you I will not henceforth drink of *this* fruit of the vine, until I drink it etc. (Mat. Ch. 76. v. 28, 29) etc. Is it not apparent that he still considered what they drank as *wine*. If you say it was such in *appearance* and not in *reality*, you accuse the Savior of the most criminal *ambiguity*, of sporting with the *understanding* and the *senses* of his disciples, of in fact talking *nonsense*. Blessed Jesus! Why should we <suppose> subject thee to these ignominious imputations. The Rom[an]: Cath[olic]: doctrine of the Lords supper palpably contradicts scripture in an other respect. <New> The council of Trent teaches that “in the mass is offered to God a true sacrifice properly called and propitiatory for the living and the dead” and that this sacrifice is of “the true, real and substantial body and blood of Christ with

his soul and divinity.” Of comm[union] every time mass is celebrated Christ is offered up as a sacrifice; and he has therefore been offered up millions and millions of times. Now I ask does not this palpably contradict scripture which says that “Christ was *once* offered to bear the sins of Many” (Heb. 9. 20.) and again “we are sanctified by the offering of the body of Christ *once* for all (Heb. ch. 10. ver. 10) and again “After he had offered *one* sacrifice for sins he forever sat down on the right hand of God.” (Heb. 10., 12) and again. “By *one* offering he hath perfected forever etc. (Heb. 10. 14)

The consecration of Bishops thro’ the reign of Henry the eighth<sup>26</sup> <unt> when the reformation commenced in Eng[land]; until the 4th year of the reign of King Edward was performed according to the Popish Ordinal. In the 4th year of King Edw[ard]: (1550) the office of consecration of Bishops was revised by the following Bishops and other clergy who had been consecrated <accor> exactly as Popish Bishops were consecrated.

Thomas Crammer [Cranmer] Archbishop of Canterbury

Thomas Goddick <ch Bishop of> Ely

Henry Holbeck—Bishop of Lincoln

George Day Bishop of Chichester

John Skip—Hereford

Thomas Thireby - - Westminster

Nicholas Ridly—Rochester

and many others.

They restored the Popish forms of consecrating and ordaining Bishops, Priests and Deacons to the *antient* [ancient] and *primitive* forms, leaving out however from the Popish forms nothing essential but only some useless and superstitious ceremonies. And according to these forms all succeeding Bishops and <were> have been consecrated and ordained, and the succession regularly conveyed.

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<sup>26</sup>Henry VIII (1491-1547) and his son Edward were the monarchs of England when the Church of England was being established. The clergy Hobart lists were Catholic bishops prior to the Reformation. Because of the validity of their Orders in the eyes of the Catholic church, the new bishops and priests they ordained for the Anglican Church are considered to have valid Orders. Based on this, the succession of valid Orders in the Anglican church continues to the present day in the eyes of the Catholic church. All the bishops on this list are Anglican bishops.

The above named Bishops and some other clergy in the 5th and 6th of the same Kings reign, revised and set forth the first book of common prayer. Thus it appears that our ch[urc]h was not reformed by *Luther* but by Bishops and clergy who derived their authority regularly from Christ and his Apostles, and thro' whom the *succession* has been continued down to us in the present day.

The above facts are as well authenticated as any historical facts can possibly be.<sup>27</sup> 3. We say there is no *necessity* for interpreting these expressions. This is my body—This is my blood *literally*.—and since therefore <they may have> it is possible, that they were used *figuratively*, we ought to interpret in this way.

We hold that he <by> who <by> with a penitent heart and with a true and lively faith receives the consecrated bread and wine as *memorials* of the body, and blood of Christ is partaker of all the blessings of Christ's death and passion. When therefore we can secure all the benefits of this ordinance by <insti> considering the bread and wine as symbols of the body and blood of Christ, and thus avoid all the difficulties and absurdities of *transubstantiation*, why should we insist on a *literal* interpretation. Especially when we consider.

4. <When> That this literal interpretation violates <every a> our senses, every sentiment of reason and every feeling of our nature.

Our senses, which if we are not to trust dreadful indeed is our situation and impious is the imputation which we cast upon God who has made our senses only to deceive us—our senses, I say, teach us that the bread and wine after consecration still remain the same. Our reason sanctions this conclusion of our senses. Our reason revolts at the absurd and impossible <ide> opinions, that the body and blood of Christ, which we are told are “seated at Gods right hand” (Col. Ch. 3.1.) Are nevertheless present in millions of places at once, in every particle of the consecrated wafers. For the ch[urc]h of Rome actually teaches that every one who receives a particle of the consecrated wafer, receives <rea> verily, really and substantially the body and blood of Christ. Reason and our own feelings revolt at the barbarous doctrine which

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<sup>27</sup>“Bishop Hobart’s proof of the lawful succession” is written on the reverse, probably by Rev. Simon Bruté.

makes Christians <continually> eat the body and blood of <Oh> their Savior when they receive the holy communion. The thought is so horrid I will not dwell on it. It is vain to say that all this is done by the Almighty power of God. God will never palpably contradict our senses and our reason of which he himself is the author and which he gave us to be our guides. Many of the doctrines of Revelation are *above* reason, but none of them can be absolutely *contradictory* to it. The doctrine of the Trinity <may be> is *above* reason. We <may> are not able to comprehend the divine merit, “who can by searching find out God.” But there is nothing in this doctrine *contrary* to reason. It is indeed every way *reasonable* to suppose that the *eternal and infinite Spirit*, should be above our comprehension; and we therefore cannot say that our reason should reject the Trinity of the Godhead, since in <every> no respect can the divine nature be named by us. And the doctrine of the Trinity is in the highest degree <gra> *agreeable* to our *reason and feelings* since it holds out to us an Almighty Creator, a merciful Redeemer, a gracious Sanctifier. But <the> Transubstantiation *contradicts* absolutely and palpably our *reason*, and is every way abhorrent to our *feelings*. It does more, it contradicts our *senses*, teaching us that what on the evidence of our senses we know to be *bread and wine* are yet the *body and blood* of Christ.

It is in vain to say that with God nothing is impossible, and therefore transubstantiation is not impossible. God can do nothing that implies a contradiction. He cannot certainly make a thing to *be* and *not to be* at the same time—to make bread and wine, to be *bread and wine*, and yet, at the same time not *bread and wine*, but the *body and blood* of Christ.

“God is not a man, <says the prophet> that he should lie” (Gen.23. 19) But does he not *deceive* us if while by our senses he tells us that *bread and wine* are *bread and wine*, <and> he at the same time declares to us that they are the *real body and blood* of Christ?

Give up thus the evidence of our senses, and we give up our *religion*, we give up the *blessed Gospel* the foundation of our eternal hopes. Our Savior and his Apostles proved the divinity of the Gospel by the miracles which they wrought. But if our senses deceive us, how do we know that these miracles <are> were real. The people before

whom they were wrought *saw* these miracles. Yes—and they saw also *bread and wine* which nevertheless they were taught were the <bloo> *body and blood of Christ*. If the senses deceived them in one instance, why not in another—why may they not have been deceived in regard to the miracles which they thought they saw performed. Transubstantiation by destroying the evidence of our senses and consequently the evidence of miracles destroys the proofs of the truth of our holy religion.

Reject then this unscriptural, this absurd, this horrid and impious doctrine—a doctrine which makes <eve> Roman Catholics guilty of <an> a blasphemous *idolatry* at which your soul should shudder—<Every time that> when the priest in the celebration of the mass lifts the consecrated wafer, “elevates the Host,” the people bow in adoration to it as the real body and blood, the soul and divinity of the blessed Savior.” Adorable Redeemer! shall I thus profane thy divine glories! shall I thus adore a bit of wafer, a piece of bread as my Lord and my god! shall I thus bring thee down from the right hand of the Father where I am taught to believe thy glorious humanity is seated, and veil thee in a bit of bread, immolate, break thee on the altar, and then barbarously feast on the inhuman banquet of thy real flesh and blood!

Believe me my dear friend, I am most *solemnly sincere*—as sincere as I would be were I now speaking at the tribunal of my God. I have read, I have searched, I have <I have> considered—I trust I have humbly sought divine instruction, the more I been convinced of the corruptions of the ch[urc]h of Rome in regard to this doctrine and every other that distinguishes them from us. Transubstantiation was unknown in the first and purest ages of the ch[urc]h[es]. It was not started in the Roman ch[urc]h till the 9th century when it <is> was warmly opposed. Council after council and Pope after Pope disputed <concerning> and made different decrees concerning it for three centuries till 1079 when it was <first> first settled as it is now received in the church of Rome.

As I know you are impatient to receive this, I must now break off for the subject. Would to God that it may not be necessary for me to resume it; to <expose> continue to unfold the glaring and abominable corruptions of the church of Rome—which make her that

antichristian church which the <w> sure word of prophecy points out, and from whose sinful communion we are directed to separate. "Come out of her my people lest ye be partakers of her sins."

Having thus proved to you that our church possess the *doctrine, priesthood and sacraments* delivered and instituted by Christ and his apostles, you are now I trust able satisfactorily to answer the question which Mr. F[ilicchi] so frequently and triumphantly asks? "Where was your ch[urch] before 1517 the period of the reformation? Our ch[urch] before the reformation was to be found in the *doctrine, priesthood, <and> sacraments* and worship of the *Apostolic and primitive* church instituted by Christ, which <sh> *doctrine, priesthood* etc <she derived> were handed down to her thro' the church of Rome <wit> defiled and polluted indeed by many *errors and corruptions* which at the reformation she shook off, and returned to the pure and Apostolic standard. The ch[urch] of England before the reformation was in communion with the ch[urch] of Rome. She was then Fr[iend] F[ilicchi] will allow a true church. If then she has never renounced the *doctrine, priesthood* etc instituted by Christ and his Apostles which she then possessed, but has only cast off those *doctrines and corruptions* which were added to the ch[urch] in the *dark ages*, does she cease to be a true church?

Does she not in fact become *purser* than she was before? Does a man who makes off a fit of disease <become a dif> cease to be the same man that he was before he was thus diseased? Did the ch[urch] of Eng[land] when she shook off the corruptions of the ch[urch] of Rome which had her sick and diseased cease to be that *true* and *Apostolic* church whose *doctrine, priesthood* etc she still retained? Ah! my friend, you have been lamentably deceived! Your ch[urch] has been artfully and I must say disingenuously, tho' I would hope not altogether wilfully confounded with other reformed churches, who when they separated from the ch[urch] of Rome. threw off the *true priesthood*, (which the ch[urch] of Eng. has preserved) and thus so far ceased to be members of the true church.

But when you have answered the question of Mr. F[ilicchi] beg leave to ask him another. Where was the ch[urch] of Rome, as set forth in her *faith* etc by the council of Trent, for the first four or six hundred

years after Christ? Prove to me that the *doctrines* etc in which you *differ* from us, are contained in the Apostles creed handed down from the time of the Apostles, in the Nicene creed handed down from AD 325, or in any other creed of those early ages and I concede to you all that <I wish> you wish.

From my soul, I believe that our ch[urch] is the true ch[urch], the ch[urch] instituted by Christ and his Apostles. I do not think or say so rashly—it is the result of diligent, anxious, attentive and I trust candid examination, in <which> every stage of which I became more grounded in this opinion. Would to God that it were not necessary for me to say any thing more to make this opinion—to lead back your perplexed soul to that ch[urch] in which you once enjoyed *light* and *peace*. The ch[urch] in which your forefather and nearest relatives have gone to rest. The ch[urch] <in> thro' which, believe it, some of your best and dearest friends are confident they will pass to the church triumphant in heaven.





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